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The doordell of. S. Andi.

theil. Theil. Chapter.



Solomonvegate Roboam ...

of Jelus Chill the lonne off Dauid Luille the some also off Abiaham Abiaha begate Isaac Isa. ac begate Jacob Ja Ge. pri. & cob begate Judag Ge. pri. & and his brethren Ge

Judas begate phares and Saram off Be.Frir.g Chamar. Phares begate Efrom ge. rrrbiif g Efrombegate Aram J.pa.y.a Aram begate Aminadab Liuc.ing.d Aminadab begate Maaffon Maallon begate Salmon Salmon begate Boog of Rahab Boog begate Obed of Buth Obed begate Jelle Jelle begate Dauid the hynge Danid the kynge begate Solomon ff.re.rij.? of her that was the wyfe of thy

The Bolvellof.S. Mathew. Roboam begate Abia Abia begate Ala. Ala begate Jolophat 3) Capharbega: e 3018:m Joiam begate Ouag .. Offas begate Joatham Joatham begate Achag Achas begare Ezechias Ezechiag begate Manalleg Manaffeg begate Amon Amon begate Joftag! parrrol Johas begate Jechonias and his brethen about the tyme of the captimite of Babilon . Afterthet were led captine to Babi .par.iff.c lon/Jechomias begare Salathtel Satathiel begare josobabel sotobabel begate 2 billo Abend begate Eliachim Elfachimbegate 2302 Ajor begate Saboc Sador begate Achin. Achin begate Eliub Alend begate Cleafar Eleafar begate Matthan Matthan begate 3acob . Jacob begate Joseph the hulbante of Blaty/of whome was borne that Jelus which is called Chuft. H. Al the generactons from Abraham to Danid are fowitene generacions. And from Danid buto the captuite of

The. j. Chapter.

Babplon / are fo watene generacions; And fro the capttutte of Babplo bnto Chuft /are alfo fowstene generacióg.

The brith off Chipft was on thes wple & Wihen his mother Marywas marped bnto Joseph/before thep came to dwel to gether! the was fonde with chylde by the holy good. Then her buf: bande Joseph beynge a parfect man and loth to defame her was mpated to : putherawapelecretely. A tubple be thug thought/behold the aungelof the lost apeared buto him in Aepelaynger Boleph the fonne of Danid / fearenot to take buto the Marpthy wyfe. for that whych is conceaued in her/ is off the holp good. She fhall bipnge forth a fonne/ab thou Chalt call hig name 3efug. for helhall lane bpg people from Luce, if.

thepr fynneg. h All this was done to fulfil that whe tch was spoke of the loade by the prophet lapinge. Beholde a maybe Chall be Ela. bif. c. wythchyide / and thail brynge forth a Conne/and they Chall call byg name Es manuel / whych is as moch to fare by

interpretacion/as Bod is withbs. H Josephas foone as he awoke out of Nepe/bydagthe aungellof the Lorde bab hym/and toke his wyfe buto hym ad knewe her not tylt fije hab brought fosth her fyst sonne and called bys

name Jelus. (The.ty.Chapter. F

Den Jesus was beine in A Bethleë a toune of Jews tp / in the tyme of kinge we where the work me which me where the the east to Jerusate sapnger when

wes : we have fene hys flarre in the cast/and are come to worthipe him.

be thys/was troubled/and all Jerusas sem with him and he sent for all the chefe preses and scribes off the people / and demanded off them where this shall be borne. They sayte busto hym/in Bethleem a toune of Jewip for thus it is witten by the prophetic for thus it is witten by the prophetic ep/shall not be the leest as pertephysically. Geto the prophetic of Jewip shall not be the leest as pertephysical solution.

Chentherote princely called the wp. B le men/& diligently enquyred of them the tyme of the flarre that appeared. And lent the to Bethleem layinge: whe pe become thyther learthe diligently for the chylte And whe pe have founde himbringe me worte that I mape come himbringe me worte that I mape come ho work pppe him also. Unhe they had herde the kynge/they departed and to

the Chall come a captayne/whych Chall

the flatre which they sawe in the easte went before them/bntplit cam & stode oner the place where the chylde was. Unhen they sawe the starre/ they were maruelously glad/And entred in to the house/and found the chylde with Alasty hys mother / and kneled donne and worthypped hym / and opened they treasures/and offred buto him gyftes plat. Itel. D gold/ franckynsence/ and myree. And after they were warned in they sape that they shulle not go age pue to he to they found not go age pue to he to de/they recourned in to they owne

C After that they were we parted H lo the aungell of the lorde apeared to 30-feph in his aepe fayinge. Arpse ad take the chylde ad his mother/and ape into Egipte/and abyde there this bryange the worde for wered wyl seke the chyl de to destroye hym. Then he arose/and toke the chylde and his mother by nyoche the chylde and his mother by nyoche the chylde and his mother by nyoche / and was there bino the deeth of werod/to fulfyl that which was spoke of the lor de by the prophet/whych sayeth: Out Oree. Fi. & de by the prophet/whych sayeth: Out Oree. Fi.

Then werode perceaupinge that he was mocked of the wple men/was exceading e worth/and tent forth ad fine all the children that were in Bethleem and in al the cookes there of/as many

8.11.

Che Golpellof. S. Bathew. as were two pere olde and bnoer/acosa dynge to the trine whych he had diltgentip fearched oute of the wple men.

Then was fulfilled that which was Cpoken by the prophet Jeremy/laynge On the hilles was a boyce herbe/mos urnynge/weppnge/and greate lamen.

tacion . Rachel weppinge for her chyle been / and wolde not be comforted bes

caufe thep were not. h

when merode was beab/ Lo an D aungell of the loide apeared bnto 30: feph in Egypte faynge:aryle and take the chylbe and hyg mother / and go in to the lode of Ilrael. For they are wad which lought the chyldes deeth. Then he arofe bp / and toke the chylbe and his mother/ab came into the londe off Ifrael/But when he herbe that Arche. laug byb rapgne in Jewiy / in the rous me of hys father therote/he was afrapde to go thyther: not wythstondynge after he was warned in hys Gepe / he tourned a lybe in to the parties of Ba lile/and went ad Dwelt in a cyte called Mazareth / to fulfyll that whych was

Jubi. rin. Spoke by the propheteg: De Chalbe cab led of Magareth. h

The.iii. Chapter. K

The.fif Chaptes.

of those dayes Ihon the Mar.f.a. baptpler came and preas Inc. iii.a.
ched in the wyldernes off 3la. rri.c.
Jewry layinge: kepent pe/ rrri.c. riv
the kyngbo of heaue is at sacha. i.a.
honde. Thys is he of who

it is spoke by the prophet Clay/which Capeth: The bopce of a cryer in wilder: 3fate. 21.0 neg/prepare the lordes wape/and ma. Joan.j.c.

he his pathestrebt.

This 3hon had his garment of Ca. Marci.j.& mels hear/and a gypole of a thynne as boute his topnes. Dis meate was tocu fles and wylde hony. Then went oute to hym Jerusalem/and all Jewpy/ and all the region counde aboute 301Dan/ and were baptpled of hpm in Jordan/ knoledgingetheir fynnes. F

I When he lawe many of the pha. Luc. iff. b riles and of the Sadures come to hys baptime/he lapde bnto them : O gene. racion of bipers/who bathtaught you to fige from the bengeannce to come? bayinge forth therfore the frutes belon C gynge to repentaunce . And le that pe ong thynke not to faye in poure felfegt we have Abraham to oure father. Hoz I fape buto you / that God is able of thele ftones/toraple bp chyldren bnto Abjaham. Euen now is the are put bn to the rote of the trees / fo that energ tree whych byrngeth not forth goods

The Golpellof. S. Mathew. fente / Malbe hewen bonne / and caffe in to the fpre.

Mar.I.b. 3 Baptile you in water in token of Luc.itj. crepentaimce/but he that commeth af. Joan.j.D. ter me/is myghtier then 3:w hole l'ho. eg 3 am not worthy to beare:he thall baptyle you with the holy good and wpth fpie/ whych hathallo bys fanne Zuc.fff.d in his honde ad wpit pourge his flow. re/ and gabre the wheet in to his gat:

ner/ad well burne the chaffe with euer lad page fpre. F Mar.j.b. A Then came Jeling from Battle ind Luc.iij. D to Jordan to Ihon forto be baptiled of bym.But 3bon forbobe bym / fapnge. 3 ought to be baptpled of the/and com melt thou to me ? Jelug anlwered and Capbe to hym: Let yt be fo nowe. for thug pt becommeth bg to fulfill all ty Bhtuonlines. Then be luffred hym, And Jelus as loone as be was baptiled ca. me Brayght out off the water. And lo heaven was open buto hym/and he far we the spyrite of Bod Descende lyke a boue/and toght bpon him. And lo/the. re came a bopce from heaven faynge Thes ps my deare sonne in whom es my delpte. K

CThe, liti, Chapter. K

The.liff. Chapter,

hen was Jeluglebamas peof the spirite into a befert/to be tempted of the bengil. And when he had Mar.f.b. fafted fourtpe bayes and Zu,titi.a. fourtpe nyghtes / at the

lat he was anhungred. Then came butyll him the tempter and laybe: yfthou bethe fonne of Bob / commaunde that thele flones be made brebe. De antwered and tapbe:pt is weptten/man thall beu.bill.8 not tyue only by breed /but by energ worte that proceadeth out of the mous

thof Bob.

Then the Denyll tobe hym bp into the holy cyte and fet hym on a pynacle of the temple/and faybe buto hymi yff thou be the Conne of God/cat thyfrife Doune. For pt is written/ he Chall geue Wal.rc. & hyganngelg charge oner the/ and wyth theps bondes they Chall Repe the bp that theu dashe not thy fore agayna a Rone. Jelus Capbe bnto him:pr is watte ten alfo: thou fhalt not tempte thy los men.bl.s.

The denyll toke him bp agayne and ledde him in to an exceadinge hygh mo untappe/and the wed him all the kynge bomes of the worlde and the bewtpof the land laybe but bym: all thele wpill 3 gene the/pf thon wplt fall bonne and worthype me. Then laybe Jelus buto

The Bolpell of. S. Mathew. hpm. Auopd Satan. for it is wiptten!

Den. bi. c Thou Chair worthppert;plopde God ab and.r.d. bym only Chair thon Cerne.

Chen the Deupli left hpm/ andio/ the aungels came and mpniared bute bym. F

Par.f.b. H withen Jefus had herbe that Thon Zu.itif.c. magtaken / he ceparted in to Calyle/ 30% ith, fand left Magareth/and went ab dwel-Bar.f. c. te in Capernaum/whichiga cite boon Zu, itij.e the fee in the coodes of gabulon and Meptalpm / to fulfyll that whych was

Spoken by Elapthe prophet / lapnge/ Ilaie.ir.a Beholde the tonte of sabulon ad Mep. talun/the wave of the fee beponte 301 C Dan/Baltle of the Gentple/the people whych fat in Derchnes / fame greate lyght / And to them whych fate in the tegyon and Chabowe off Deeth / lyght is fpronge.

Arom that tome Jelus bega to prea che/abto laye repent ye/ for the kyng. Dom of heaven to at bonbe. L

Mar. fa. As Jesus wathed by the see off Balite/he lawe two brethien/ Symon Luce.b.a which was called weter/ and Andrew hys brother / cattynge a neet in to the fee (for they were fyahers) and he fap. de buto them / folowe me / and J wyll make you fyfthers of men. And they Arayght wave lefte theyrnettes / and folowed bym,

The b. Chapter.

And he went forth from thence/and fame other two brethren / James the fonne of zebebel and Ihan his brother in the fhippe/with sebete their fathert mendinge them nettes/g calleb the:ab thep wythout carpinge lefte the Chype and their father & folowed him. L

H And Jelug went aboute all Balis le/ teachyng in thepr fynagoges / and preachynge the Solpell off the hyngs bom/and heatynge all mannes of fiche neg / and all manner byfeafeg amous ge the people. And hys fame fpreed as broode through oute all Syria . And they brought buto hym all fyche peas ple / that were taken wrth byners Dps feafes and gryppingis / and them that were poffeffed wyth denyig/and thofe whych were lunarphe / and those that had the palley: And he healed them . And there folowed him a greate noins bre of people: Efrom Galile/ab from the ten cites/and fcom Jerufalem/and from Jewip/ab from the regions that lpe beyonde Jordan.

The.b. Chapter. H

tayne/a when hewas let/ his disciples ca buto hum and he openeth his mous ght/and taught them fas



The Bospell of. S. Mathewa Zuc.bj.b. puge/Bleffepare the poote in [pirite] for thepra is the kpngdom of heanen. Bletteb ace they that morne / for they Chalbe coforted. Blelled are the mekel for thep Chall inhereth the earth. Blef. Ced are thep whych honger and thulk for righmonlines for they Chalbe filled Bleffeb are the mercpfuil for thepfhal obtequemercy. Bleded are the pure in herte/for thep Chall fe Bob . Bleffeb are the maynteyners of peace for they Chalbe called the chyldre of God. 251el j.pet.iff, c leb are they whych fuffre perlecution for ryghtnouines lake / for the pro ys the hyngdom of heane . Bleded are ye when men thall reuple you and perfecute you and Chall fally laye all mantter of cupit faynges agapna pon fos my fane. Retoyce and be glad/for grea te is ponte rewarte in heane. Lifforfo perfecuted they the prophetis whych were before poure Da peg. Mar.tr.g & pe arethe fait of the erthe/but ad 16 Lu.pitti gpf the latt be once bulanetp/ what can" be falted ther with ? yt is thence forth good for nothynge / but to be cast onte at the Dozes/and that men treade it bits der fete. ye are the lyght of the worlde mar.iff.c A cyte that is fet on an hyll cannot be Lu.biff.c hyd/nether bo mentight a candell and

and.pj. c. put pt buder a buffhel/but on a candell

Bick/ ad it lighteth allthem which are

The.b. Chapter.

inthe houle Se tharpourelight fo thy ne before men / that they mare le pous re good workes/and glorpfy youre fa-

ther which is in heaven. A pe Chal notchpake that I am come

to oplanull the lawe/or the prophetigs Eno 3 am not come to bpfanuil them/ but to fulfpil them . for tenelp 3 lape buto pou/tyll heaue and earth periffe Zuc. rbj.b one pot/or one tytle off the lawe that!

not fcape/tpilalibe fulfilled.

Who lo ener breakert one of thele Jaco. 11.60 leeft comaundmentes/and Chal teache men fo/ he shalbe called the leeft in the kyngdom of heauen. But wholoener Chall oblerue ad teache them/chat pers fone Chalbe called greate in the kynge bom of beauen. H

If for I fage buto poulercept poure eightnouines exceade/ the ryghtnouis neg of the feribes ad pharifes ye canot entre in to the apngoom of heaven. He

pe haue herde how pt was lapd buto the of the olde tyme: Thou Chale not Exo. xx.& kyll. Wholoever Chall kyll/ Chalbe in Deut. b. & Daunger of indgemet. But 3 lape buto poul who foeueris angre with his bio. ther/Chalbe in Dannger of iudgement. Wholoener Chal fape buto his brother rache/shalbe in dannger of a counsell. But whofoenerfhalfape buto bis bio ther thou fole/thalbe in danger of held

The Bospell of. S. Mathewa Ppie . Therfore when thou offereft thy spfte at the altre and there remebiels that thy brother hath eny thynge agaput the! leuc there thone offrynge vefore the altre; and go the wave fyth ad reconcyle thy splfe to thy trother / and

then come and offrethp gpfte. Fe A Agre withthine aduerfary atons ce whyles thou arte in the wave with him left thine aduerfary Delyure theto the endge/and the fudge belpure the to the minifer and then thou becaft into prefon 3 sape buto the berely/ thou shalt not come out thence tyll thou have paped the bimoft farthinge.

pe haue herbe howe it was fapte to Ero. rr.c them of olde tyme: Thou Chalt not co. Ecclett.b myt aduoutrie / Ent 3 fage bato pou/ that wholoener eperha wpfe luftpuge

after her / hath commptted aduoutrie Mar.ix. g with her alredy in his hett.

Wherfore pf thy ryght eye offende & the/plucke hom out and call him from the Better pt is for the that one of thy membres perialhethenthatthy whole body Chuide be caste mto hell. Also pft thy right hande offend the/ cut hym of and calle hym from the: Better yt ys that one of thy membres periathe/theu that all thy body shalde be caste in to

It ys fayd/who so ever put aways

The.b. Chapter. his wyle/let him geneher a tellimony all of her touorcemet. But 3fape buto pon / whofoeuer put awaye hys wyfe (except pt be for fornycacion) caufeth Marc. r.b her to breake mateimony. And wholo. Zuc.rbi.b euer marieth her that is dinogled/bie j.coz.bij.b akerhwedlocke.

Agapne pe hane berte how it was leui.rir.c. Capo to them of old tyme / thou Chalt Ero.rr.b. notfoglwere the alfe/but Chatt perfor Dent.b.b f methyne othe to god. But I fape bnto Jaco.b.c. pou fwere not at all/nether by beue for it is goddes feate/ not pet by the erth/ for it is his fote Role. Mether by Jeru Calem / for pt isthe cyte of the greate

hynge/nether Chattrijon (weare by thi head/because thou canft not make one hearwhyte of blacke/ But youre com municaciófhalbe/pee/pee/nape/nape. for what foeuer is more then that/co. meth off enell.

pe haue herde howe it is lapd / an Ero.rrj.e epe for an eye/a tothe for atothe. But Den. rir. D 3 faye buto pou/that pe with Gond not leui. rritt wionge/But pfaman genethe a blo: Zuc.bl.c. we on thy right theke/ turne bato hun the othe. And pfeny man wyllfue the ar the lawe / and take thy coote from the/Let hym have thy cloocke alfo. And wholoener wil compell the to go a myle / go with hymtwayne. Gyue te bim thatalheth/and from him that

The Bospell of. S. Mathewi wolde bozo we contine not awayer

He pe hane herbe howe pt is Capdell Leu.rix d thou Chait loue thyne neghbont / and Leu.bj.d. hate theme enemp. But I lage buto pou loue poure enempes. Blette them that contle pou. Do good to them that ha te pout / pape for them whych bo pou wonge/ad perfecute you/ that ye mape be the chylogen of poure henenly fa ther/ for he maketh bys funne to aryle on the puell/ and on the good/ and fembeth his rapne on the tufte and on the butute. For pf pe Chal loue them/whie ch loue you/what rewarde Chall pe has ne: Do not the publicans enen fo: And pf pe be frendly to poure bacthaen one ly/what spuguler thruge do pe : Do not the publicans tyliewple ? pe that! therfore be perfecte/euen as poure he menty father is perfecte.

The.bj. Chapter.

Ake hede to poure almeng Chat pegene it not in the The fpght of me/to the entent that ye wolde be fene off warde of poure father in

heane. When foener therfore thou gemed thone almes / thou thalt not make a trompet to be blowen before the /ag the ppoceptes do in the spnagogis and

The. b. Chapter.

In the Gretis/forto be prayled of men! Clerely 3 Cape buto pourthey have thee se rewarde. But when thou boeft the me almes / let not thy lyfte hond king. we what thy ryghte hond boeth/that thone almeg maye be fecret/ao thy fas ther which fepthin fecret Chall rewars be the openty. Fe

And when thou prayed / thou thate not be as the proceptis are . for thep loue to Cond and praye in the fpnagogig/ad in comers of the Gretis/be caus fe they wolde befene of men. Clerely 3 cape buto pon/they have thepr reward be. But when thou played/entre in to thy chamber/and thut thy bore to the/ and prape to thy father which pg infes crete/and thy father which feyth infes tret/fhall rewarre the openly.

But when pe prape /bable not mos Behe/ag the gentylg bo / for they thynca he that they shalbe herde / for there moche babipngis fake. Be pe not lpke them therefore. for poure father ando weth wherof pe haue neade/before pe afke of hym. After thes maner there.

fore praye pe.

O ouce father which arte in heaue / Luce, rj. & halowed be thy name. Let thy hyngoo come. Thy woll be fulfilled/ag well in earth/ag pt is in heane. Beue be thys daye oure dayly breade, And forgeue.

The Bolpell of S. Mathews be once treaspales/eue as we forgene them which trespas bs. Leade be not in to temptacion/but delyure be from the to temptacion/but delyure be from ue other men there treaspales/youre ue other men there treaspales/youre eccl. pring father in heaue shall also forgene you

but and pe wpil not forgene men them trespates / nomore thall youre father forgene poure treaspates.

Cad as the procepties are. For the difference ont they, faces/that pe might apeare but o men that they faite. Clerely 3 fare but you/they have they rewarde But thou when thou faitest/ annoymete thyme head/and washe thy face/that pe apeare not but o me howe that thou faitest/but onto thy father which is in secrete / and thy father which is in secrete / and thy father whych septhm

Luc, rif.d Gathie not treasure to gether on earth , where rust ad mottes corrupte and where thenes breake through and steale. But gathre pe treasure toges ther in heaven/where nether rust/not mottes corrup / and where thenes nether breake bp/not pet steale. For whe are soener poure treasure is/there are poure heres also. H

the light of thy body is thene eye. Uherfore yet thene eye be spingle / all the body ye full of lyght. But and yet

thene eye be wicked/thenis all the bo by full of derchnes. Wherefore pf the light that is in the be derchnes / howe greate is that derchnes:

HMoman can ferne two mallerg. For other he Chat hate the one / and to= Zu.xbf & Due the other/or els he thatt toue the os ne/and bespise the other/ye can not ser ne Bod and mammon . Cherfore 3 fa: pe buto pou / be not carefull fozpoure Luc. rif.e lyne/what ye Chal eate/of w hat pefhatt. pe.b.b Dipuche /not pet for poure body what plat. liff. D rayment pe that weare/ ps not the tpe femore worthy then meate ? and the body more of balue then rayment? Be holde the foules of the aper for theplo we not/nethet repe/not yet carp into the barnes and pet poure heuenly fas ther febeththem . Are pe not better thenthet:

Which of poulthough he toke though the therfore) coulde put one cubit buto his Cature - And why care perhen for tayment. Beholte the lyles of the felo be/how they growe / They labour not nether spane/And pet for althat I sate buto you that even Solomon in at his toyalterwas not arayed spke buto one of these. Therefore pf god so clothethe grade which is to daye in the felce ad so morowe shalteralt into the fourns to morowe shalteralt into the fourns to/shalle not more wise to the same

b.j.

buto you/o ye of lytle fayth ?

what shal we eate of what shal we bring the of where with that we be clorised. (After all these thinges seke the getils) for poure heavenly father knoweth that ye have new of all these thinges. But rather seke pe first the kyngwme of heaven/and the righte wisness there of all these thinges. Other all these thinges, but of all these thinges there of all these thinges shall be ministred but o pour. It

Care not therfate for the daye folowinge. For the daye folowinge that ca refor it life. Eche dayestrouble ps ful accent for the same fife daye.

The.bu.Chapter.

war.un.c. for an pe undge fo that we mar.un.c. be undged. And with what measure pe mere/with the same shall be mesured to pau agapne. Unip sept the

bus moote in the brothers epe/ a per seauest not the beamethat is in theme aware epe? Or who saves thou to the brother suffreme to placke oute a moo te oute of theme owne epe? In ipoctial such is in theme owne epe? In ipoctial spice as oute the beame oute of them some eye/and then shall thou se clear the placke oute of the brothers eye/and then shall thou se clear the placke oute of the beame oute of the brothers eye.

Che.bif. Chapter

Beue not that which is holy to dog gis/nether caft pe ponce pearles befor be swyne/left thei treade them buter the eir fete/and the other tourne agayne & al to sent you.

Alkeand it Chalbegeuen pou. Seke maz. gl. co
Band pe Chall fonde. Anoche and it Chals in. gl. b
be opened but o pou. For who loeuer al Jo. xitti. b
keth receaueth/and he that leketh fon g. xbj. e. f
be openned/pa there eny manamonge
be openned/pa there eny manamonge
pour which wolk proffer his lome a tho
he if he alked him bread or if he alked
fullhe wolk he proffer him a serpent if
pour hen which are euell/can gene to
poure children good gyftes howe mos
the more Chal pour efather which is in
the anen/gene good thinges to them the
at alke of him?

Therfore whatsoener pe wolke that Lu. bf. s men shalte w to you/enen so w pe to th To. itin, c em. This is the lawe ad the prophetis To. itin, c

Enter in at the flrapte gate: for wy lu. riff. e. to the the gate and brote pathe was lu. riff. e. ye that leade the beat fuccion: and man mp there be which go in there at. for flrapte pathe gate/and narowe is the waye which lead the buto lyfe and feas we there be that finte it.

Cth come to you in thepes clothinge but

0.410

The Golpell of. S. Wather pe that knowe them by their frutes. Do men gathte grapes ofthornes : of In.bi.f.g figges of bippes ? Euen Co euery good tree bringeth forth good fente. Buta coruptetree: hingethfortheupl frute A goodtree can not bringe forth bad frute not pet a bab treecan not bunge forth good frute. Enery tree that but gethnotforth good feute/Chalbe hewe toune/and cad into the fire. Wiherfore by their frutes pe that knowethe, not al thep that fape bnto me/Mafter/ effa fter/Chalenter into the Bingwine of he auen/but be that fulfilleth mpfarhers In. riff, eif wil which is in heanen. Le Chang Chal Cape to me in that Dape / Halter/Ela. der/haue wenot in thy name prophed ed: And ithy name haue we not call on Wal.bi.e tebenilg: emthyname hane we not bo ne many miracleg? Andethen wil 3 km wledgebntothem that Inener knewe them. Departe from me/pe workersot intquite. Lu.riij.f . Wholoener hearethof me thele la:1 Lu.bi.g Rom. 11. 6 Pages/and doeth the lame 3 wil lyken Jaco. j.b : him buto a wpfe man which bptt hyg houde on a rocke and aboundance of capite telcented/and the fluddig cam/ and the wondes blewe and beet boon

thatfamehousse ett was notonertho

wen becaufe it was groffebon the rot

Me. And wholoener beareth of me tho

te laingis/and doeth not the same shall be lykened but a folysh man / which bylt his house bont he some and about his house of rayne be seemed / and the sudding cam/and the wyndis blewe/ & beet boon that house and it was once throwen/and great was the fal of it.

And it cam to palle / that when Je. Mar.j.e fushad ented thele lapnges/the people Zuc.tifl. & were altonied at his doctrine. Not he taught them as one hautinge power ad

notasthe feribes .

the bin Chapter. H

mue from the mountap: Mar.f. b ne moch people folowed Luc, b, & him. And lo / there cam a

him. And to / there cam a lepte/ and worthipped he layinge/ Maker: if thou

wilt/thou cand make me clene. He put forth his hondeand touched hun fayinge. I wil/be thou clene/and immediate ip his leptoff was clented. And Jelus fayd but o him. Se thou tel noman/but so and theme thy fift to the preste and offer the aufte that was center comments.

offer the gyfte that Moles commaun leut. Kill. a

pernaum/there cam buto him a certap ne Centurion/befechinge him and fapinge Matter my feruaunt lyeth fiche as home of the palfye/ and is grenous.

b.111.

the Colpell of. S. Hathew Typapned. And Jefus laybe buto him Iwil come and cure him. The Centus eion answered and sayte/Sys Jam not weathy that then chulcelt come butet the rote of mp houlle / but Coenkethe worte enelpanis my lernaunt ligalbe he Bleb: for Jallo myfelfe am a man buber power / and have Cow dyers butes me and I fape to one/ go/and be goeth/ andto another come/ and he cometh/# tomp fernaune wehis/and he wethit. When Jelus herbe thele layuges he maraeyled/and lapbe to them that for lowed him. Clerely 3 Cape buto you /3 have not founds to great fayth / no not en Mahel. 3 fagetherfore buto you/th at many Chall come fromthe eaft and west and that rest with Abraham/ 3fa. ac and Jacob/tathe hyngtome of hear pen/and the children of the hyngome Chalbe call outem to the bruiof derche mes/there Chaine wepmgeand gnallh onge oftethe. Then Jelus layde buto the Centutton/gethy waye/and as to ouhas beleueb fo bett bnro che . And his fernannt was heated that fame hos mar.l. cure & 2nd Jelus went into werers bu.itij. Chousie and fawe his wynes mother in inge ache of a feure/ @ he toucheb het hande/and the leure left ber / and fhe arole/and minitred bato them. Whe the end was come thet bought

The.biff. Chapter. buto bi manythat were pollelled with lu.lig. beuillis. And he call out the fpirites wi tha worke a healed all that were licke to fuldi that which was fpokenbrefa pe the propher layinge. De toke on him Ela. liff. & oure infirmites & bore oure fichneffes. i.pe. i.b

When Jefus fawe moche people ab Lu.ir. & out bim/be commanued them to go ouerthe water. And there cam a fcribe & layer bato bim/malter: 3 wil folowe the whicherfoeuer thou goeff. And Jefug laybe buto hims the foreg bane hos les and the byices of the aterhauene. Begbut the foune of the man hath not wheren to lave his beate: Another the at was one of his bisciples laybe buto him/matter fuffre me firft to go y bury my father. But Jefus fayor buto him/ folowe me glet the wad burp their wad

Hand he entred into a Chippe/ and mar. fiff. b big disciples folowed him/ And to the lu.bij.D. re acofe a greate Boune inthe lee/into moche/that the Chyppe was hyb with wanes/and he was a flepe. And his Dil ciples cam bnto bim/and awocke bins Tapnge/ Alaster/ Taue bs/ we perpate. And he fayte buto them/ why are pe fe arful/o pe entered with iptel fapth? Then be avole / and rebuhed the wylls des athe fee/and there folowed a grea te calme. And men maruayled and layb what man is this / that borne writes

andlee obey him. H

And when he was come to the other Mar.b.a fpæ/into the countre of the gergeleng Inc. biij.d there met him two pollelled of denyl. lis/which cam out of the graves / and were out of meafure fyarce/fothat no man might goby that wave. And lothet ceped out lapnge/Ob Jeluthe fonne of god / what haue we to bo with the/ art thou come hither to toament ba be fore the tyme be come t' There was a good waye offrom the a greate heerd of fwpne febinge. Then the ceuplis befought him faynge/ if thou call be out futtre be to go oure waye into the heerd of fwpne. And be faid buto them/ go poure waves. Then went they out! and reparted into the heerd of Copne. Andlo/al the heerd of Cwyne was cart ed with biolence hedlinge into thefee and periathed in the water . Thenthe heerdman/fled and went their wayes intothecite/andtolde ederp thinge ad what had fortuned buto them that we repostested of the beuplg. And lo/althe cite cam out/and met Jelug. And whe thet lawe himthet belonght him to bes parte out oftheir cooffig.

The.ip.Chapter.H

The.ir. Chapter. nd he entred into the Chip Mar. H. & Joe/and palled ouer & cam Luc.b.b antohigawnecite. And lo thet brought buto him a man acke of the palley/ly. Se Stadinge in his bed. And when Jefus fame their faith / he fapt to the fiche of the palley/tone be of good ches re/thpannes are forgenen the. And lo certepne of the feribes lapb inthe felo neg/heblafphemeth, And when Jelus fawetheirthoughtes/hefapd/wherfo rethinche ye cuel in poure hertis? Whether is efper to lape/thp finnes a= re forgenen the/or to lave/arple wal ker Chat pe mape knowe/ that the for ne ofman bath power to forgene fine negin earth/then lapo he bitto the acheofthe palfey/ arpfe/ take bppethy bed/and go hometo thine houte. And hearofe and teparted to his houte. Che people that lawe it/marueplled &

Hand as Jelus palled forth fro the Afar. 11. 6
B ce/he lawe a man for at the recepte of Luc, b, f
cultome named Mathew/andlayd to
him followe me. And he arole and follo
wed him. And it cam to palle / that Jes
lug lat at meate in his house. And lo
many publicans and anners/cam and
late downe allowith Jelus and his dif

glorifted god/which had gene fiiche po

Che Bolpellof . S. Mathem. eiples. When the pharifes had percen med that/thet fapt to hisbifciplesitiby eatethpontematter with publicans & annerg: When Jelug here that/helay Be butothem : che whole nete not the philicien/but thei that are fiche. 68 and learne/what that meanethi 3 haue pleafure pa mercy/and not in offeryn esee.bl.c ge.ffor 3 am not come to call the right 1.tith.j.c. tewes/butthe fynners repentaunce & mar.fl.c. Achen cam the discpples off 3hon su, b, f. g to hym fapnge why to weand the phas eplestate ofte and the Desceptes fatte mote And Jelug fapbe bnto them: Can the weddringe chpidzen mozne ag tom geasthe bipbegrome ps with them? the tyme well come when the bipdes

mot. And Jelus fapde buto them: Can the weddinge children mome as low geasthe bipdegrome ps with them? She tyme will come when the bipdes and then shall they faste. No man percention of the garment with a pecconne we thothe. Not then taken he swape the pece against from the garment/ab the rent ps made worse. Metherbo she rent ps made worse. Metherbo for them the bessels breke/and the wife them the bessels breke/and the wife the swape she rent ps made worse. Metherbo she them the bessels breke/and the wife them the bessels breke/and the wife she rent ps made worse where the she for them the bessels breke/and the wife she rent ps made worse where you to she rent ps powre news while you the she bessels perpsels she we bessels and the bessels perpsels she bessels she bessels perpsels she bessels she bessel

mae b.h Lathere cam a certaynernier/ & wor

bead at redy/ but come and tape thy ho be on her/and the that tyne. And Jefust arole and folowed him with his difficult ples. And beholve a woma which was difeated with an illue of bloud. The year before the lime and touched the office betwee. For the lapbe in her life of J mape touchebut even his betwee onely/I halbe lafe. Jefus tourned his about/and behelde her lapinge/Dought ser be of good comforte/thy faith halb made the lafe. And the way made who oll even that lame houre.

Ind when Jesuscam in to the venters house and sawe the ministres/ ab the people wondringe / he saybe but them/Bet you hence: for the maybe you not dead/but sepeth. And they leughe hym to scorne. As soone as the people were put forth a dores/ he went in and toke herby the honde/ and the mapbe arose. And this was noyled through out at the londe.

Ind as Jestis beparted thence/two blynde mentolowed hym cryinge and sayinge/Ohthou some of Dauph/haue mercy on bs. And when he was come into the bonsteithe blynd cam to hym/Aid Jesus sayde buto them. Belene ye that I am able to bo this? they sayde buto be they say some buto hyai/ye Matter. Then touched be they eyes/sayinge/accordyinge buto

Poure faith/beit buto pou. And them epes were opened. And he charged the em lapinge/Se that no man kno we of it. But theias loone as thei were tepar ted/spied abrote his name through ou te al the long.

mar. iii.c As they went out/beholte/thei bio Luc.pi. b ught to him a wine man possessed of a teupil. And assoone as the teupil was cast oute/the tome spake. And the people matueled/sayinge/it never so appe ared in Israhel. But the pharises says to the casteth oute teupis by the power of the chefe teupi.

And Jesus went about al the cites & Luc, r.a tounes/teat hinge in their snagogis & preachinge the gospell of the kyngdos me. And healinge at maner sicknes ad besease amonge the people. But when he sawe the people/he had pitte on the because thei were pried awaye/& scartered absore enemas shepe / hauinge no sheppeerd.

then fayde he to his disciples/ the hernest is greate/but the labourers as re feawe. Wherfore praye the hernest home/to sende forth labourers into his hernest,

The.p. Chapter,

The. c. Chapter.

Of ficknesses/ ab at maner

of mefeafes.

thefe. The first / Simon which is called thefe. The first / Simon which is called thefe / And Andrewhis brother. Jame's the sonne of zevere / and Jhon his brother. Whilip and Bartlemew. Thos mas and Mathew the publican. James the sonne of Alphe and Lebbeus / otherwise called Tadwiss. Simon of Cane / and Judas Iscartoth / which also

These riplent Jesus / and communing whether saying . So not into the way mar. bi. a. be esthat leade to the gentits / and in to Luc. tr. a therites of the Samaritans enter ye and .r. a not/But go rather to the loss shepe off the house of Israhel; so and preache saying that the kyngome of heanents at house, heade the siche / clense the leves / case oute the temperature of pers/rapse the wed / case oute the temperature upis frely to have receased / frely ge, we agame. Possessor golde / not since nothing in your gertels / not pet scrip to watter your etoiney. Mether two sottes / nether so. for es / not yet arod. for

the workman ys worthy to have bys

The SolpeHof. S. Mathew.

meate. Into what locuer cite of toune Luce. r. c. pe Challcome/ enquire who ps worthy le Citi.b.c pnit/and thereabyde till pe go thence.

And whe pe come into an houte /gre te the fame. And pf the houffe be wort. by/poure peace Chall come apon the la 15 me. Butpf it be not worthy/ pourepea ceshal retome to pouragapne Aud who foeuer Challnot receaue you / nor will

heare poure preachynge / when pe beparte oute of that bonde/ or that cite/ Chake of the bulte of poure fece Truely Ilaye buto you/pt thalbe eatter for the tonde of sodoma / and Comota / in the

baye of subgement / then forthat cite/ Zuce.r. 2 20 3 lende pou forthe ag Chepe amo. ge wolues. Be pe therfore wple as les pentes/and innocent as boues. Bewa re of men/for thepfhall belmer poubp to the counfells and thall Courge you inthere anagogis. And pelhall beble ought to the head rulerg and kyngeg for mp fake / in witnes to them and to

the gentplg. Luce, rij.

But when they put pon bp/ take no chought howe or what pe that fpeake! for ye Mall be genen you / enen in that Came houre / what perhall Cape. for pe is not ye that fpeake/but the fpirtte of Pour father/ which fpeaketh in you. Che brother Chall betrape the brothes co death/andthe father the Count. And The. r. Chapter.

thechyloren Chail appleageynt thete fathers / and mothers : and Chall put themto beethe/ and pe Chal be hated of all men/formy name . But wholoeuer shall continew buto the ende / Shalbe faueb.

When they perfecute you fu one cite / fipe in to another . 3 tell pou for atrenth/pe Chai notepnpathe all the citeg of ifrael/ tyll the fonne offman become . The bisciple pg not abone hyg Luce. bi. & matteri for pet the feruant aboue his 30a. xiti.b lorde. It is priough for the bilciple to and. th. be an hys mafter pg/ ab that the ferua unt beas historde is.ifthey haue called the loade of the house beelzebubt howemoche moze Chall they call them of his bout holde for feare the not thee Before.

There is nothinge fo clofe that thall Mar.iifi.e not beopened/ad no thingelo hydthat Luce. biti.6 Chall not be knowen. and.ru.a

What 3 tell pou in Decchnes / that speake pe in lyght. And what ye heare an theearethat preache peonthe bout Ceteppes.

And feare penot them which kyll the bedp/ad benotable to hyll thelou le But ratherfeare him/which is able to bearope bothe foute and boby is well Are not two sparowes folk for & Easthruge : And none offthem dothe

The Golpell of. S. Mathew. leght on the grounde/ weth out poure father. And nowe are all the hearig of youre headig nombred . Feare ye not therfore | pe are of more balue / then many fparoweg.

Who fo euer therfore knowlegeth mar.biii.d Luc. ir.cme before men/him will 3 knowledge before my father in heaven. But who. g.rij.b foeuer fhall benpe me before men/him will 3 alfo benye before my father who

pch ig in beauen.

Thyuke not/that 3 am come to fen-Lu.rij.f. De peace into the earth. 3 came not to fende peace /but a fwearde. for Jam come to let amaat barpaunce age pnd ?

his father/e the boughter agepnit her mich.bij.b mother/a the mughter m lawe agemit her mothere la we. And a manes fooes Chatbe thep of his owne honfholde.

methatlouich his father/ormother Lu.riii.e more theme fignot worthy ofme And he that loueth his Conne / or boughter moje thenme/ ig not mete for me. And he that taketh not hos crowe and folo: Luc.iz.c weth me/pg not mere for me . De that e.riiif.? fyndeth hys lyfe / Chall lofe pt / and he e.rbij.g that loath bys lpfe for my fahe / fhall 30a. rij.b. fpnde pt.

We that recenith you/receanith me Zuc.r.c ad hethatreceauithme/receauith him 30a, piij. c that fent me , we that receauth a plos phet in the name of a prophet/Chales

Che.rf.Chapter. ceane a prophetis rewards And he that receautth a ryghteoug man in the na. me of a ryghteous man/ Chall receaue the rewarde of a righteous man. And wholoener fhat genebnto won of the Mae.fr. ? fe lytle wonnes to daynche a cuppe of coldewater only fur the name of a difciple 3 tell pon of a trueth/he thall nos tole his rewarde.

The.rj. Chapter.

Abit cam to palle where 3 Jelus had enbed his pre-Ceptis unto his Disciples/ he beparted thence/to pie ache and teache in thepr

H lihe 3hon beynge in prefon her: Luc.bif.6. be the worker of chift/ he fent two of his bisciples and sappe buto him. Arte thou he that Chal come of that we to he for another. Jelus aufwered and laybe buto them. Go and thewe 3 hon what pe have herde and fene . The blynd felthe halt go/the lepers are clenfed/the deef heare the trad are repled by agas pne/and the gospell is preached to the poote. And happpis he that is not hur te by me.

Quenas they departed / Jelus bea Ban to ipeake bito the people of 3hom What wet pe forth to fe in the wylter. neg: went ye out to le a rede wanerino

Che Golpenor. S. Mathew. ge with the wonder other what wet re out for to fe? went pe tofe a man clothed in Coofte capment: Behold/they that weare foofte clothing are in himges howles . But what went peoute fortole : went pe out to le a prophet? pe 3 lape bute pon/ad mozethena pro: maia.th, a phet. Forthis is heof whom ye is wif ten. Beholbe / 3 fenbe mp mellenges before thy face / which thati prepare thy wave before the. He HUerely Ilayebnto pou/amonge B the chyloren of wome arole therenot a gretterthen Thou baptill. Mot with Conbinge he that pe lelle mthe kyng both of heuen/ps gretter the he. From ac. this the tyme off Ihon baptile hytherto / thekyngbom of henen fuffeeth biolen ce and they that make byolence pull pronto them. for all the prophettis/ and the lawe prophelped buto to tyme of Ihou Also of pe wollteceaue it/this main. iiij, b ps Beltas/which Chuid come. We that hatheares to heare/lethim heare. & But wheare bnto Chall 3 iphenting

generacione it is lyke buto chyloren/ sohichfyt in the market/ and call bato there felower/and lape / we hane pp. ped buto pou/ and pe hauenet baunled Wehave morned bute poul and pe hane not foromb . For Ihoncam nether eatpugenos bunkinge/Ap thep fage he

The.ri.Chapter. hath the benyll The fonne of man cam earynge ab brinkinge/ab thep fate/bes bolbe a glutten / and a bunker off wp. ne/and afrend bnto publicang/ab fpns nets. And wyldome ps allowed off her chpibzen,

Luce.E.s

HThe bega he to ophiaid the ettes in whichmost of his miracles were bo because they didnot repent. Wo be to the Chorann. Wio beto the Betsaida/ for if the miracles which were the wed in you had bene wine in tyre @ floothep: hab repeteb logeago in facheloti and allhenneuestheieffe Hayto poutt Chal be eller for Tyre ad Sidon ar the daye ofindgmet/the for you. And thon Capernan which arther by buto heuelha it be thrult boune to bell for if the mo racleg which have bene wine in the hab boneshewed in Sode they had remay ned to this daye Meuerthelelle 3 lap bnto you it Challbeeder for Sebon in the bape of indament/the for the. H Zuc.B.D

4 The Being antwered and lapo 3 prayle the ofather lord of heue gerth because thou hast hyd these thyngis Erothe wyles prudetjand haltopeneb the buto babes/ euelo father/for to te pleased the All thingis are geue buto Zac. 8.8 me of mpfather And no manknowerd the forme | butthe father | nether huos weshenyma the father/lave the found

The Bolpellof.S. Mathew. and he to who the fonne will open him Come bnto me all pe that labour ab wie. bi.a. are laden and 3 will ele pou. Take my pohe on poue terne of me for 3am me he and lowly in herre ad ye that fynd elebato pourefoules. for my yoke ys eafp/and imp burden is light .

Marc.if.a 123 4 DG In chat tome went Jelus, the come ad his Disciples were an houngred /ab began to plucke the eares of come / and to care. When

the phacyles had fene that/they fapte buto him: Behold thy disciples to that which ig not lawful to Do bpon the laboth bay. De fayte buto them: Daue ye freg rri.b not red what Danid bid/when he was

The. rij. Chapter. H

an houngred/and they also which were with him. Dow he entred into the houte of God/and are the halowed loues/which were not lawful for him to eate/nether for them which were with

mu. rrbiff a bym/butonly for the preftes? Or haue ye not red in the lawe / howe that the preftes in the temple breake the fabi both daye and pet are blamtelle? But I laye buto you/that here is one great

ter then the temple. Wherfore pft ye Ojee.bj.e had wyl what thyg lapuge meneth: 3 sequiple mesety / and not facrifyce . ye

Theirif. Chapter. word neuer haue condempned innoce.

ted. for the fonne of man is lorde euen

of the laboth bape.

And he departed thence ad went in Mar.iti.a to their Spnagoge/and beholde there Luc.bl.b. was a man which had his bonte dired bp . And they afted hym faynge/ pg pe lawful to heale bponthe faboth bape? because they might accuse him. And he taybe buto them/ whych is he amonge you/pf he had a thepe fallen into a ppt on the laboth baye / that wolbe nottahe him and lyft him out: And how mocheiga ma betterthen a Chepe: Wihers fore prig la wfull to bo a good bebe on the laboth daye. Then layde he to the man/Arecth forth thy hond/ad he Aret thed pi forth/and pt was agayne made euen as whol as the other.

A Then the pharifes went forth/ab toke counfell agaput hym/ howe they myght deftrope hpm. Whe Jefug knes we that/he beparted thence/ad moche peoplefolowed him/ & he healed them all: and charched them that they Chulbe not make hym, knowen / to fulfyll that which was spoke by Elaythe pro Ela. Alif. 8 phet/which fayeth/Beholde my fonne whom 3 haue chofen/mp berlynge / in whom mploule hath had belpte. 3 will put mp [pirite on him/ and he Chal Thes we sudgement to the gentyla. He shall

c.III.

The Bolpell of. S. Mathew. nottepue/befhallnot cepe /nether fhe all enp ma heare his boyce in the firee tis/a broled rede / Chall he not breache and flare that begymeth to burne he Chall not quenche / tyll he fende forth fudgement bnto bictory and in higha.

me Chall the gentple trufte. L Mar.ff.c . The was brought to him/won pollel Zuc,ri, bled with a deuyll which was both blyn De and bom / aub he haeted him /infomoch that he which was blynd and do me / both spake and same. And all the peoplewere amaled and lapbe/yonot this the Conne of Dauid : Wihe the pharifes herde that/they fapbe / he dique. th the deuple no nother wife oute but by the helpe off bellebub the chefe of

the benyllig.

But Jely knewe therethoughtis ad Tapbe to the . Euerphpugborh Deuided with in it fplfe that be defolate. Mether Chall enp cite or houtholbe beupbed as pentit fplfe/contynue.So pffata call ont fata/the po he Deupded apenit him tylfe. Dowelhall then then kyngdo en Dure : Allo pf 3 by the helpe off belges bub caft out deupls / by whose helpe do youre childre call the out? therfore they Chalbe poure indges/Bucif 3 call outthe deupls bythe spirite of god/the pg the hyngboth of god come on you? Other howe can a man enter intos

The etj. Chaptee. enighty manes houte and violently to he aware his goodes/excepte he fyith bynde the Aronge man/and then Copo

le hos houte?

He that po not wythme po agan mame. And he that gathereth not wie th me/Cratered abrode. Witherfore 3 fa. Effat. 111.0 pebnto rouall maner of fpnnead blas. Luc. Fil. b phemy Chalbe forgenen buto men / but the blacphempagapnit the holy good! Chall not be forgenen buto men. And who fo ener fpeaketh a worde agaynt the fonne of man / pt thatbe forgeuen him/ but whofoeuer fpeaketh agaynt the holp good/pt fhall not be forgenen hym/no nether in thes worlde/nethes anthe worlde to come.

Other make the tree good/ and hys Luc.bf. & frute good also or els make the the erec eupil/and big frute eupil alfo. Fos the tree is knowen by hys frute. O gea neracion off bypers/howe caupe tage well/when pe poure felnes are euplic Nozof the abour dance of the hert/the mouth fpeaketh . A good man oute of the good treasure of his hert/bringeth forth good thyinges. And an eupli man out of his euplitrealure/bringeth los th enpil thinges. But I fape buto pou that of enery poell work that me than have spoken/thepshall gene a countes at the daye of indgement. For by the

£.1111.

The Golpen of. S. Mathew. wordes thou finalt be futtifped/and by thy wordis thou Chalt be commed. k Then answered certapne off the feribes & of the pharifes lapnge. 2818. Berwe wolte farne le a figne of the the answeeed them fapnge/the eupli @ abs uoutrous generacio feketha figne/but thete Chall no ligne begenen to the but Jone, ij.d, the figne of the prophete Jonas for as Jonag was thie Dayes & thie nyghtes in the whales belly; to Chall the fonne of man be thre Dayes & thre nightes m the hertof the erth. The men of Mini. ue thall epfeat the Daye of subgement with this nacion/ ab condempne them for they repered at the preachpinge off Jone, iii, b Jonag/and beholde a greater then Jonag ig here. The quene of the fourhilly all tyle at the bape of indgement with this generacion/and thall condempne M. reg.r. a them . for the cam feo the btmoft par-4.pav.ir.a ties of the worlde to heare the willow me of Solomon/ and behold here is a greater then Solomon. Uthe the buclene Cpirite is gone out

of a man / he walketh throughout by places/fekyng reeft and fyndeth none. Then he fayeth/3 wil retourne agepne into mp houffe fed whence 3 came out And when he is come / he fyndeth the houffe emptyand (wepte / and garnyf. Thed. Then he goeth his wage / and ta-

The riff. Chapter Reth leven sprites worlse then him lyb fe/and fo entre they in and bwellthere And the endrofthat man is worffe the the beginning. Enen fo thall pr beto this frowarde nacion.

whill he pettalked to the people/be Mas.iif.d holde hys mother and his brethie flobe Zubiff. & without the mig/Defpringe to fpeake with him. The wo lapd buto him / behold thy mother and thy brethre frond without befringe to fpeake with the

meanfwered and fapt to him/ that tolde him/who is my mother? or who aremy brethren. And he fretched forth hys hond ouer his disciples adtayd behold my mother and my bretmen z for wholoener fulfilleth my fathers will whiche ps in heuen/ he is my blos ther/my fufter/and my mother. H Che.ritt. Chapter.

Be fame daye wet Jelus out of the houde / and fat mae.iig. & people reforted buto him
to greatly that he wet ad
fat in a shyppe and all the people Robe on the those. And belpas ke many thyngis to the in amilitudis/ layinge/Beholde the fower went forth to lowe/And ag he lowed/fome fell by the wayes lybe / and the fowlis cam/ and benoured it bppe. Some fell bposs

The Bolpett of. S. Mhatew. Cony grounde where it had not mothe earth/and a non pt (pronge bppe becau Ce pr had no bepth of earth/ and when the fun was bppe/pt caught heet / and for lake off corpuge wybbied awaye. Some fell amoge thornes/ab the thes neg arole ab chooked pt. iD atte fell m goode grounde / ab brought forth good frute/fome an hundted fold/ Come fyl epfold/fome thpaty folde. Withofocues

bath eares to heare/let him heare. And his disciples cam/and saple to \$ him/Why speaked thou to them in Fa tables: he answered ad sayle buto the It is genen buto you to knowe the fee eteris of the hyngoom off heane / but to them pt is not gene. for whofoener bath / to hym thall yt begeuen / and he Challhane aboundace, But wholoener hathnot/fre byin Chalbe taken awaye enenthat fame that he bath. Therfore Cpeake 3 to the in amilitubis gozthou. ghtheple/theplenot/@ hearinge they heare not/nether buderftonbe, And in Ela. bi.c. them is fulfilled the prophely of Elayi mar.fiif.b which prophed faith/with youte cares

Lu. bul.b pe fhali heare ab fhall not buderfoute Joan. u.f. and with poure epes pe Chal Ce/ad Cijall act. rebiti not perceaue. For this peoples hertis kiom.ri, b wered grode. And theprentes were but of hearinge & their eyes haue they elosed / lest they shutbe se worth theys

The.zill.Chapter epegland heare with they eared and Chalte buterfonde with their hertis/

shulde touene/that I myght heale the. But bleffed are youre eyes/for thet Zuce.k.B fe/ad poure heares/forthepheare. Cles sely I face buto you/that many prophe tes and perfapcte men hane belieb to be the thinges which pe le lab haue not fene the/ & to beare tho thingis which pe heare/and hane not herbe them. De are pe therfore the annilitude of the las wer.luben a ma beavert the worte of mar. 1141.8 the hyngdom/and bnterftonteth it not Zu. biij.b there cometh the eupil man/& catcheth away that which was fowne I his hert And this is be which was fowne by the wave fobe . But he that was fowne in the honpgrounde is he/which heareth the worde off God/and anon with tope receaucingt/ pet hath be no rottpd in himfplfe: And therfore he dureth but a feafon/for ag foone ag tribulacion of perfecucion aryfethbecause of the wos de/by a by he falleth. We that was fow

ne amonge thomes, is be that heareth

the worte of Bod. But the care of this

worlde/ And the diffaythfulnes off tys

theschoke the worde. And to is hems

de bufrutfull. We whych ys fowne in

the good grounde / ys he that henceth

the worde ad buderitonbeth pt/ which

alle bereth feute / and bigngeth forth:

The Bolpell of. S. Mathew. Come an hundreb foide/fome fpftp fob De/and Come thpity folde.

Another amilitude put he forth/bn. to them lapage. A The hangdome off heane is tphe bnto aman which fowed good feete in big feide/2But while men Repte/there cam his foo/and fowed ta regamonge the wheate, and went his wave/Wihe the blate was fpronge bp/ and had brought forth feute/ then ape. ared the tares allo. The fernantes caene to the householder/and faple buto him: Sys fowedelt not thon good feed in thy clotter from whence then hath it tarest be faybe to them/the emupous ma hath done this Then the Cernantis taybe buto him/will thou then that we go and gader ptrand he lapbe/nap let whyle ye go aboute to webe out the tareg pe plucke bppe also with them the wheate by the rotis let both growe to gether tyll harueft come : and in tyme of harnett/3 will fape bnto mprepers/ gather pe fyrathe tares/ab bynd them in thenes to be brent/but gather the wheateinto my barne. F

mar.fffi.b

Another parable he put forth bn. & Lu.pin, d to them faynge. The kyngdom of hear uen pglyke bnto a grapne of multaro feebe /which a man taketh and foweth in his felde which is the leeft of all fees' des. But when yt is growne / pt is the

The.riff. Chapter. greatest amonge perbes/ and is a tree to that the bipdoes of the aper come! and bylde in the braunces of pt.

Another amilitude fapte he to them Zu.riff.es The kyngdom of heane is lyke buto le uen which a woman toke ad hyb m.iff.

peckegof meele/tpil all was leueded.

All thefe thynges fpake Jelus bnto mar fiti.b the people by amilitudis/ad wythout untitudis spake he nothinge to them to fulfyll that which was spoke by the prophet faynge: 3 will ope my mouth wfalmo in amilitudis/& will speake forth thyn gis which have bene kepte fecrete fco

the begrunninge of the worlde. F H Then fent Jefus the people awas ye/& cam to houte/ab his bisciples cas me buto hym/fapuge/ Declare buto vs the amilitude of the taregof the feide Then answered he and sapbe to them. me-that foweth the good feed / pg the forme of man/the felde ps the worlde/ The chyldren of the kyngdom are the good fr. D. The cupli mang chyloge are the tares:but the enemy which fowerly them/ts the Deupli: the harnest ys the ende of the worlde | and the repers be apo. xiii, 8 the aungels. For enen as the tares are f gabbied and brent in the fpie / fo thats prise in the ende of the zworlde. The tonne of man Chall fend forth bis cuits gelp/and they fhall gathred out of bys

The Bolpeli of. S. Matheur. hyngoom all thyngis that be hurte/ab all them whych do imquyte / and fhall call them into a furnes of type. There Shalbe waplynge & guaffhpage of teth Chen Chatt the inftemen Chyne as biy. ghtasthe fun in the kongdom of their father/whofeener hath eares to heareflet bym beare. Fe

Agagne the hyngtom of heane is 6 tyke bute treasure hybbe in the felbe! the which a ma founte and hybre it/ab for toy there of goeth / and felleth all that he hath/and byeth thatfelde.

Agapue the kyngom of beane is ly Re buto a marchafit/fehpnge after go. ob pearleg/which when he had founde one precious pearle/went and folde all that he had/and bought pt.

Agapne thekyngdom of heaue ig lp he buto a net calt in to the fee/that gao beceth of all hyubis of fythes/which whenit is futt/me brawe to londe/and fit ab gabrethe good in to their bellels and cat the bab awaye. So Shall pt be at there of the world. The augels that come and feuer the bab from the good and thatteat them in to a furnes of fp re/thereshalbe wyalpnge & gnashym Be off tetb .

Jelus Capde bato them/ hane pe bis berftonbe all thefe thyuges/they fayor le le . Then laybe be buto them Ches

The riff. Chapter. fore enery Crybe which is coninge bite to the hyngbom of heaven pa lyke an housholder/whichbipngeth forth/out off hystrealure /thyngis bothe newe

and olde. He

And it cam to palle when Jelus bad Mar. bf. & fyneahed thefe amiliendis that he De: Zuc.tiij.c parted thence / and cam to byg owne 304. mg. f. countre / and taught in there fpnagos gis/in lo moche that they were a front. ed and lapte/whence cam all this wpf. bom & power unto hun is not this the carpenters fonne : ig not hys mothes called mary? and typs brethis becalled James and Joles / and Symon ad Ju base's are not hes felters all here wis thby? Whence bath he all thefe thyno gist And they were harte by him. The Jelies lapbe buto the. There is no plos phet without honoure/faue in hig ow ne countre/ and amoge his owne kym. ne. And he dod not many mytacles the re/for their bitbelefig fake.

The. riff. Chapter. An that tome merode the Mae.bf.b tetrarchea herte of the fa Luce.15.8 me of Jelu/and lapbe bno to his fernantes. Thys is ten agayne front beath!

and therfore hys power ps to grens te . Aes merod tolle Ibon and bounds

The Golpell of. S. Mathew.

Par.bi.c. bym/ and put hym in prefon for mero. Luc.ifi.b. biagfake/higbiotherphilips wyfe for Then Capbe buto bym: pt ps not lawful for the to have her. And when he wol be have put hom to beath / be feareb the people/ because they counted hym

aga prophet.

When Berodig birth Daye was co. me/the winghter of Decoding Daunfed before them/ab picafed Berod. Where fore he prompted worth an oth/that he moibe geue her whatfoeuer the wolde alke. And the beyinge informed of her mother before/fapte gene me here 3ho baptiftig head ina platter And the kyn ge forowed / neuerthelelle for hys o. thes lake and for their lakis whychla te alfo at the table /he commaunded yt to be genen her. Aud fent ad beheaded Ihon in the preson and hys head was brought ma platter and genen to the bamteil/and the brought pt to her mo. ther ad hys disciples came ad toke bp. bys body/and burted it/and went and toibe Jelug.

When Jefug had herbe that / he ber B Mar.bj. D parted thecebyfhippe into a befert pla Joan.bj.a ceoutef the wave. And when the people had heree therof/therfolowed him a foreout of there cites. And Jels wet forth and fawe mothe people/ and bys berte dyde melte uppon them/ and he

The.xiiti.Chapter. healed of them those that were licke. when enen was come his disciples ca to him faynge. This ys a telerte place and the daye po spent/let the people be parte that they maye go into the totte nes/andbrethem bitapilis. But Jes. fug fapte buto them/ Thephane nonea de to go awaye. Bene pethem to eate. Then lapte thet no him/we haue he re but, b.loues and two fifthes. the lay de bringe them hither to me. And he co: maunted the people to at towne on the graffe. And tokethe. b. lones & the. if. allheg & loked bp to heaven & blelled and brake & gaue the loues to his bif. ciples/and the bisciples gaue them to the people. And thei all ate/ were fut aled/Andthep gabered bp of the gobs betig that cemained. rij. balhetig full. Chei that ate were in nombre about, b EB.men belpte wemenandehildzen.

And Arapght wave Jelus mate his Mar.bi. ?. disciplegenter incoa thippe and to go goan, bi.b oner before him whyt he fent the peop ple awaye. And as foone as he had fent the people awaye / he went by into a mountameatone to praye. And when might was come be was there bim file. fe alone and the frippe was in the mid . des of the feeland was took with was neg/for it was a coteary wynte. In the fourth watche ofthemight Jelug cabin

D.le

The Golpellof. S. Mathew to them walkpage on the fee, and whe his disciples lawe hi walkpnge on the Ceetherwere amaleb/ faynge/ it is for me fpirice/and cried out for feare. And Araight wave Jelus Cpake buto them Caynge/be of good cheare / it is 3/be

motafraped.

Deter antwered/ and fapoc/mattern and thou be he/bidde me come bato the on the water and be fayte come. And whe weterwas come towne out of the Chippe/he walked on the water / to go to Jelus. But when he fame a myghty wornte/he was afraged . And as he ber gan to anne/ he ceped fapage/ matter faite me. And immediatly Jefus ftrete ched forth his honde/and caught hym/ and lapte to him. Othon of lytel faith wheefore bybreft thou bout?

And an Coone as thet were come ya to the Shippe/the winde ceaffeb. Then thei that were in the fhippe / cam and worthypped him/ faynge/ of a trueth thon attethe Conne of God. And when mar.bf.gthey were come ouer / thep went in to menofthat place / hab knowledge off bim/they fent outinto al that countre counte about/ and brought onto hyus althat were fiche/and befought hym/ that they myght touche the boster off his begatt only. And as many as tous

The. rb. Chaptes thed It/were mate lafe.

The. Ib. Chapter. H

Denca to Jelus / Cribes mae, bill a and pharifes from Jern falem faynge: why to the Disciples transgresse/the tradicions of theelders?

for thei wallhenot their hondes when they eate breed / We and [wered/and fayor buto them/why w ye allo transgrelle the commannbmet of Bod/thojowe poure tradpepons? fet ero.pr.e god commanned/faynge/honoure the Deut.b. & father and mother and hethat fpeake, eph. bf. & th eupliagepna his father or mother/ exo.pri.c thall fuffer beeth. But pelage / enery lent. rr. b manthati Capeto h:# father of mother 1020.FR.E whatfoeuer thinge 3 offer / that fame weth profpt the/and to that he not hos noure his father and mother. And the ng hane ye mate/that the commaund. ment of god to with out effecte thous gh pouretradicyons . 3pecrytis well prophelled of you Elay layinge: Thes ela. Frit. D people braweth mighe to me with the tir mouthes/& honourethme with the y lippes/pettheir hert infarre frome but in baynethei worthip me reaching wetrine which is nothinge butmens

preceptes. And he called the people to mar, bif. 6

him/s layte to the heare & bnterfonte Chat which goethinto the mouth wife

B.110

The Golpell of. S. Mathew leth not a man/but that which cometly out of the mought/eeftleth the man.

Then cam big Disciples & fayte bnto hym/perceauest thou howe that the pharples are offented hearinge thes tapnge: De answered/and sapte/al pla tes which my heanely father hath not planted/shatbe plucked bp by the ros

teg. Let them alone thet be the bipnie leders of the blynde. If the blynde leede

the bipnoe both shal fal into the dyche. Chenanswered Wetere faybe to hi mar, bif. e declare buto by this parable. The laybe Jelus/are pe pet without bnærfton binger perceaue pe not/ that whatfoes ner goethin at the mouth / Descendeth come into the bely and is cast out into the dianghe. But those thinges which procede out of the month come fro the herte/and thet defple a man . for out ofthe herte come enel thoughtis/ mur ber/breakinge of weblocke whoston/ tijeefte falce witnelberinge blafphe. my. Thefeare the thingis which befile a man. But te eate withbnwellhen ho beg/malethnotaman. F

Hand Jefing went thence & bepare mar.bij.c ted into the cooling of tire and adon. And beholde a woman which was a ca nanyte cam out of the came coolis/ad coped buto him/fainge/haue mercy on melotos the conne of tours /my bough :

The. pb. Chapter ter ig pptioully bered with a ceuil. And begaue her neuera worte to answer, Then cam to him his Disciples and be-Cought him lapng/lende her awape /fos the foloweth be cryinge. De answered a fapb. 3 am not fent/butbuto the looft thene ofthe houlle of Ilrabel. E. helhe cam and fildowne before him/faynge/ mader lucker me/Beanlwered & Capa de/ytis not good/to take the childrens breeband caft it to whelpig: Sheans (wered and faybe/itistruthe/ neuera theleffe the whelpes cateof the crone meg/which fal from their matterg tae ble. Then Jefus answered ad layde bno to ber. O woman greate pe thp faith/ be it to the enenag thou tencel. Und her doughter was made whole evenut that fame tyme. 1

Then Jelug went awape from then mar.bif.b ce and cam nye bnto thefee of galple @ went bppe mto a mountapne/and fate bonne there. And mothe people cam buto him hauinge with them/hait/blis te/bome/mapmeb/and other many/ad each them bonne at Jelug fere. And he healed them/info moche that the peos ple wondred to fe the dome fpeake/the mapmed whole/the halt to go/and the blynte to le/and thei glouifed the god of 3frabel. .

Jesus called his disciples to him ad mar. biff. a

D.IH.

The Golpell of, S. Mathew Tayle 3 haue compation on the people becaufe thei baue contynneb with me nowe.iii.bapes/ and hane nothinge to eate:and I wilnot let them Epartela Uingeleftthepperpfihe nithe wape & his disciples lapte to hi/whence shuld we get to mache breek pu the wpices. meg/ag fhulde luffife to greate a multy tute: and Jefus fapte buto them howe manylones have ye? And they fayte/ Tenen and a feame Allhes. And he come maunted the people to fit wwne on the grounde. And toke the leven loues and the Althesand gave thankis and make them/and gaue to big biliples/ & hys disciples gane them to the people. And thei al ate/and were lufiled. And they toke bp of the broken meate that was lefte.bu.balketis full . Theythat are were.un. et.men / belpte wemen and ehildren. And he fent awaye the people and to be thippe and cam into the parts eg of Magbala,

mar.biti.b La.rij.g

The.rbj.Chapter. wer wen cam to hunthe pha Tries with the Saduces A alle and byd tempte hym curinge that he wold fije we them some ligne from beanen. we enswered and de par bute them / At enen pelape/we

The. rol. Chapter that have fayte welct/ and that because let je fape pg reed / inthe mouninge pe faye/to daye thatt be foule weber/ and that because the tage is troubelous reed. O pe ppocrytes / pe can differne the fallbion of the thre and can pe not discerne the agnes of the tymes. The fromartenacion / and aduoutrous fee neth afigne/there Chal nonotherlygne be genen bnto them/but the lygne off she prophet Jonas. So lefte be the ad Jone. M. &

beparteb .

and when his disciples were come mar.bili.b forgoten to take breed with them. The Jefus fapde bnto them/ Take hele and Zu.ril.8 beware of the leuen of the pharples/& of the Sabuces. They thought amona ge them felnes faynge/ we have brous ght no breed with by. When Jelug bno terflow that/he layer buto them. O pe of lytell faith / why are poure myndes cumbred because pe haue brought no bleed. Do penot pet perceaue/nether rememberchofe. b. toues when there were. b. A. men and howe many baf. Rettigtoke pe bp . Metherthe. bij.lo. nes: when there were.iin. M.& howe many baskettis toke ye bp: why perce ane yenot thethat 3fpakenet to you of breed whe I layd beware of the lene of the pharifes & ofthe faduces: Thebis D.IIII.

the Bolpell of. S. Mathew berftote thet/howethat he bad not the beware of the lenen of breed / but of the doctrine of the pharifes/and of the Saduces.

mar.biif.c in.ir.c

Awhen Jelus ca into the coolis of the cite which is called Celarca phi lippt / he alked his disciples farnge/C whom bo men fape that 3 the fonne of manam. Thet sapoe/some sape that th ou arte 3hon baptift/Come Delias/fo: me Jeremiag/or won of the prophetis the fapte bute them: but whom fare pe that 3 am: Symon peter answered/# la poe/thou arte Chill the fonne of the toa.bf.g tyuinge god, And Jefus answered and Caybe to him/happyarte thon Smon the Conne of Jonas/foz fleahe and blo nde haue not opened bnto the that/but iny father which is m heaven. And 3 fa pealfobnto the/that thou arce Stonne. Andapon this fame Conne / 3 well bylde my chirche. And the gates of hel Chal not preuaple against it. And 3 wil gene buto the/the keres of the king. Dom of heanen fant whatfoeuer thou byndeft boon earth/it Chalbe bounde in heaven. And whatfoener th ou towfelt onearth ptshalbe lowled in heauen &

Then he charged his Disciples/that thet thuide telnoman/that he was Jes füs Chuft. from that tyme forth/ 3es fusbegan to thewe buto his difciples/

The.rbj. Chapter .. howe that he mud gobnto Jernfalem and fuffer many thinges of the elters! and of the highe preftes and of thefere beg/and muft be hilled/and tyle agaya ne the thirte daye werer toke hima ff te/and began to rebuke bun lainge ma Aerfauerthyfilfe/this fhall not come buto the. Then tourned he aboute/and fapte buto peter/Bo afterme Satan thon offentelt me/becaufe thon precen neft not godly thinges / but worldly

thingeg .

Jefug then fayte to his bifciples: pf mar.biti.b eny man will folowe me let him forla- luc.ir. g he him alfe, and take his croffe and fo Joa. rij. D lowe me. for whosoener will safe his tyfe/that loofe it/ And whofoener that loofe his lyte for my fase/fhall finde it what Chalit proffet a man/pf he Chule wpn al the whole woulde fo he lote his owne fonte: Or els what that a man ge ne to receme historie agayne with al? for the fonce of man Chall come in the gloppoffis father/ with his angels/& then that he rewarde eneryman accor. com.f.a Dinge to his ices. Cerely 3 fage buto mar.ix.a pou/somethere beamonge them that luc.if.c here Conte/which Chall noctate of des eth/tyl thet Chal hanc fenethe fonne of man come in his kingwme.

The.pdij.Chapter.

luc, ix, d

The Bolpenof.S. Mathew mar.fr.a formant ind after. bi. Dapes Jefins toke Weter and James/a 3hon higbrother/and bie aght them oppe yn to an the waye and was trans

Agured befoge them. And his face byb Chyneas the Cun/and his clothes were as whyte as the tyght. And beholæth ere apeared buto them Woles and De lpas talbinge with bim. Then anfwer red Weter/and Capos to Jefus/ Baltes here is good bepinge for by / pf thon witt/let be make here.tij.tabernacles won for the / and won for Aloles / and wonformelyas. Whyll he per spake/ beholde a bryght cloude thaw web thes

and to a bopce oute of the cloude layte Thisis my ware Conne/in whom 3 am peaced, henre htm. And when the bilct ples herte that/thep fel flat on theirfa ces /and were foore afraged . And 3e: fug cam and couched their / and fape/ arple and benot afcaped . Then lyfted theibp theprepegl and fawe no man but Jefug onelp.

And ag they cam doune fro the mon # tapne/hecharged them lapuge/le that mar.tr,b pe lijewe this bpaonto no man/ til the fonne of manbe epfen agapne from tes eth k-Hand his Disciples afked of hi Capuge/why the Cape the Cretbes/thus

The. roll. Chapter. belyadmud Arit come: Jefus anfwer mal. liff.b red/and faybe buto them/Brelyas Chall first come/and restore at thinges. And Ifare buto you that melpas ps come alredy/and thei knewe him not/but ha ne bone buto hun whatfoener thep his Red. Inlyke wple thall alfothe forme of manfuffre of them. Then big Difcie plesperceaued that he Cpake buto the

of 3bon baptilt. And when thep were come to the pe mar.fr. 8 ople/ther cam to him a certapne man juc.tr.6 and kneled boune to him faynge/Ela. Aerhaue mercy on my Conne/ for he ig frantiche/and is fozebered. And oft ty mes falleth into thefire / and oft into the water. And 3 brought hi to thy befo

ciples/and thei couloc not heale hym . Jelus antwered and tayte / Ogenerace on faithles and croked/howelonge Ch all 3 be with your howe longe thall 3 fuffre pour bipage him hither bato me And Jelus rebuked the Bupl/and he ca oute. And the chilte was healed euell that fame houre. &

Then came his Difciples fecretly/ and fapte/ with could not we call hym out Jeluglapor bnto them / Becaule lu. thif. of poure bubelefe. foi 3 lape berilp bu to pou pf pe haue faith as a grapue of musterd feete/pethatte fagebato this mountagne/remeue hece to gondes pla

the Gespell of. Si Mathew te/and he shulde remene. Mether shuld enp things be buposible for you to do. but this kinde goeth not oute but by praper and fastinge.

Mar.ix.e 3

Jesustapie buto them/the some of mas chalbe beeraped into the honors of mil and thei shal kyl him/and the thyldda pe he shal ryse agapne. And they solor wed greatly.

Huthenthet were come to Capers maum / thei that were wont to gabie poll mone p/came to weter and fapte/ Doth poure mader pape tribute? De Capte/pee, and when he was come into the houte/Jelus spatie first to him/ fapnge/Wiharthinkeltthon Simon? of whome w the kingig of the earth take tribute/or poll money: of their childie or of fraungers? weter layer buto hil of Araungers. Then faybe Jefus buto him agapne/ Thenare the childie fre. Menerthelelle / telt welchnice offente them/go to the fee and caft in thyme an gle/and take the falle that fra cometh bpie when thou had opened his month/thou Chalt finde a pece of twelue peg tha trake and pape for me and the k

The.pbitt. Chapter. 1

The. rbiil. Chapter. pelame tyme the difcipt es cam bnto Jelus laying Mar.ir.& who is the greatest in the Luc.ir. hoho is the greatest in the called a childe buto hym/ ofthem | and fapo | Gerelp 3 fay buto you/except ye toutue / and become as childre / pe cannot enter in tothe hins goom of hene whofoener therfore the allfubmit hym fife as this childe / he isthe greatest in the hyngwin of heue And whofoener receaneth fuche a chil te inmi name receaneth me Butt who focueroffend won of thefelytell wons Mar.ir.f which beleue in me/ it were better for Zuc. rbij.a. hym/that a millione were hanged a boute his necke/ab that he were blous med in the Depth of the fee 1210 be buto the world because of enil occasions. It igneceffary that euili occasions bege. nen/neverthelelewo be to that man Bby whom enil occasion commeth withe Mar. tg. 9 refore pff thy hode outhy fore gene the anoccasion of emplifent homof ad cast hym from the. Itis better fortheto enter intolyfe halt or maymed/rather thenthon fouldeste hauinge two hone Deg/or two fete/ be caft unto eneriaft: pngfpie. And pftallothyne eye offens de the/plucke him oure and cafte hyms from the . It is better for the to enterento lyfe with one epe/the hanyng two epesto be call into hell fre

Se that pe belpple not won of thele. litell wong / for I lape buto pout /that in heaue their angels behold the face of mi father which is in heaue fre ad the lonne of man ps come to lane that

Luc. rix. b which is lot. Do wthynke per pfa ma Luc. rix. b which is lot. Do wthynke per pfa ma Luc. rix. b which is lot. Do wthynke per pfa ma go at hat had an hotel thepe e one of the chuld soo attay/wyll he not lene nynty and nyne in the montains / and go at leke that wo which is gone attay? if it hap pen that he fynd him/Cleryly 3 laye bu to you/he reiopleth more of that thepe then of the nynty and nyne which wet not aftay fuento yt ps not the wyll of your father in heavy.

Lu.rbij.a Heforeoue ryfthy brother trespas C

Lu.rix.b Aestoreoue ryfthy brother trespas C

ecct.rix.b apent the. So and tell hym his faute

Jaco.b.b betwene hym and the alone. If he hea

rethe/thou hat wone thy mother/but

beu.rix.b wo or two/that in the mouth of two or

theor.xiii. wo or two/that in the mouth of two or

bebr.x.c. If he heare notthe tell pronto the congre

gregacion/ pf he heare not the congre

gregacion/ pf he heare not the congre

gregacion/ pf he heare not the congre

gregacion/ take him as an hethen mā/and

as a publican. Clerely I sape buto pou

what soener pe bynde on erth / shaibe

bounde in heauc. And what foeuer pe

lole on erth/fhaibe loled in beauen

The. rbitt. Chapter.

Agayn I fage buto pou that if two of 308.75.4, pou that agre i erth in enp maner thin ge what we ner they that before/pt the albe gene them of my father which is in heaven. For where two or thre are gibered to geder in mi name/there ans

3 m thempodis of them.

Then cam peter to bem/and laybe Lu. phil. @ matter/howe ofte Chall my brother tre spag ageynt me / and 3 Chall forgene hom ? that I forgene hom lenen too meg: Jefus fayd buto hpm/ 3 fape not bato the leuen tymes / but lenenty tys mes leuen tymes & A There fore ys the kyngdom of heaven lykened buto accreagne hynge / which wolde take a counting of his fernaunting and whe he had begune to recken/won was blows ghte buto hym which ought hym ten thoulande talentis / but when he bad nought to pape the toth commaunded hym to be folde/and his wpfe/and his children / and all that he had and pape ment to be mede. The fernaunt fel dom ae and befought him lapage / Spi/ges ne me respete / and I well pape preues ry whit. The hab the loade pitte on the fernaunt/and towfed bym / and forgas ue bym the det.

The laine lexualit wet out and fourd de wone of his felowes / which ought him an hundred pece. And leved hodis

The Golpellof. S. Mathew on him/and toke him by the throote/fa pnge/pape that thou owest. And his fe lowefel mune/and befought him / fa: page/haue pactence with me/ & 3 will papethealt . And bewolde not/ but went and caft him into prefon/ tyli be fhulbe paye the det. When his other fe towestawe what was bone/thei were berpfore@cam and tolbe to their les beatl that had happened. Then the ior be called him/and fapbe buto him. O enellernaunt/3 fozgane theal that bet becaute thou prapoet me / Was it not metealfo/that thou Chulbell hane had compattion on thy felowe / enenas 3 had pitte on the? & his totbe mas wio oth/and betweeed him to the topiers! til he thulde payeat that was duc to hi Solyke wyfe Chal youre heavenly fao ther bo bute you/pf pe wit not forgene with poure hertis / eache won to his brothertheir treaspales &

Che.pip. Chapter

Of the followed when Je. a

Chapter when Je. a

The.rir.Chapter. to tempte hym/and fayde to hym/is pt lawful for a ma to put awaye his wife for all manner of causes be answered ad lapde buto them/ maue pe not rede Beff.j.d. howe that he which made ma at the be gynnynge made them ma and woma? Ben.ti.d. and laybe for thes thenge / Chall a man Ephe.b.g lene father ab mother/ and cleue buto j.coz.bi.Do bys wyfe/ ad they twayne Chalbe won flefibe. Wherfore nowe are they not twapne but won fielige. Let nomathe refore put a fund/that which god hath suppled to gether. Then faybe thepto hym / why byd effoles commaume to gene buto hera tellimoniall of binos= fement ad to put her awage: me fapte buto them/ Moles because of the hard nes of youre hertes luffred pouto put awaye poure wyfes/But from the bed gynnyngept was not fo. I fage therfo: Black.c. rebuto you/who fo ener putteth awa. Zuc. roj.b ge hys wyfe (except pt be for fornica: 1.coz, bij.b cton)@ marieth another breaketh web locke & whofoener marteth her which is Dynoifed Doeth commyt aduoutry. Then fpeake his difciples to him/yf the matter be lo betwene man & wyfe then is yt not good to mary. De laybe bnto them/all me can not aware with that faynge/but they to whom it is genen. There are chade / whych were to boine out of the mothers belig. And

6.1.

The Bolpell of. S. Mathewi ebere are challe/which be made of mi And there be challe which have made them leines challe for the kyngbom of beauens lake be that can take yiles

bym take pt. Then were brought to hym yonge a rotti.c. chylbren / that he Chuibe put byg honbig on them and prage / And big billi. ples rebuked the:but Jelus layte bnto the luffre the children/@ forbid the not Bar. r. b to come to me / ffor bnto fiche belonla. rbin, b geth the hyngmme of heaue. And whe be had put his bondes on them/he beparted thence . And bebothe woncam/ ad tapte buto him/good matter / what good thinge Chall 3 Do that 3 mare ha ue eternal lyfe ? De lapde vato hym! why calletteben me good the re is no me good but wo/ad thatte god But ad thou wiltentre f to lyte hepe the coma undmerig. De layde which: And Jely taybe / thou thate not hyll , thou thate C not breake webtocke . Chou Chalinot Ceale , thou Chalt not beare falce wit. neg/hououretby father abmother/ab thou thate loue thine neghbour ag thy fplfe/the pongeman lapbe buto hym/ 3

haue oblerued allthele thingis fro mi

Pouth / what have 3 more co Do ? Jelus

tayde unto hym/perhou wple be perfe-

cte/go and fell that than hall/ and gene

At to the poote/ad thou Chatchaue trea

The.rip. Chapter.

Oute in heane / and come ad folowe me
Uhen the ponge man herbe that faya
inge/he wet aware mornynge. For he
had greate postestions.

Jeins fayde the buto hys disciples/ Gerely 3 supe buto you a reche man that with difficulte enter into the kying who of heane. And moreover 3 sape but to you/ye is easter for a camell to go through the eye of a nedle; then for 8 ryche man to enter in to the kyingdom of heave with his disciples here thas they were excedingly amased / saping ge: who the can be saved: Jeins behelo be them: and sayte buto them: with me thys ys buposible: but with well things are possible.

I Then aufwered Weter/& Tapte to hym: Beholte we have forlaken all/ab hane folowed the/ what fhall we have therfore : Jelus laybe buto them/ Cles rely 3 lape buto pourthat pe which ha ue folowed me in the fecode generacte on (when the Conne of man thall fpt in the feare of bry matelle) Chall fpt aifo bpon.rn featis/and indge the.rn. trpe bigoff Brack And whofoeuer forfakee th houte or brethen or fpiters /01 file ther/ or mother / or wpfe / or chylbren/ or ipuctod / for my names fake the fac me Chatt receaue an hundred fotte/and Chall inheret euerlaftynge ipfe. & E.11.

The Gospell of. S. Mathew! Many that are fyille Chalbe lafte/ and the latte Chalbe fyitte.

Lu.rin.d

The.rr. Chapter. H Mar.r.b. Of the apugeon of heant g det/ which went out erly in the morninge to hype la

de. And he agreed wyth the labourers for a penya daye ad lent them into hygbynparde. And he went out about the thyabe houre / and fawe other Condynge ydell in the matket place ad lapte buto them go pe allo in to my bynparte/& whatfoener is right 3 well gene you / and they went they waye . Agapne he went out about the tyrce and nynthe houre / and byd tyne wyle. And he went out aboute the eleuenthe houre ab founde other Condynge pdell: And sapte buto the: With from be ye here all the daye poll: They lay. be buto hym/be caufe noman hatt hya red bo. the layde to them/go ye alfo into my bynyarde/ab wholoeuer Chalbe tpght/that Chall pe receaue.

Wheneven was come the Lorde of 25 the byneyarde lapde buto his fleward call the labourers/ad gene them their bpre/begyunynge at the latte/tyll thou come to the fyshe. And they which we se hyped aboute the elementhe houses

The.rr.Chapter.

came and receaued euery man a peny. Thencame the fpill / Suppolpinge that they fluide receaue more / and they lys Rewyle receaued enery man a peny. And when they had receased pt / thep grudged agapuft the good man of the house farnge Thefe latte hane wroght but one houre/and thou haft made the equall buto by whych have borne the

burthen and heat of the daye.

the answered to one of them layinge frende 3 do the no wronnge / bybbeffe thounot agre weth me for a peny? Ta he that whych is buty/ and go thy was pe I wpli gene buto thys lafte/as mos theas to the . ps yt not lawfull for me to bo as melpfteth wyth myne awne: Isthyne epe eupil becaufe 3 am good: So the latte Chalbe fyile and the fylo fe Chalbe latte. for many are called ad

feame be chofen. F C_ Hand Jefug afcented to Jerufalem Mar. E.D. ad toke the. rij. Difciples aparte in the Luc. iff. & waye and Capte to them / Lowe go bp Alar. E.e. to Jerulatem/ the Come of man Chal lu. zbiff. co be betraped bnto the chefe preftes / ab buto the scrybeg/ad they shall condent ne hym to death/and Chall delpure him to the getylg/to be mocked/to be fcour ged/and to be cencifyed/and the thyto dayr he fhall tyle agayne.

A Then came to byin the mother Mar. F.e

C.IH.

The Bolpell of. S. Mathew? offsebebeig children with her fonnes worthppppnge bym and befrignges certapne thynge of hpm/ be fapb buto her/Wihar wyle thou haue? She laybe buto hpin/ Graunte that thefe my two fonnes maye at one on thy tyght hond and the other on thy lifte honde in thy

aprigbome.

Belug antwered ad lapd/ pe wotnot what pealee. Are peable to Depute . .. the cuppe that I Chatt bipnke of : And to be baptifed with the bapti that 3th albe baptifed with? They answered to him. That we are. De fapo bnto the/pe Chall dunke of mp cupe/ and Chalbe bapepled with the baptim that 3 Shalbe baptyled with/ But to fpt on my tygit bond and on my lyft hond / is not my. ne to gene/butto them for whom yt yg prepared of mpfather. L

and when the ten berbe this / they besoayned at the two brethie. But Je. Mar. r.g fus called the onto hom / and farbe/pe Luce, pr.c knowe / that the lozdis of the gentyls hane bommacion ouer them/And they that are great exercise power ouer the It Chall not be so amoge pou/But who foeuer wylibe greate among you/let hym be youre miniter/and wholoener worlt be chefe/let hom be poure ferna. une . Luenas the fonne off man cam/ not to be minitred bato / but te minte

The.pri.Chapter.

Bet and to gene his lyfe for the retent puon of many. K

And ag they beparted from Wierico/ Mar.r. &. mothe people folowed hun. And behol Zu.rbin. & o be two bipude me Tyttinge by the ways fpbe/whenthey herde/ that Jelus palfebby cryed lapinge / Mafter the foite ne oft Danid haue merci on by and the people rebuked the:be caufe they fhui be holde there peace / But they cereb themoare: fayinge / hane mercy onbe malter which arte the fonne of Danib The Jelus Gobe apiliad called the/ ab fayoe / what wyll pe that 3 Chall Do to pontthey fayd buto bym Matter that oute epen mape be opened . Jefus pitt ed them / and touched thete epes/ And immediatly theirepes recened fyght! Shid they folowed bym

The. Fr. Chapter. * menthey biewenpe buto gar.rf.& 34 3erufalem / and were co. Luce. Fus me to Betphage buto mo unte olpnete: the Cent Jes fug two offig bifciples/

faringe to them / Do in to the toune that lyeth ouer agapn. the you fand anon pe Chall fynde att alle bounde/and her colte with her/los fe them and bitnge them unto me And pf eny man lape aught buto pou/ fape pethat poure matter harb nebe off c.IIII.

The Bolpell of. S. Mathew. them/and arepghtwape he willlet the go All this was boune / to fulfplithat which was spoken by the prophet/fay. Ela. Izij. D inge / Tell pe the Donighter of Sion:be sacha.ir. b holde the hinge commeth buto theme. Joa. rij.b. hefittinge boon an affe and a colte/the foole of an alle bled to the pooke. The bifciples went/ and bid as Jefus com. maunded them / and brought the affe and the cotte / ad put on them there col thes/ ad fet him there on. Many of the people fpred their garmentig in the wate other cut boune braunches from the trees/ and are wed them in the wa pe Moreoner the people that wet beto re/ad they also that cam after cried la: Dlai. puge : hoffanna to thefonne of Dauid. erbij.b. Bleffed be be that commeth in the name of the lotbe/ hoffana in the hyell & Hand when he was come in to Je'B Mar, rf. b rulalem/aft the cite was moued/ layin Luc.rip. g ge who ps this: And the people/layte: thes pe Jelusthe prophet of nazareth a cite off galile. And Jelus went in to the temple of god/and catte out all the that bought and foide in the temple/ and ouerthrewthe tables of the mony chaungers and the featts of them that Ela. toj. c. foide bones and faide to the/ it is writ te/mine houffelhalbe called the houffe . of prayer / but pe haue mabe tra ben of Miec, bif. btheues. And thebipnde and the hait ca

The.rri. Chapter. to hom in the temple and he healed the When the chefe preftis and fertbes lawe/the marne plies that he byb/ And the chyldre cryinge in the temple and fayinge / hoffana to the Comie of Dauto they desoayned / and sayde buto hymi hearest thou what these fave: Jelug fap be bute them: hane penener redde foft the mouth of babes and fuckelingis thou hafte ordepned prayle : And holef plal. biif. & tethem / and went out of the cite bnto Mar. rj.b bethani : and palled the tyme there. Ke In the mounpage as he returned in to the cite agerne / he hungred / and spped afpage tree in the wave/and cam tott/and founde nothinge there on/bat tenes only / and fayd to yt / nener frute growe on the bece forwardig. And and Mar.ri.e the fpage tree wyddered awaye, And when hisbifciples fawe that/thep mar uelled. lapnge/wowe fone is the fygge Ttree wyddered awape: 3cf9 anfwered and fayde buto them: Gerely 3 faye but to you/yf pefhall have fayth/and fhall not bout/pefhallnot only bothat whis ch 3 baue Doneto the fygge tree : but allo pf pe Chall fare buto this mountap ne / take thy fife awape / and caft thy alfe in to the fee / pt Chalbe Done. And

whatfoeuer thunge pe Chalafke in pous

re prapers (pf pe beleue) pe shall reces

ue pt.

Che Bothell of. S. Mathem Mar. ri.d And when he was come into the Luc.pp.a teple/the chefe prettig & the femousof the people ca buto him ag he was teachinge/e lapte:bp what auctorite melt thou thefe thingis and who gave the this power: Jelus anfwered/ad lapor buto thei 3 allo wyll afte of you a ceci tapne queltio/which pf ye alople me 3 en lyke wyle wyll telt you by what auctoxite 3 w thefe thyngis. Wihece was the baptim of Thorfro bene/or of mer And they thought in them felues/fayn ge:pf we Chail fape/from beue/he will fape bato bg: why bpb pe not the beleue him: but and pf we thatt fape of me the feare we the people. for all me hel De 3ho as a prophet:ad they aniwered Jefus/ab lapbe: we canot tell. De lyke wyle fapd bnto them/nether tell 3pon by what auccortte 3 to thefe thigis. H. What lave pe to this if a certapne ma had. if. fones /e ram to the eler fapinge go ad worke to bave in mp bynepatic. De answered and sapte/3 will not but afterwarde repented and went. Then cam he to the fecode ad fapbe iphe wp. Ce/and he answered ad sayder 3 wyll fpi pet wet he not. Wihither of thele, is. ful fylled there fathers wyll: And they Sapbe buto hym: the fpit . Jelus lapbe bato the : betely 3 fave bato you/ that the publicans ab the hartotis Chanco. me into the hynghome of God before you. for Ihon ca but o you in the waye of righte welnes and pe beleved him notibut the publicans ad the whooses beleved hi. But pe (though pe lawe it) yet were not moved with repentannce that pe upght afterwarde have beleven utd dym. H

& werkenanother amilitube. The mar.rif.@ re was a certapne boutholder/ which Luc.rg.b fer a byneyarde/& hedged pt roude ab. Efate. D. & out/ad made a wrnprelle in pt/ ad bylt Bier.ij. D atower/& let pt out to houlbandme/ @ went in to a ftrafige coutre. And when the tome of the frute dieweneare / be fent his fernauntis to the but bandme to receaue the frutts of pt/and the buto bandme caught big feruancis/ and bee won kylled another/ad foned another Agapne he fent other fernantis mo the the fpi@/ad they formed them lyke wy. fe . But laft of all / he fent buto them hys awne fonne / fapnge : they wyll feare my fonne. Wiben the bulbandine lawe hys Conne / they Caybe amonge them felues: Thys is the hepre / come on let ba kyll hym/and let ba rake hyd inherpraunce to oure fetues. And they caught hym and thrust hym oute off the byneparde/and dewe typm . When the Leade of the byneparte commerty what will be w with those hulbabmer

The Golpen of. S. Mathew. They saybe butto him/he wyll enylides Araye those empli persons/ and wyllet out hys byuparde buto other hufband men/which Chat Delyuer him his frute at tymes counentent.

Dlaime

Maye

Jefus fapte bato themidpd peneuer erbij.b. rebbe in the feripturis ? the fame fione actu. titi.b whichthe bplders refnled/is fet in the pet.if. a. principal parte of the corner: this was Rom.ir.g the loides bopnge/abpt is maruclous in oure epes. Therfore fage 3 buto you the kpugdo of god shalbe take fro pou ad Chaibe geue to the gerpis which that prbiff, d. brynge forth the frutes of it. And who Coeuer Chal fall on this Rone Chalbe all to broken. And whomfoener this Bone Chall fall bpon/ he Chall grynbe hym to powder And whethe chefe prefits and phacifes becte bis amilitutes they per ceaned that hefpeake of the, And they went about to lape hondis on hun/but they feared the people/because they co unted him aga prophet. Land Jefing answered & Spake bnto the agapne in A militudes/faynge. The. rrij. Chap. A

2. n.pilli b De kyugdom of beauc ts 1Phe buto a certapue kyn A ne/& fent fort bhis ferua-untis/to call the that we te byd to the weddynge/

& they wolte not come. Agepne he fent

The.rrif. Chapter. forth other fernauntis/fayngettell the which are bidden Lo 3 haue prepared mp bynner myne oren and my fatlyn. gis are kylled/and all thingis are reby come buto the mariage. They mate its ght of pt/ad went their waves: won to his ferme place another about his mes chandyfe the remnaunt toke his fernauntig and intreated them bigoodly ab Hewe them. Whe the hynge berbe that he was wroth/and fent forth his wartreg and deftcoped thate mustheres!

and brent bp their cite. B . Then sayde he to his sernantis. The weddinge was prepared: but they wha ich were bybbe there to/were not wor thy. Go pe therfore out in to the hyghe wayes/eas many as pe fynde/byd the to the mariage. The fernantis wet out en to the wayer/ad gathered to gether as many as they coulde fynde / both good ad bad/ad the webbinge was fire nythed with gellis. The kynge cam in to bylet hys gelkys / and lpyed there & ma which had not on a weddynge gars ment/and faybe buto bym: frende/ hos we cample thou in hyder/ and half not on a weddynge garment : and he was enen spechleste. Then saybe the kynge to hys ministers: take and bynde hym bonde ad fote/and cafte him into bites derchnes / there Chalbe wepynge/ and

The Bolpellof. S. Mathew matthynge of teth. For many are cab fed and fearve be cholen. h

mae.rif.b . Then went the pharites and toke Zuc.rr. b countell/ howe thep mpght tangle bim in his wordis. And fent bato him theis disciples with merodis fernantis fap inge: Balter/we knowe that thouas te true/and that thou teacheft the wape of god truely / nether carelt for eny man / for thou confporett not menneg effate. Tell bg ther fore howe thrnhell thou 'ig pt lawful to gene tribute buto Cefat / or not ? Jefus perceaued thept wpipmes/ad lapbe. Wip tempte pe me pe pooceptes: let me le the tributemo ney. And they toke hym a peny/and he fayde buto them/whole is this ymage @ Caperferipeio: Chep fapte bate hun/ cefars/then faybe he bnto them. Bene

Rock.rtij

therfore to celar that which is celars/ and genebnro god/that which is god. bis. fe whe they here that/they mar Helled/ & tefte bim & went their ware.

mar.rij.b

The fame bare the fabuces cam bu. C Luc. rr.d to him (which fape that there is no lyf art. rringb after this) and thep afhed him faringe Deu. prb. Effaiter/Liffoles bate/pf a man bpe haupnge no chpldie/that the biother ma ep his wyfe / and reple bype feed buto his brother. There were worth be feue brethre/the fyra after he marped byed with out plewels lefte bis whle pute

The.rrif. Chapter. bid bidther. Lykewple the leconde as the thyad /bnto the feuenthe Latte of all the woman byed alfo. Dowe in the lpfe after this/whole wate that the be of the.bij for all hab her. Jeluganiwe ted ad fapte buto the: pe are beceaued adknowe not what the Ccripture nita neth/not pet the vertue of god: fot in the lyfe after thys/ they net her mary/ not are marped: but are as the angels of gob in beauen.

as touchynge the lyfe of them that be deed: have ye not reduc what is laybe bate you of god/which fapeth 3 am Mbrahams God/ and Isaaks God/and Ero. lift. b the God of Jacob? God po not the god of the beedibut of the trupnge. And we hen the people herbe that/they were a

flonged at hys bocteyne.

H unben the pharifes hab herte ho mar. Eff. C. we that he had put the fabutes to then Luc. 211.6 terthep brewe to giber/ab won of the whyth was a borrour off lawe afted bun a quedio tempting: him e fayinge Mader which is the gret commaund men.bi.a. mer in the lawer Jeles layer buto him thoufhait loue thy lorde God withail thpac hette/worth all thy foule/a with all the mender Ches is the first ad that gret comaundment: And there igano. ther like buto this Thou Chale lone thy Leu. rie. & me neghbour an thy felfe. Ju thefe two Mar. Fij. &

Mar, rif.c commaundmentes/hange all the lawe and the prophetts.

Mar.rij.d Unhyl the pharifes were gatered to Luc.fr. d. gether Jesus aske them sayinge / what they have ye of Chist: whose some of Das they sayte but o hym/ the some of Das uid. He sayte but o them/how then doseth Dauid in spirite cal him soide/saying plat.cir. a ger The Lorde sayde to my Lorde/syt on my eyglit honde/tyll I make thyme emempes thy fore stole/yf Dauid call hym soide/howe is he then his some? And none of them could answere him agepne one worde. Dether durste eny ma from that daye forth aske him eny mo questions. Le

Che.rruf. Chapter. 4

people ab to his disciples a layinge. The scribes and the pharises spr in incles seare / what sener they byd pou observe that observe the that observe that observe that observe that observe the that observe the that observe

tot: for they fape/ad do not/pe ad they bymbe heup burthens and greuous to be borne / ad ley them on mennes foul ders/ but they the fylfe wyll not mone them wyth one fynger. All there wore fet abroade there phylateris/ and masses large borders on their garmentis.

and loue to at oppermoste at feastis & Mar. pfl. b to have the chefe leatis yn the anago. Luc. pi.f gis/and gretingis in the marketis and And. p. S. to be called of men Rabi.

But he that not luftre poure leines to be called Kabi/for one is youre mas terthat is to wpt Chill/and at ye are brethen. And cal pe no man youre fas ther on the earth for one is youre fasther and he is in heaven / be ye not called makers/for one is youre maker and he is Chill. We that is greateft as monge you shalbe youre scruaute. But Lu. riff. 8 who seemer exalter him sife / shall be ad. xbiy. 6 brought lowe/ and he that submitteth

thin affe/shalbe exalted. He was been but of the but of the fire for ye shut by the hing tome of heaven before men / ye youre selves go not in/nether suffre ye them that come to enter in.

that be bette you ferthes and phaty. Mar. rf. b that be be a coloure of prayinge longe prayers/wherfore ye that recease gre ater damnacion.

the bebute pout cribes and pharis fes procrites/for pe compatte lee sions be/to bringe one into poure beleife/ab when pe have brought him pe make hi two folks more the childe of hell/ them pe poure selues are.

8.10

The Bespell of S. Mathew Wie be buto pou blynte gres / fos pe lape who foener lweare by the tem ple/it ig nothinge/but wholeeuer fweare by the golde of the temple he is tet ter.pe foles ab bipnte/ whether is gre atec the goite of the temple thar fance tifleth the golderand wholoener fires reth by the antice it is nothige/but wo Coener (weareth by the offerynge that lyeth on the aultre is tetter/pe foles @ blynde whether is greater the offerins ge of the autere which fanctyfieth the offeringe: wholoener therfore lwear rech by the auttre/ [weareth by it/ aby al that there on is And who foeuer five areth by the temple (weareth by it/ad by hi that dwelleth therin. And he that tweaterh by heaven/ (weaterh by the

Zu.ri.f.

Come/steame the wayghiper matters of the lawe ontone/tudgement/mercy and fapth/these ought pe to have bone and not to have lefte the other ontone. ye blande gybes / which Grayne ouch guardle ought.

proceitis/for pemake clene the viter the of the cuppe and of the platter but with in they are full of bepbecy and excesse. Then blinde phartie clenic fyst

that whych po mythin the cuppe and

the platter / that the out fibe mage als

to be clene.

who be to you scrybis and pharifes proceptis for ye are tyke but payme ted tombes which appere beauty full outward but are with in full of deed mens bones and of all fylthynes. So are ye/for outwardis ye appere tyghe tous but o men / when wyth in ye are full of differentiation and infigure

fes proceptis/for pe bilde the tombes of the prophetis/and garnishetheles putches of tuste men/and sape 30 we had bene in our efactions tyme, we woll be not have bene partners with them in the bloud of the prophetis. So are pe witheses but o pour e lelues / that peare the children of the/which killed the prophetis fulfilled the prophetis fulfilled in assure of pour fathers pe serpetis and generation of bipers/howe shall pe stape the bampuacion of bell

propheris wife me/and feribis/and of the lome thall ye kyll ad crucifie ad forme thall ye kyll ad crucifie ad forme thall ye from get youre fynagogis and perfective from cire to cite that all righteous blond may fal on you which was theed apon the erth/fro the blond off ryghtous Abel/buto the blond off

The Golpell of . S. Mathewi Wen.fiff. b zachariagthe foune of Barachiagus bebic.ri.a om pellewe betwene the temple and 4. parlipe the altre Gerely 3 fay buto you allthe Erity.f. le thingis Chall light apon this genera cion . Dierufatem Diernfalem whych Zuc.riff g kyllest prophetig/and Conest the whi uy.elb.j.c chare lent to the/ howe often wolde 3 haue gathered thy children to gether/ as the henne gatheth her chickes bn. ber her wyngig? but pe wolde not/be. holde poure habitació Chalbe leftebus to you defolate . for 3fape buto poul pe Chall notte me hence forthe tyll that pe fave / bleffeb ps he that commeth m thename of the lorde. 4 The. Ermy. Chapter.

mas, riij, a proper Mo Jefus wet out and bes parted from the teple / ab 5 his disciples cam to him/ for to theme hym the byle doinge of the temple/Jelus. Mapac buto the Cepenotalla thefe thingis? bereip 3 fape buto poul There Chall not be here leeft one font bppo another that fhat not be deftroicd And ag he fat bopon the mount Oli uete/ his disciples ca buto hpin fecreti Ephe.b.b ipfapinge/Cell bg/ when this (halbe? ColoCy.b and what ague Chatbe of thy commin ge / and of the ende of the worlde! and Jefus answered / and saybe buto them Take bed that no mis Wiceans pou fes

many shall comen in my name sayinge?

I am Chill / and shall becease many.

pe shall heave of warres / and of the noyle of warris / but se that ye be not troubled for all these things must come to passe / but the enders not yet for nation shall ryse age ynste nation / and realme age ynste realme / ad there shall be pestilence and honger / and erthquakig mall quarters. All these are the be

Thenfhallthepput pouto trouble/ Joan. Eb.e

and Chall kyll pou/ and pe Chalbe hated and. phi. a of all nactons for mp names lake / and then Chall many fall / and Chall betrape won a nother / and Chall hate won the other / and many falce prophetis Chall arple / and Chall beceause many and bescause iniquite Chall have the bpper has be / the lone of many Chall abate. But be that endureth to the ende Chalbe lasse. And this Bospell of the kyngdome Chalbe preached in all the worlde / for a wptness but all nacions / and then Chall the ende come.

tion and desolation (spoken of by Da: Luc.egi.b niell the prophet) stonte in the holy pla Das. if. Be ce/whosoener redeth pt/let hyin butter stonde pt. Then let them which he in in epsile in to the mountaines. And let hym which is on the house toppe/not

£,tij.

The Solvell of. S. Mathew. come bonnetho take eny thinge out of his boute Mether let hom which is in the felde / recurne backe to fetche his clothes. Who be in those dayes to them that are with chylde and to the thatge ne lucke/Bue prape that youre flycht benotithe witer/nether on the Sabotho Dape forthe Chalbe greate telbutacion fache as was not from the begunne ge of the weilbe to this tyme ner that be. ye and except those Bayes Shulbe be Thortened /ther thuibe no flethe bela ued/Butfes the choleng lane thole bua res Chalde Chostened .

Then pf enpma Chall Cape buto pont mar. riff. c. to/here is Christ/or there is chitt/bes Zu.pbij.e. lene pt not / for there Chall apple falce chiaes/and falce prophetie and fhall gene greate (pgnegand wonderg. So greatlythat pf it werepolitile/ene the cholen thulbe be brought in to ercoute Cane gebe Ihaue tolbe pou before. 3f they Challage buto pon / to be igin the @ befert/gono forth/pf thep fape: lo / he" is in the fecret places/beleue not . fiel as the lyghtnyngecometh out of the ell/and Chyneth buto the west fo fhall the commpnge of the forme of man be for where foeuer a deed body pg/enca

thyther wyllthe egleg relotte. Mat.piff.e. Immediatly atterthe tribulaciós of 2.u.rri.e thole dayes/fhallthe fun be berkeneth

The. rtliff. Chapftre. andthe mone Chail not gene her light/ eze. rerij.bl and the flarris Chall fall from heuen/ Ela.ziff.b and the powers off heuen Chall mone. Johe.iij.6 And then Chall appere the fpgne of the Conne of man in heuen . And then Chall all the hynrebbes of the crth mome/ andthepfhall fethe fonne off man cos me in tecloubes of heuen with power and greate matelte: and helhall fende his angellis with the greate bopce off a trop/and they Chall gather to gether his chofenfre the fower widesiad fro the one ende of the worldeto the other Learne a fimilitube of thefrage tree whe his branches are per teder ad his leues fproge pe knowe that fommer is

npe.Solphe wyfe when pe fe all thefe thiges/be pe lutethat itis neare cues 25 at the wreg: berely 3 fape buto you the arthis generació Chal not paffe/tpil all befultitled Weut ab erth Chal periahe mar.riff. but my wordis thall abybe. But of that Lu, rbij. £ Dape ad honre knowith no man/no not the angels of hene/but mp father only Seff.bij.b

As the come of Doe was to inke wy felhall thecommynge of the fonneoff manbe. for ag in the Dapes before the floud:they byd eate and dipnhe/mary and were maried / even buto the bape that Doe entredinto the Chyppe / and knewe offnothynge tyll the floude ca and toke theala wave. So thall also £.titf.

the commange of the conne of man be.

21. 164. 5 Thentwo Chalbe in the feltes / the one Chalbe receaned abthe other Chalbere fuled/two Chalbe grindinge at the mple the one Chalbe receaned and the other Chalbere Chalbe refused.

mar. riff.e

tu.gij.e

Wake therfore / because pe knowe D not what houre poure mafter wyll co. me. Of this be fure / that if the good man of the houte unewe what houte thethefe wolte come/ he wolte fuerly watche/ and not fuffre his houlle to be broken oppe. Therforebe pe allo redy for what houre pe thinke leeft on / in the fame Chall the fonne of man come/ who is a faithfut feruannte and wyle/ whom his matter hath mate ruler os uer his hontholde for to gene the mea te in leafon connentente happy is that fernant whom his malter (when he co meth) that finde fo winge. Uerely I fape buto pou/he Chalmake him ruler o. uer al his goodis/but &if the euplifem uaunt Chal Caye in his herte/my malter wil biffer bis commpnge/and beginne to Cmyte his felowes: peand to eate & to bunche with the honcken/ thatfer nauntig matter wil come ma baye wh en he lokethnot for him/ and man hoe ure that he is not ware of/and will be upd him/and gene him his reward wi th procestes, Chereshalbe wepinge s

The.rrb. Chapter.

gnathinge of tethe.

the.rrb.Chapter
then the kpngwme of he
auen thatbe lykened bus
to.r. bicging/which toke
their lampes/and wet to
metethe bipdgro/flue off
them were folythe / and

fone were wyfe. The foles toke there lampes/but toke none oyle with them but the wpfe toke ople with them ym their vellellig with their lampes allo. Uthpithe bipbgrome tarped/all Com. bredand flepte. And enen at mydnight there was a crye mate/beholte/the big bgcome commech go and mete him . Chen al those birging arose/andprepa red their lamped. And the folyfibe tay te to the wyle gene be of poure ople/ for oure tampes go out? but the wple answered/lapinge/Mot fo/ left there be not prought for by & you/but go rathe er to them that Cel/& by forpour Celues Inconclusion whylther wet to bye/the budgrom cami / & thei that were redy/ wentin with him to the webbinge/and the gate was thet bppe . Afterwartes cam alfo the other birging/ faynge/ma fter mafter/open to ba / but he aufwes red/and fayde/ therely 3 faye unto you 3 knowe pou not/ Zokethat re wate eherherkore tor he prome, nethen the Daye not pet the houre / when the form

to take his tome to a Araunge come tre/called his fernanntis to hym/and bely neved to the hys gooddes. And but to wo he gane, b. taletis/to another. 11.

and to another one/to enery manafter his abilite/an arerght wave beparted.

The he that habbe receaned the fpueta betig/went and bestowed them/ad was ne other fpue. L phwple he that receased the chartes. Led. if. gapned other . if. but he that receased the . if. gapned other . if. but he . if. gapned other . if. but he . if. gapned other . if. but he . if. gapned other . if. gap

the erthad hyb his masters money. Af sera longe scason the loade of those ser longe scason the loade of those ser usuntis cam/and rekened with them The cam he that had receaned fyne is lentis/and blought other fyne sayinge Waster/thou delineredis somo me fy

bet the rules of the legarned with the best bene faythful in leytel/3 wyllmas

thi matterstope Also hethat receaved the traletis cam/and sappe/matter/thou belyneredis buto me.ij. talentis/103

Ber laybe butohim/well good feruant

and fayth full thouhaft bene fapthfull wliteti 3 wol makethe ruler ouer me The. Etb. Capitee.

the go in into thy matters toye. F Dewhichhad receaued the one the lent cam alfo/and fapd/mafter. 3com fidered that thou waft an harbe man/ which repet where thou rewedt not/ ad gaddereftwhere thou Grewedlt not ad was affrayde/and went ad hyd thy talet inthe erth:lo/thon had thyn aw ne. Wis matter antwered and taybe bu to hym:eupil feruaunt and flewthfuls thou knewell that 3 repe where 3 fo wednot/and gathere where 3 Greweb not / thon oughteft there fore to haue had my money to the chaungers / and the at my commingeshulde I haus rev ceaned my money with banntage. Cas he therefore the talent from hym / aud genett buto hym whichbath. r. taletis For buto every man that hath fhalbe genen/and be Chall bane aboundances And from hym that hath not/Chalbe ta hen a wape/euen that be bath. And call that buprophetable feruaunt into bte ter derchnes tgerelbable weppnge ab

Mubenthesonne of man that co. mac. titl. b mein his matete and all his boly au. Lu. biti.c. gelies with him/the Challbe for bypon and . res. bo the seate of his mate Ge/ad before hym the seate of his mate Ge/ad before hym selles athered all nacios/And hespail Chalbe gathered all nacios/And hespail seedt putteth a souder the species of

The Bofpell of. S. Mathem the gotes. And he Chai fet the Chepe on bis right honte and the gotes on hys lpfre honde. Then Challthe hyngelape to them on his eyghthonde Come pe bleded children of my father / inheret pe thekpugwine prepared for you fro ela. Ibili. b the begynnpnge of the world. for 3 eje. rbin. b was anhongred/and pe gane me meate. Ithur Ged/and pe gane me biinche. I was herbronlette / and pe lodged me was naked and pe clothed me. I was fiche and pe bifted me. 3 wag in prefon and pecam buto me .

eccl.bij.d

Then Chall the infle answere hym D fapnge/mader/when fame we the ans pongred/and feed the? of athurite ga He the Dipnhe: when lawe we the here brontelle/and lodged the tot naked ad clothed the or when fawe we the ache or in preson and cam buto the And the hyngefhal anfwere/and fape buto the bereip 3 fage buto pou in ag moche ag pe haue mne it bnto won of the leeft/of thele mp brethen pe haue wne itto me

plal.bf.c. in, piij, f

Thenfhalthe honge lape buto them that Chalbe on the lyfte honde / teparte from me pe courled unto euerladinge fyre/ which is prepared for the cupit and his angels. For Iwas an hungred and ye gaue me no meate: 3 thursted/# pegaue meno dimbe. 3 was herbions leffe/and pelodged me not. Iwas na

The. exbj. Chapter. hed/and peciothed me not. I was hes Beand in prefon/and pe biffted menet Thenfhal thei allo answere him fayo inge:mafter when fawe we the anhun gred/oz athura/oz herbroniese/ oz na bed/or fiche/or in prefon/and haue not ministred to the? then that he answers them/and fape/Llerely 3 fape bute pour magmoche as ye did it not to wonor the leeft of thefe/pe byb pt not to me. And thefe Chall go in to euerlaftynge payne. And the epghtuous patolyfe e. Joan. b.e

ternatt. F The. rrbl. Chapter mar. ritti.8 lug ha d finished at these mar, ritif.

layinge s/he saydbuto hig inc. ren. a

disciples the knowe the

at after. y . Day es thalbe etter and the fonne ofins ihalbe belpureb for to be crucifed.

Then allembled togither the chefe prefted and feribed & elbers of the peo ple into the palice of the highe prefte/ which was enlied Capphas and helde acounfel/howe thei might take Jelus bpfuttelte/and hill him/but thet fapbe Mot on the holy Baye / lest eny trouble arpfeamongethe people.

when Jelus was in bethany in the honde of Symonthelppper / there ca foan. rif. a buto him a weman/ which had an ala. mar. ring. 63

The Golpell of. S. Mathew Matter bore of precious oyntmet/and powied yt on his heed as he face at the bourde/when his biletpleslawe that/ they had indignacion layinge/ what ne bed this wake: This opnimet myght bane bene wellfolde and penento the poore. When Jelus misercod that/he tapbe but o the Why crouble rethe we man. The hath wroght a good worke a potime. Forpe Chall haue poore folke alwayes with you. But me that penot hane all wapes . And in that the cauch this opnument on my boop the dyd rt to buty me with all. Werein 3 lapebn to pou/wijereloenecting Bofpell Chat be preached throughoure all the work be / there shall also they right that the hath

Lu.prij. a day i scarioth went into the chefe pies

Au.prij. a day i scarioth went into the chefe pies

Au.prij. a day i scarioth went into the chefe pies

Au.prij. and sayd / whar wyli pe gene me/

ad I wyll delyaer hym but o pour And
they apoynted but o hun thirty peces
of spiner. And fro that trume he sought

ente. Killy opostunite to betrape bpin.

Lu, rrej. a the disciples ca to Jelus Capinge bitto him/where wplichon that we prepare for the to eatethe effect lambe? And he caph/ 150 in to the cite/buto Couche as man/ad cape to hym/the master capeth my tyme is almost come. I wyll kept

myne efter at thine house withmy difciples. And the disciples byd as Jesus had apoputed them / ad made redy the efter lambe.

ne with the, rif, and as they bid eate/he Lu. rif. be such the, rif, and as they bid eate/he Lu. rif. be super flerely 3 saye wito you that we Joa. rif. be of you shall betraye me. And they we reexcedinge so foul said began energy manto saye bit o hym/ys yt I mader? We answered and saybe/he that depeth hys honde with me in the disthe shall betraye me The some of mas goeth as wistened hym/but wo be to that man by who the some of man shall be betrayed. It had bene good forthat me yf he had nenervene boute.

answered and sayde / ys yt I master. He sayde but o him / thou haste sayde. As they are. Jesus toke breed, and gas scores, es uethankis he brake it a gaue yt to his disciples / and sayde / Take / eate / thys is my body And toke the cuppe ad gas uethankis / and game yt them/sayage/ Dipuke of yt enery won / This ys my bloude of the newe testament / which shalbes hedde for many / for the sory which not dipuke hence forth of this fente of the bynetice/Unitis that daye / whe I shall dinke yt newe with you in my fa

The Solpenof. S. Mathew there kyngbome.

mat.riff.c And when thei had fapb grace/they Luc.rrij went out in to the mounte olpnete. so.phill.a Then laybe Jelug buto them All pelh to.rbi.g alfalthionight becaufe of me. forttig Buc.riti.c written. 3 wil Cmpte the Chephern/ab mar.rin.c thefhepe of the flocke Chaibe Ccattereb G.xbj.b abjoate/Butafter Jam eylen ageyne 3 wil go before pou into galple, weter answered/and fayer to him/ though al menshulbe be hurteby the pet wil not

mar. riff. c 3 be butte. Jelus Capte baro bim/Llete tuc. rru.c lp 3 faye bnto the/that this fame night toa. Kuj. D befoje the cocke crowe/ thou Chairte mpe me thiple. Deter lapte buto hom. 3f3 Chulte bye weth the/ pet wil 3 not tenpethel tyke wyfe alfo fapte all the bifctpleg .

Then went Jolus with them into ap mar. pliff.d place which is called gethleniane/ and tuc.ppy.d faye bitto big Difciples/ Strye here/ whyl 3 go and praye ponter. And he to Re with himpoeter and the two fonics of zebete/and began to were forofull ? to be in an agonp. Then lapb Jelug ba to them/my foule is henpeue buto the teeth. Tary pehere and watche with ene / And he went awaye a lycell as parte & fel flat on hig face/a prayed la page. Omp father/pf it be politible/let this cuppe palle from me neucrebelch se/notar 3 wyll/but esthou wile.

The.rxbf. Chapter

And he cam bute hys disciples and fe unde them allepe/and lapbe to peter/ what coulde pe not watche with me o. ne houre? watche adprape/ that pe fall not into temtacion. The spirite ps wyl

lyngebut the fletthe is weake.

the went agarne ong mose/ and pla. ped/layinge/Ompfather/ pfthys cup pe can not palle awaye from me / but that 3 dryuke of yt/thy wyllbe fullfys led. And he cam / ad founde the a flepe agapue fortheir epeg were heny and he teffre the and went agapne and plaped the thipd tome fapinge the fame wordes. Then cam be to hys bisciples : and layd buto the / Slepe hence forth/ adtake poure reeft. Take hebethe hou reisat honde: ethe fonne of man fhale be betraped in cothe hodis of Cynners Lipfe/let by be goinge / he is at honde that Chall betrape me

whyli he pet fpake/lo! Indag won ofthe twelue cam ad with him a grea mar. riff. e te multitude with sweardes and fa: Luce. rrij. e nes/which were fent frothe thefe pre 30a. roul. & Regad lenyourg of the people Be that betrapeo hym/ gane them a toke/fay. inge / whomfoener 3 hylle / that fame is he/ley hodis on him And forth with all/he cato Jefus/and fayte/hayil mas tter. And hylled him . And Jefne lapde onto him/ frende | wherfore arre thous.

9.10

The Bolpell of. S. Mathewl come? Then cam the pad laped hontes on Jelug and toke bynn.

and beholde/ won of the which we te with Jefus/ Aretched oute his honbe and dine hys (wearde / ad Grolie a Ceruaunt of the hye prefte / and fmote of his eare. The fayde Jefus buto hym

put bppe thy fwearde in to bis thea apo. ruj.c te . for all they that lep houde on the [wearde/Chalipeepffhe with the ferenz be. Other thynkelt thou that 3 canot praye my fat her / and he thati gene me

mo then.xif . legiong of angellig ? ho= we then Chall the Couptures be fulfylled/for Committe ptbe.

Thelame tyme layd Jelug to the mult titude/pebe come out as pt were buto a thefe/with fweardes & itanes for to take me/ daply I fate amonge you teas

chinge inthe teple / ab pe toke me not The.fiff, b Al this was wire that the Ceripturis of the prophettis myght be fulfilled. The all his bifcipies forfole hpmandeed. mar ritif And they toke Jelug ab led him to Cat Lu.rrintphisthe hpe precte / wherethe fcep: ton, putit e bes and the lenyours were affenbled. Deter folowed him a farre of buto the

> te with the fetuauntis to fethe ende. Thechefeprefteg/andthe femones and all the counfelt / fought falle witnegagepute Jefus/for to put hym to

> hpe preftes place. And went ui/and fas

The.rebi.Chapteri beeth/& thep founde none, in Comoche that whe many falle witnelles ca/ pet founde they none . At the laft cam two Joan, H.D falle wemelles and lapbe. Thes felos we lapde I can bedrope the temple of god/and bylde the fame in. in. dayes.

And the chefe prefte arole/ad faybe to him/answerest thou nothinger how is ye that thefe beare wytnes ageynte the ? but Jelus helde hys peace / And the chefe prefte answered and sapte to hym/3 charge the in the name of the lyninge god/that thou tell by whether thon be chuft the fonne of god . Jefug taybe to him/thou hate lapbe. Dences thelette I fape buto you/here after Cho all pe fe the foune of man fyttpnge om the tyght honde of power / and come in the clowbbes of the fage.

The the type prefte rent his clothes sayinge ? We hath blasphemed / whas nede we of enp moo witneffeg: 20/no we have pe herde his blafphemp what thynke per Thep aswered & sayte he is worthy to dye. The foat they in his face/and bet hom worth there files. And Elate. I.s other lmote him with the palme of the re hodis on the face/fayinge/arede to

bs Chust/who is he that finoce the? weter fate with out in the palice/ad mar. riifig a bamfeil ca to him fapnge/ Thou alfo Lu.rrn.f. walte with Jelus of galile/ he denged tos. phill.s

The Golpellof. S. Halbew 30%, ritif. g before the all fayinge / 3 woot not who Lu.rrii.g fat thou faya. Wihen he was goone ont ou. tbin, e into the poolche/ another weche fame

hym ad layde buro the that were there This felowe was also with Ichis off nasareth And agapne be Denped with anoothe/and fapte / 3knowe nott the man. And after a whyle cam buto hym they that Robe bye and fayte buto pe ter/faerly thou aree eue wo of the/for thy weache bewiepeththe. The bega he to curle and to fweare/ that he knee we not the man . And immedyarly the coche hrewe . And weter remembied the wordes of Jefel whych he layde bn to hpm / before the cocke crowe / thou Chait beny me thipfe. And went out at the bozes and wepte bitterly.

The. rrbij. Chapter,

Mar.rb.a

Den the mornynge was come all the chefepreliga and thelders of the peom. Erny a go ple betbe a counfaple as deth/ad brought hom bo.

unde and delynered hym buto poutto

ug placethe debpte.

The whe Judas whichbetrayed him lawethat he was condepned/he repen red hym fylfe and broughtage yne the Ext. plattis of Cpluer to the chefe picts tis & fengoris faginge. I have lyfied bee The.rrbil. Chapter

teapinge the innocent blond . And thep lapbe / what is that to be fethen to that. And he call Dounethe fpluer plat. tig in the teple/and Departed/and wes

and houngehom frife.

The chefe preftes toke the fpiner Actufi.l.o placers ab layb: prisnot lawfall for co put them into the treafurp/ because pt. is the pipee of bloud. And they toke co unfell /and bought with the a potters feibe to burp ftrangers in / wherfore that felbeis called / thefelbe of blonb/ buto this dape. Then was fulfplied/ that which was spoken by Jeremi the prophet/fayinge/ab thep toke.rrr.fpl. 3acha.pf.6 ner plattis/ the balue of him that was pipled whothey bought of the chyldis of ifract/and they gave the for the poto ters feibe:as the lorde appoputed me.

Jelus fode before the debite/ab the Mat.rb.8 debite afted him/ fapige Arte thou the Zurrin.a apage of the tewes: Jelus fapo buto hi Jon. kbill. & Thousapea yt/ whe he was accused of the chefe preftes and fentouris/ he ana swared nothinge. The sapo poplace bu to hom / hearest thou not howe many thingis they lave avende therad head fwered hi to neuer aword in somothe that the bebyte maruepiled bery fore.

At that feed /thebebpte was wote to telinerbutothe peoplea presoner who they wolde chole. We hade then a nota

g.th.

The Golpell of. S. Mathewi Die presoner / called Barrabas. Ind whe they were gathered to gether wy latelayde buts them/ whether wyll ye that I gene softe buto you/barrabas/ or Jesus which is called Crya? For he knewe well that for enuy they had belyucred bym.

Bement/hys wyfe fent to hym/fapinge baue thou nothinge to do with that in the man/ I have suffered many thingis this days in my Repeabout hym.

the chefe preestes and the seniours had parswaded the people / that they chuide askebarrabas / ad shuide delico pe Jesus The debyte answered ad say be but o them / whether of the swapne mar.rb, b. wplipe that I let looke but o pou/ and su. rris. b. they saybe/barrabas. wo plate says but to a. rbii g to them / what shail I do then with Je

Capte to him/ let hom be crucified. The laybe to him/ let hom be crucified. The laybe the debyte / what empil hath he done: And they cryed the more layinge let hom be crucified.

luben pilate lawe that he prenapaled nothinge / but that moare bulenes was made/he to be water and wallhed his hondes before the people layinge I am unocent of the bloud of this two Re person/and that ye shall se. The anoswered all the people / and saybe / hys

bloud fall on bs: and on oure chyldren
Cheniet he Barrabas looke buto the
and scourged Jelus ad delpuered him
to be crucified. Then the soudeours of
the debite toke Jelus buto the comen
halliand gathered buto hym all the copany. And firipped hym/ and put on mar. th. b
hym a purpyll roobe/ad platted a crus Joa. rir. s
ne of thomes ad put ye bypo hys head
and a rede in his ryght houde. And bos
wedtheire knees before him/ sapinger
hayle kinge of the tewes / and spitted
bypon hym/ad toke the rede and smos

And when they had mocked hym/
they toke the robe of tymage yne/ and
put his owne rayment on hym/andle, mac, rb.b.
ed hym awaye to crucify hym. Andas Lu. rrifld
they ca out: they founde a man off cy.
ten/named Simon/him they copelled mac. rb.b
to beare his cross And ca onto the pla Lu. rrifld
te/which ys called golgotha (that ys tok. rif. d
to laye a place of deed messculis) and
they gave hym binager to dimke my.
rtewith gall. And when he had taked

there of he wolde not danne
Uhethephad crucified hi/ they par mar. rb.e
ted his garmetis/ad did cas lottis To Lu. rtife
fulfyll that was spoke by the prophet. ioa. rip. d
They have parted my garmetis amou plat. rg. c
ge them/ and apon my besture have
satt lottis/ and they sate and watched
g.iii.

The Solpell of. S. Mathew hym there. And they fet bppe ouer his head the cause of his wath write This is Jelusthe kynge of the Jewes. And there were two thenes crucified with him/won on the right honde and ano. ther on the lyfte bonde.

Jeä.1j.d. They char palled by/renpled hi wags gynge their heedes and fayinge: Thou ehat destropest the teple of God/& byle bed pt in thre dayes faue thy fylfe. 3ff thou be the come of Bod/come bonne From the croffe. Lphwple allo the pies

latis mockynge hym woth the feribes Bab ij, b ad femourg fapage, me faued other/hi lylfe he can not lane . yf he be the hym ge of Mrael: let hpm no we come bons ne from the croffe/and we woll beleue

Sapt.tf. e bpm. De trutted in God/ let God bely: uer hom no we pf he will haue him/for he lapde/3 am the foune of God. Chas came also the theues/which were cris cifped with hym caft in his cerbe.

fro the firte houre was there derce knes ouer all the tonde buto the muth houre. And about the nynth houre Jefus ceped with a loude bopce/fapinger Plal. ppia Elt Elt lama labathant . That is to lape:my God my God/why haftthou for fahe me: Some of the that Robe there when they herbethat/ faybe: This ma callethfoi helpas. And Araighe ware won of them canne and toke a sponge

The. rebil. Chapter. and fylled pt full of bynager/and put pt on a rede/and gane hym to dipucke. Other fapbe let be / let be fe whyther Belpus wyll come and delyner bym.

Jefus cryed agayne with a low deboys ce and pelded oppe the gooft.

And beholde the bayle of the temple was rent in two parties from the top. pe to the bottom/and the erth Did quas he/and the Cones byd rent/ab graues bid open/and the bodies of many fapis tus whych flep arole:and cain out of their grauegafter his refurreccion/ab cam into the holy cyte/ad appered bus to many.

When the pety captayne / and thep that were with hom watchpinge Jelus fawe the earth quake ad those thurges which happened / they feared greatly sayinge. Of a surete this was the some

ne of God.

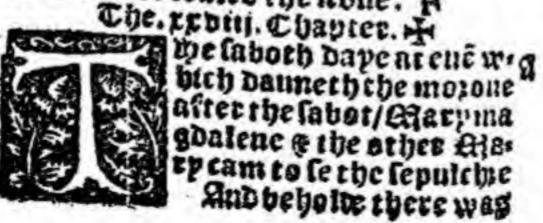
And many weme were there/beijole dinge hym a farre of whych folowed Jelus from Battle / minittrynge vnto hom: amonge the whych was Warp magdalen/ad Mary the mether of 30 mes and the mother of Joses / and the mother of zebedes chyldren.

Whenthe end was come there cam a ryche man of Arimathia named 30: mar.rb.b feph/which same also was Jefus Difet: luc. prin. g ple. We wet to wilate and begged the 30a. Fic. g

body of Jelus. The pollate communicate the body to be delinered: Ad Joseph to be the body & wiapped it in a clene im ayne cloth/ & put it in his newe combe which he had be wo out end in the toke and volled a greate come to the wife of the sepulcitie ad departed. These was the sepulcitie ad departed. There was the sepulcitie ad departed.

The nerce baye that foloweth good fepdaye/the hyghe preftes & phariles got them felues to wplate/and fapdet Syl/we remeber / that they decepuer tapte whil he was peralyne After time Dayes 3 wyll rple agapne / comaunde therfore that the fepulchic be mate fiv re ontyli the thyrd daye left parauens ture his disciples come and Geale him awaye/and fave buto the people/he is epfen fro deeth. And the lafte erroure Chalbe worde the the first was. Duate Taybe buto the/ Take watchemen: 60/ ad make it as thre as pe can. They wet and made the sepulchie sure with wat the men and feated the stone. fe

mar. rbi b



the tribili. Chapter.

A greate erth quake. For the aungel of the torte descenced fro heaven ad came ad rowled backe the Cone fro the doze ad sate bpo it. His contenance was lyoke lygethnynge/& his capinet whyte as snowe for feare of him the kepers we re alternyed/& were as deed men.

The angell answered/& sappe to the wemenifeare penori3 knowe well pe seke Jesus which was crucifyed: he is not here: he is tylen as he sappe. Come a sethe place where the low was put And go quickly & tell his disciples that he is tylen from beath. And beholy he will go before you in to Gatile/ there ye shall se him. Lo 3 haue to the you ke

And they Departed quickly Froms the lepuichte/ with feare ad grente ios pe. And dyd runne to bypnge hyg difces ples worte. And as they wet to tel his Descriptes:beholde/Jefus met them fay inge: God webe you. They cam & beise him by the fete/and worthpaped hom, Then fape Jefus unto theinibe not as fraybe: Bo and tell my brethien / that they goo in to Balyle / and there Chais they fe me. When they were gone. Beholde/some of the kepers cam into the cite (and the wed buto the piclatis / all thinges which had hapened. And they gathered them to gether wyth the fea Biouris / and toke counsell and gaus The Golpell of. S. Afathew farge money buto the loudiers/fayinge Sape: that his disciples cam by nyght ad those him a waye whyl ye llept. And yf thys come to the enters eares we wyl peale him/ad make you fafe. And they toke the monei ad did as they we te taught. And this faying is noyled amonge the sewes buto this baye. H

Mar.phj.

The the. ri. Difciples went thept, wage in to Balife / in to a mountayne where Jelus had apoputed them. and when thep Came him/thep watthipped byin. But fome of them bonteb. Jefin cam and fpeakebnto them/faringe: Ai power is gene bnto me in heas neu/and in earth. Go therefore and teache all naciong/baptte lynge them in the name off the father/and the fonne ab the holy good: Tea shpinge them to ob : ferue all thrngig whatfoener 3 commanne bed pou. And to Jam wpth you allwape euen butpit the ende of the worlde. F

There enbeth the Gospell of S. Ajathew.

The Golpel of. S. Mar ke. The.i. Chapter. F



the. The boyce of wo that cryethin the efaie, kl. 8 wildernes: prepare pe the wave of the Joan. i.c. lorde/make his pathes frapght.

and preache the baptim of repentauns ce/far the remission of spinness. And all effat. its. & the loude off Jewip/and thep of Jerus salem went out but o him/and were all baptised of hom in the route Joidan/and wiedgynge theire spinness.

head ad with a gridle of a beeftes fayn Luc.in.c. about hys topnes. And he are locustis Joan. 1.0, and wylde hony/and preached fayngs

Aftenger then I commethafter me/ whos thoe latchet I am not worthpro Roupe doune ad briole. I have baptle led you with water: but he l'bail baptle le you with the boly gook. L

Luce.iij. Debat Jelus came to patte in those dayes/
Luce.iij. Debat Jelus came from nazaveth/a cyte
of Baltle / and was baptyled off Ihon
in Jordan. And immediatly he cam out
of the water/and sawe the heanes ope
and the holy good descendyings byon
him lyke a done. And there cam a boyce from heane. Thou are my dere son
ne/by whom I am peaced.

mat.iiif.a And immediatip the spite dane his Lu.iiif. a into a wildernesie he was there in the wildernes.ri.dapes/ad was tepted of Satan/ and was worth whide beedes. And the aungels ministed buto hym.

mat. (iii). b in to Gattle/preachynge the golpell of Luc. (iii). a the hyngdome of God/and faynge: the 30a. 1111. f tyme is full come ad the hyngdom off god is eue at honde : repent ad beleue the golpell.

he sawe Spuion and Andrewhye bios ther callynge nettig in to the see / for ther callynge nettig in to the see / for Luce, b, a to the followe me / ad I will make you to be spuihers of me And they fray ght wave followe the and they fray ght wave for sake their nettig/ ad followed

dim And when he had gone a lytell fur ther thens / he same James the sonne of zedede/and I don his brother / even as they were in the syppe dresspage their nettis. And anon he called them And they leeft they; father zedede in the shippe with his be pied sernauntis and went their waye after hym.

And thepentred in to Capernaum/ mat. iii. d ad arepght wave on the laboth dayes zuc. iii.e he entred in to the anagoge ad taught. Mat. vij.d And they merueiled at hys learnynge: Zuc. iii.s for he taught the as won which had po

wer with him/& not ag the feribis Did. And there was in the fpnagoge /a manbered wyth an buclene fpirite/ao he cryed fayinge: let me a lone / what bane we to bo wyththe Belug of nazas reth farte thou come to beltroye bat I knowe what thou arte/ thou arte the at holp må promifed of gob, And Jefas rebuked byin/fayinge: holde thy peace and come out off the man. And when the baciene fairte had torne bym / he cepedout with a lowde boyce ab caous of him. And they were all amaled in lo moche that they & manted/woof ande ther amoge them felnes'/ farnge/what thinge is tois? what newe doctrine is this: for he comatiteth the foule fpiris tis withpower & they obere him. And bis name spiced abjeade through oute

all the region borderpuge on Galile.

mat.bifi.b And immediatly as foone as they Luc.itif. f were come out of the finagoge/they en tred in to the house of Symon ad And drew with James ad Ihou Symonis wother in lawe lay sicke of a fener/ad annon they tolde hym of her. And he cam ad toke her by the houde and lifte her bype and the fener forfoke her by and by/And the ministred but o them

and at even when the fun was dous ane/they brought but o hym all that we re diseased and the that were possessed with deupla and the cite gathered to gether at the doie and he healed many that were syche of dyners deseased and he cased out many deupla ad suffered not the deupla to speake because

fe they knewe hym.

And in the morninge bery etly / Jes fus arole and went out in to a folytary place / and there prayed. And Symon and they that were with hym folowed after hym. And when they had founde hym/they faybe but hym / all men feske for the /and he fayd but o the / let bs go in to the next tounes / that I maye preache there also / for truly I cam out for that purpose / ad he preached in the prinagogis / throughout all Galyle/ and case deuple out.

eat. bill, a And there cam a leper to bym beles

Che.il. Chapter chinge him/ ab kneleb wune bnto hym Luc, b.c faynge/pf thou welt/thou arte able to make me clene. Jefug hab compation on him/and purforth highonde and tou ched him faynge bito him/3 wilbe cle ne/and as foone as he had fpoken im= mediatly the lepsoly wparted from he and he was clenfed. And he charged hi and fent him aware forthwith and fap te bnto bim / Se that thou tell no man but go/but get the hence and thewe thy file to the prede/ and offer for the clen leut. xiiff finge/thole thinges Holes commaun luc.tin.& teb/fot a teltimonialbnte them. But he (ag foone ag be was teparted) bega to telmanythinges e to publyahe the tete/in fo moche that Jelus coulte no moreopenly entre into the cite/but w. as without in befert places/and theich to him from enery quarter.

The.ii. Chapter.

If ter a feawe dapes he en mat.ip.a tred into Capernaum agai Lu.b.d ne/and it was no pled that he was in a house ab anon many gabered to gither/in the lo moche that howe there was no counte to recease the/no/not in places about the doze / And he pread thed to them. And there cam but o bim that brought wone fiche of the palley/boine of fower men/and because thes

p.j.

The Golpellof. S. Marke. coulde not come mighe bito him for pie ace. Thei openneb the rofe of the houf. Ce where he was . And when thei had broken it oven/thei lete wine the bed where in the acke of the palfeplepel Wihen Jelus fawe their faith / helaye be to the ficke of the palley/ Come thy Buneg are forgeuen the.

There werr certepne of the fribig Ottinge/and reasoninge in their hertis & home weth the folowe blaspheme? who can torgene annes/but god only? And immediatly when Jelus percenned in hisspirite; that theilo reasoned un chem feines/he fapte buro thes/why ehmke pe loche thinges pu voure hers tig: whether is it eafter to fave to the tycke of the pattep/thyames are for geuenthe of to lave/ arpic/ take tope thy bed and walke? That re mayekno we that the conne of man hath power enearthto forgeue Guneg/he fpake un to the ache of the pattey/ 3 fare buto the/arple and take by thy bed/and get the heng into thine owne house. And by and by hearofe/toke by pe his bed/ and wemforth before them alfin lo me chethat thei were all amaled, and glo eined god faringe wencuer fawett on this falliton.

Pat.fr.a And he went out agayne buto the fee luc.b.fandall the people reforted bato him!

The.ff. Chapter. and he taught them/ And as Jelus pal Cedbp/he lawe Leut the Conne of Alpa hep/at at the recepte of cuttome & lape de buto him/folowe me. And he arole and folowed him And it cam to palle/ as Jefus fate at meate pn bys boulle/ many publicans and finners fate at me C ate alfo with Jelus and his Difciples. for there were many that folowed he and when the feribes and pharples las me himeate with publicang ad annerg ther fapte buto bis bifciples/ howe is ft/that he eateth and bunketh with pu bluang and finners? when Jelus had hertethat/ he lapte buto them . The whole have no neate of the philiciou/ but the Acke. I cam to cal the Anners to repentaunce/and not the tufte.

and the disciples of thonand of the pharifes byofatte / and thet cam and f. Cf.f.e fapte buto him . Uthy to the bifciples mat.ix.b of 3hon and of the phacifes faite : and lu.b.f.g toy disciples fattenot: And 3cfus lays to buto them/can the chylogenoff a wa eddynge falle whyls the brytegrome D ys wyth them? Astonge as they have the bry be grome with them / they care not fatte. But the dayes wyl come wh en the bayde grome figail be raken from them and then thatteher falle pathole Dayes.

Andno man loweth a pece of news D. H.

cloth bato anolde garment/for them ta heth he awaye the newe pece from the olde/and to is therent worfe.

myne into olde bellellis/forif he w/the wewe where breaketh the bellelles and the wone trunneth out / and the bellels are marke. But newe where must be po

ureb into newe bellelig. And itchaunted that he went those luc.bj.a. we the come feltes on the Cabboth Das pe/ and his disciples as thei went on their waye/began to pluckethe eares of come/ And the pharifes fapie buto him: Se/why to thet on the labboth ba pe that which is bilauful. And he faybe bntothem:hane ye neuer rebbe w !. at manib bib/when he hab nede / and was anhongeed both heand they that were with him? howe thet went mo the houle ofgod in the bares of Abia that the highe prede/and ate the halo. web loues/whichig notlaufull but for the preftis only to eate: and gaucalfo to them which were with him: And he fapte to them: the faboth bape was ma

Che.ff. Chapter. &

loste euen of the faboth baye.

be forman/and not man for the faboth

daye. Wherfore the sonne of manig

The. lij. Chapter?

the spragoge / and there Lu, bibe

wasa ma whechhad a wonde theb him/to fe/if he wold wheate hi on the faboth

daye/that they might accuse him. And he saybe buto the man which had the widdled honde: aryse and stonde in the myddes. And he sayd to them; whither ys it sanfull to do a good wer on the saybit lanfull to do a good wer on the saybit lanfull to do a good were on the saybit of the help their pear ce. And he loked rounds aboute on the angrely mournynge on the blyndness of their heris / And sayde to the man settle their heris / And sayde to the man settle the it forth/And the honde was resto the it forth/And the honde was resto sed/euen as whose as the other.

The pharifes we parted/and fraighs wave gadered a counfel with they that belonged to therow against hym/ that they mught with ope byen. And Jesus as nopled with his disciples to the secrate a greate multitude followed him from Saltle and from Jewiy/and from this ensalem/and from Joumea / and from beyond Joidane: and they that dwels led about Trie and Sydon / a greate multitude/which when thei had here what thinges he did/cam buto him

And becommaunded his disceptes!

b.iil.

The Bolpell of. S. Mathe. that a Chippe Chulte wayte on him: bes caufe of the people/lefte thei fhulte the counge him/for he had healed manyin to moche that thei prealed bpon hpm/ for to touche him/ as many as had pla gig. And when the buclene fpittig far we him/thei felwune before him / and ceped fapinge / thou arte the fonne off gob/And heftraptipcharged them that thei Chulbe not btree him.

mat.r.a.

And he went bppe in to a mountay. la, bj. b.c ne/and called bato him whom he wolce and thei cam bate him. And he orday. ned thetwelue that thep fhulte be withhim/and that he might fente them to preache. Andthat thei mighthane power to heale finneffeg /and to cafte out beupilis. And he gaue bato Spad to name/ weter. And he called James C thefonne of gebete / and Jhon James brother/ and gaue them Bonargeg to name/which is to fave the formes of thounder. And Andrewe/and Whilippe and Bartlemewe and Mathewe / and Chomas/and James the Conncoft Alpheyland Tablens/and Symon of Ca ne/and Judas Martoth/ which fame allo betraved bir.

And thei came buto houle / and the mat.ir.D and, rn, b people aclembled togither agapne / fo Zu. Il. b greatly that thet bad not leafar fomos epe as to eate breed. And when they th

The: Hi. Chapter. at longed bate bim herte ofit thef wet out to bolte him. forthei lapte! he ps eo feruent . And the feribes which cas me from Jerufalem/fapte/ be hath 250 elsebub/and by the power of the chefe mupl/caffeth be out the cupilis. And he called them buto hum/and in fimile

tutes fayte bato them.

bowe can Satan Drine out Satan? And pfa realme be toupted againste pt filfe/that realme cannot enbure . And pf a honde be wurded ageint it fpife that houffecannot continue/SopfSa tan make infurrection agepuft him as fe/and he beup to he cannot contraite but hath an ente. Mo man can entre in to a Gronge mang bouffe / and rake a. wave his gooddis:excepte he fird bin to that Aronge man & then Spolpe bys houte.

Gerely 3 fage bnto pou thatalifine mat.zff. & nes Chall be foigenen bntemens chil lu. gu.b Bien / and blafphemy : where wp . ththei blafpheme:but bethat blafphes meth the nolygood / Chaffneuer haue forgenenes/but is in baunger of eternal dampnacion. for the fapte/he had an buclene forice.

And there cam his mother and his mat.rif.b. brethen/and fore with oute / and fent lu. biij. buto hom and called bym and the people fate aboute bym / and fayes bus

b. 1111.

The Golpell of. S. Marke to him/beholde thymother and thy bie thien leke forthe without. And he ans fwered them layinge / who is my mos ther and mybrechten: Que beloked res unde about ou his bilciples/which face in compaffe about hum/and fapo/ behot de mymother/e my bretinen/ forwho Coener weththe well of Bob/heising biother/myaderand mother.

lu, buj,a .

Che, titi, Chapter, H mat.rif.a, Es and hebeganagapneto te g gathe them by thefeelyte. and there gathered toges ther buto him moche pear Eple / fo greatly that he ener tred into afhipue / and lateinthefee/and al the people was by the fee fore on the Choose. And he taus ght them many thinges in Amilitudes and fapte buto the in his wetcute/ ber Ren to. Beholde Che fowerwent forth to lowe / and it fortuned as he lowed/ that some felby the wave syde and the fowles off the apercam and benoured it bp. Some felon a ftonp grounde wh ere it had not moche earth / and by ab byfpronge uppe/because it had not des epth of earth/and ag foone ag the fun was bp tt caught hear / and because pt had not rottingete wyddied awaye. And Come fet amonge the thomes / and the thojnes grewe bp and choked it lo thas

Che.itil. Chapter. etgane no frute. And fome fel apo good grounde/and bed pelm frute that foton gead grewe/and brought forthe fome thirty folde/fome fourty folde / and for me an hondred foide. And he fayde bus to them. We that hath eares to heare! let him heare. &

when he was alone/thepthat were aboute him withthe twelne afted him of the fimilitude. And he fapo buto the To you it is genen to knowe the mpfte ry of the kyingwine of god: butbutoth em that are with out/fhal althingisbe Cla.bf.e me in amilitudis / that when thep le mat. ritt. b they Chaife and not Difcerne, and whe lu. biti. b thei hearethei Chall heare/and not bn. foan. Rij. E. Deraonde/lette at eny tyme thet Chuld act. Exbito tourne/and their anties Chulde be for som. #1.8 genen them. And he lapte buto them/ Percrane penot this amilitude & boo wevelhal kno weatfinititubes?

The fower foweth the worde. Thele be thet which are by the waves tybes wherethe worde islowente whom as Coone as thei hane herbe it/cometh the benpland taketh awaye the worder at was fowen in their herris/And the. fealfo arethei that are fowen on the ftonygeonnde/ which when thet haue hetbe the words / atonce thei receaue it with tope / pet haue thep no rote pis she felues: fo endure but for a feaford

afterwarte as soone as enp tronble of persecucion artseth for the workes sa, he/anon theisal. And these are theis the atare sowen amonge the thomes/which heare the worke of god/and these re of this works and the disseptiumes of epches/and the lustes of other thin his entre in/and cheocke the work/s atis make buffirtful. And these are theis that are sowen angood grounds/which heare the works and recease it/s bim he forthfrute: some thirty folk / some six folk/some an hundred solve

firtpfolte/fome an hundred folte d.d.18m And he lapte bute them: to the cenlu. btij e ble lighteb/to be put bnter a buffhel/os e.ci.e bnoer the boite is it not therfore legh mat. r.c ted that it thulbe be put on a candidice Bu,biff, c her for there is nothinge fo preup that Chai not be opened:nether fofectet/but thatitigalcomeabioate: pfenymaha ne eares to heare/let him heare. And he lapo buto them I take hede what pe heare . Witth what measure ye metel mat.bil.a withthe fame Mal ttbe meafured buto Zu. bi.fpouagapne, And bnto pouchat hane (5 mat.rifi.b al moze be genen. For buto him that ha e.rrb.e. th/fhalit be genen/And feom him that In. biffic hath not/Chalbetaken a waye/enenth. B.rix, D. at be bath.

and he farb: fo is the kongrame off god eue as ita ma thulte fowe feete in the grounde/& thuld depe and tyle by

the fill. Chantet.

highte daye: et be feete fhutte fpringe/
and growe by whyt he is not wate.

For the earth bringeth forth frute off
ber fife/frest the blate/ then the earest
afterthat ful come in the eares. As foo
ne as the frute is brought forth anom
be throughth in the lynell because that
berneft is come.

And he lap we where but of has we ly mat. riff. a ken the hyngiome of god of with who luc. riff. at compare four hal we compare it? It is lyke a graphe of multar bleed/which when it is lowen in the earth/18 the terest of allcews that be in the earth. And after that it is lowen it groweth bype and is greatest of al perbest ab bereth greatest of al perbest ab bereth of the agreement of the systemaps by the lower than the fowless of the agreement of the but the flame

Me of pt.
And with many soche fimilitudes be be preached the work buto them / after

and thei might heare it. And without a militude spake he nothings but o them But when thei were a parte/he exposed bed althinges to his disciples. And the same days when eue was come he say when eve was come he say but o them:let by passe over mothe other spa. And theilete the people we mat. bill. d

parte and tokehim enen as he was in luc. bith. defectione/ There were also with hym

otherfhippes.

And therarole a great Comme of with

The Boleell of. S. Marke. and ballijed the watted in to the thippe Cothat it was ful . And he was at the Gerne a flepe on a pelowe. And therawoke him/amblavbbnto him: Balter careft thou not that we periffhe : And he role by and rebuked the wynde and Capbe buto the feet peace and be fipli. And the wynde alayed/and there folos wed agreate calme: and he Capbe buto ebem: whparepe fearful: Dowigitth at pe haue no faith : And thei feareber ceabingly and fapte wen to another! what felowers this? for both wynde & fee obey hun.

mat.bill.b

Che.b. Chapter. Do theream ouer to theor, therabe of the fee into the 4 countre of the gatherens. Lu.bill.D and when he was come sont of the Thip anouther ves a man pollellebofan buclene lpips te which had his abydinge amogethe granes. And no man coulde bynde him with thepnes because that when he was ofte bonde with fetterse cheines he plucked the chaines afundre/@ bia. Rethe fetters in pecis / nether coulde enpma rame hi. And alwayes bothute Bht & daye he cuped inthe mountaines Einthe graues & bet hi alfe with fo. nes, unbe behad spied Jesugafarre ot/

The.b. Chapter.

berane /a Aldowne before him/ & cryes with a lowbe bopce ad lapde: what hane 3 to bo/ with the Jelus the fonne of the moot breft god ? 3 require the in the name of god that thou toment me not. fer he bad lapte buto hpm/ Come forthe of the man thou towle fprite. And he afke hom: what po the name? ad he answered bym/ myname is Le. gion / for we are many . And he prapo hom indamily/that he wolde not fende

them awape out of that region.

There was there nye bnto the mos unrapho a greate beerd of fwpne febitt ge/ ad all the benylg besought bym fa. ynge/ fende be into the heer be of twp. perthat we maye enter into them. And anon Jefus gaue them leaue / And the buclene fpritig went out and entred in to the fwyne And the heerd ftarteled and ran hedlyngin to the fee. Thep we rea bout. if. Ed . Copne / and ther were bronned inthe fee. And the Twyne beer bis Red/and toldept in the cite / and its the countre. And thep ca outfor to fee/ what had hapened /And they cam out to Jelus/and they fawe hym that was bered with thefenbe and had the legie on/fyt both clothed and in his ryghs mynde and were a fraped. And thep that lawe pt toice the/howe yt had has pened buto ham that was possessed of the Denyti and also of the swyne. And they began to praye hymithat he woll bedeparte fro their coolies. And who he was come in to the Cippe he that had the Denyli prayed him that he my that he work had the Denyli prayed him that he my the bewith hym: Jesus wolde not softer hym but saybe but o hym / go home sut o thyme owne house ad to to thy frew des / and she we the what things the lorde hath done but o the / and he departed had compassion on the. And he departed / and began to publishe in the ten cites/what things Jesus had done but to hym/and all men did merueyle.

Mat.fr.c Lu.biij.f

ne in the thippe buto the other tybis moche people gathered buto hymand he was noe buto the fee. And beholde there cam buto hym won of the rulers of the fynagog:/whose name was 3attins/ad when he sawe hym/he fellous ne at hys fere / and befought hym greatly/sayinge: my doughter tytth ac por put of deeth/3 wolde thou woldelt come and tey the houde on her / that the myght besafe and time. And he whent with hym/and moche people solowed bym/and throughed hym.

uas difeated of an pare of bloude twil ne yeres/ and had infered many this gis off many philitions/and had ipent

The.b. Chapter.

ment at al/But wered worde & worde tubenth: had betde of Jelus/the came into the preace behynde him /and toworde the dis garmet. Hor the lapte/pf 3 may be but rewche his clohtinge/ 3 chall be whole. And the physical be ware her fourty ne of blonde was dreyed uppe/and the felt in her body/that the washealed of

the plage.

and Jefus immediatip felt in hyme affe / the bertue that went out of him and tourned hym rounde aboute inthe preace / and tapbe : witho rewrited ing clothes ? And his bisciple starte bitto hym: thou feptt the people thuffinge theoneuery type / and ver fayeft: who bid tewebe mer and be toked rond ab. out for to fe her that had wne that thin ge. The woman feared and trembled/ touthe knew c what was done with in her and the cam and fell Doune before bym and colde hym the trueth of enery thinge And he farde buto her. wough: ter thy fapth bath faued the go m peas ce/and be whole of thy plage.

the ruler of the synagogis house/certapne which said: the washter is ded why deleased thou the master eny fur ther: As sone as Jesus here that was be spoke he saydebutothe ruler of the

The Bolpellof. S. Mache. Tynagoge/ Be not afraped / onip beles uen . And he luffred noman to folowe bym mos the weter/ and James and Thon Jamesbrother. And he cam buto the houde of the culer of the fynagoge and fame the wondringe and the that wepte and wayled greatly And he wet in and lapbe buto them/whymakepe this aboo ab wepe? The mapbe ignot Deeb/but flepith And they lawght him to Come. Then he pue them all out /ad tokethe father and the mother of the mapben/and them that were with him and entred in where the mayben lavel And toke the mapbe by the honde and Taybebuto hee/Tabitha/cumt/which ps by interpretacton / mayben 3 lage bato the/arple. And arepghe the may ben arole / and went on her fete. for the was of the age of twelne peres. And thep were afforce at prout of me afure. And he charged them Graptely/ that noman Chulde knowe ofpr. And commaunded to gene her meate.

mat.rffi.a Zuc. itil.c 30ā.111,f.

Che.by. Chapter. 4 De Departed theng/ab & tre/and his Disciples folo wed hpm. And when the Caboth Daye wascome/he begate reache in the fpna goge, and manythat herde hym were

The.bf. Chaptee. allonged ad lapde from whell hath be thefe thingig and what wplowing this that is genen buto hymrab fuche bertues that are wrought by his hone bis/3gnot this that carpenter? enas tys fonne the brother of James / ad 30 fes and Inda/ad Symon: and are not his fifters here with ber and they wes re burt by the reason of bym / And 3es fuglaphe buto the/a prophet ig not bel pyled but in his owne contre/ @ amon ge his owne kynne/ and amonge them that are of the fame houltholde And he coulde there thewe no myracles butt leybhis bodis apona feawe fiche fool he and healed the . And he merneyled at their bnbelefe. k

And hewent aboute by thetomes Mat. z.a that leve in circuite / teachpinge / And Zuc.ir.a. he called the twelne/ ad began to fente them/two and two/and ganethem powet ouer bnelene fpittig. And comma unded them that they foulde take notthingebutotheir Joiney/lane arobbe only. Mether ferippe/nether breed/ ne ther mony in their poneles ! butfhouts be beshood with landals Andthatthey Chuidenot put ontwo cotto. And layo butothem / wherfoeuerpe entre in to an houte / there abpde tyll pe beparte thens. And whosoener Challnotrecede ne you / not heare you / when he peo

The Spipellof. S. Marke. Act, zuf. geartethens/Chake of the dufte that ys proet pourefete, for a remebrafice bu to the Tape berelp buto pon/pt fhalbe cafper for sobom and fomor/attheba ge of indgement / then forthar cut

- And thep went out ad preached that they thuibe repent/ard they cafted out many benefits . And they amounted/ many that were ache muh opie and he

alebthem.

mat rilla ... And hynge Berode herde of hyml c Luc, ig.a. for his name was fpied abrobe. And he lapb/3bon baptile igeplen agayne Pro Deethy and therfore myracles wot bein hom . Wother laph pt is welves! and fome faybe /pt pg a prophet /or as won of the prophetis. But whe berde be herbe of him he lapd/pt is 3ho who I behebed/he is rifenteo teth agayne

mat. riff a Luc.ty.D

For Berode hom Colfe / had fent forth/and had sake 3hon / and bounde hime caft him into prefon for Decode as take which was big brother while pes wyfe. If or he had marred her/3ha Sapp buto herode It po nottaufalifol the to have thy brothers wefe . theto: bear lapo wapte for type / and wolde haue hylled hym/ but Che cloude not. For merede feared 3ho/knowige that be was indeand boly/ad gane him et. nerece. And whe he berde him/ he bib many thinges land herde him gladif. Che. bi. Chapter

And when a convenyent daye was come. berote on his birth payemate a Supper to the lordes/taptayns/ab chee feeftang of gairle. And the bougther of the fame Brerodias ca in/ and baun. fed and pleafed Derobe and them that fate at bourde alfo. The the hinge laph buto the maybe afte of me what thou wilt/ab 3 will gene pe the. And be from rebute ber what foener thou thait af he ofme/3 will gene pt the/ enen buto the one halfe of my hongbom. And the wetforth adlapte to her mother what fhal Jacke: And the Capbe. 3hon bapts Ris head. And the cain are right wave with halte buto the kinge/&alke fapin ge/Impil/that thon gene me by andby ma charger the head of Thom baptel. And the hinge was forpe yet for his so theglake/and for their latis which la te at imperatio/ he wolde not put her befpbe her purpoft. And immediatip the hinge fent the ijangman and comas unded his head to be brought in. And he wet ab behended him in the piclom an brought his headte ma chareger ad giue pt to the mapten/ audthe mapte gane ptto her mother. When his bille ples herbe of prithep cam and to he bp pe his body/and parina toumbe.

And the apostles pachered them felmat. rillid neg to gethie to Jelipad tolde himail Luce.ip.b

The Bolpellof, S. Marke. thingis/ booth what they had bone ad what they had taught. And he fayte bn to the/come peaparte in to the wylder nes and reft a whyle . for there were many comers and goers. And they hav beno leafur wong for to eate. And hee went by thippe a fibe out off the waye into a befert place. And the people ipi. ed them when they beparted/ and mamy knewe him/e they hafted a forethis ther out of enerp cite/ab ca thyther be And Jefus went out and fawe mothe

Mat.ir.b fozethem / And ca to gether buto bym people/and had copallton onthem/because they were Iphe Shepe which had no theppherte. And he beganto teache

them many thingig. mat.xiiib

And when the Daye was nowe farte Zuc.ix.b. Cpent/his Difciples cam buto bym fay. Joa.bj. a inge/thpg is a befert place/and nowe the Dare is farrepalled/let the ceparte that they maye go into the countrey tounde about and into the tounes / ad byethem breed / for they have nothins ge to eate. De anfwered and fayde bu: tothem/gene pe the to ente. And they tayde buto hym/fhall we go and byc 4. C. penp worth of breed/ and geue the to eater the laybe buto them/howe ma ny lones hane per Boo and toke. And whethey had ferched (they fayde.b.ad h.frayes . And ye communded them to

The.bf. Chapter. make the allipt Doune / by companyes apon the grene graffe. And they fate bune here a rowe and there arowe by houndredis and by tyfties. And he to. he the.b.loues and.ij. Fyffhes ab lokeb bppe heaue ab gane thankis/ab brake the loues / ab gaue the to his Disciples to putbefore the/and the.if.fpffhes be benibeb amoge them all. And thep all ate and were fatilifyed . And they toke bppe twelne ballietis full of the gobs bertig and of the fritheg And they that ate were about fyne thouland men.

And trepght wave be cauted his Dife mat. riffe eiplegto go in to alhippe and to go o. Joa.bi.b. uer the water before buto bethlapba/ whil he fent awaye the people. And ad Cone as he had fent them awey / he bes parted in to a mounta pne to prape.

Hand wheene was come the theppe was in the middis of the fee / and he a lone on the londe / ab he fawethe trous bled in rowpinge / for the wynde was cotrary buto the. And aboute the four tth quartre of the nrght/he can buto them walkpugeapon the fee/and wal-De hane paffed by them, uthen they lawe him walkinge apo the fee/thep lup & poled pe habbene a fpute/ad ceped out te. Forthepail lawe him/and they wee

rea fraped . And a non he talked wyth spem/and laydebato them / beofgood

Che Golpell of. G. Marke
chere/ptis 3/ be not a fraped: And he
went but them into the shippe/ad the
wynde ceased/and they were some ama
led in them seines beyonde measure/
and marnepled. Hot they remembred
not of the lours / because they herris
were bipaded.

mat.riiid

And they cam over and went into the londe of genezazeth and dine up into the hand. And as sone as they we te come out of the shippe strenght thei kne we him/ and ran forth throughout all the tegpon counde about and bes san to eary about embeddys all that were speke / when they herde tell that de was there. And whyther soenes be entred into the tounes of cites of byllages they lepde their sieke in the streetes and prayed hym/ that they myghe touche and provere but the edge of his besure/And as many as conched hym were safe. It

Che.bif. Chapter.

Mat.rb.a

gether buto him/and by ners of the feribiswhich cam fro Jerusalem. And whe they sawe certains of his disciples eate bics

with comen hodes (that is to lave) with buwathen hodes) they complays med. For the pharyles, and all the Jee

bis/whywalke not the phartles & lerie bis/whywalke not the phartles & lerie by white the traditions of the elders/ but eate meat with buwalhen hodis? We answered at sayde but o them well propheted hath Clayas of you procest its as yt is write. This people honous ela. Exis. Be the with their hupes: but their her tis be farre from e. In payme they won the me/teachynge doctrons whych are nothings but the communities of men / for ye laye the communities of sod aparte/and ye observe the traditions of me as the wall hinge of the

les and of cuppes/and many other file

And he lapte buto them/well pepute o.rx.c.o awaye the commaunbment of Bod/lo Deu.b.b. mayntapue poute owne tradicpous. ephe.bj.s for moles laybe: Honoure the father Ero.rei.c. and the mother / ho who locuer layeth Leui.re.b euglito his father or mother / let hem 3010.re.c. bep for pt. But pelaye / a ma shall lage

5, 812Jo

The Solpell of. S. Barke. to his father of mother Corba/that is whatfoener thymae Joffer / that fame weth proffit the: And pe foffreno more that a ma bo empthynge for hys father or mother: and thug hane pe made the commundment of Bod of none effecte through poure awne tradicions which pe have ordepned. And many foche the puges pe do.

Mat, xb, b, And he called all the people buto hi/ C and laybe buto them/ Derken buto me enery one of you and buderfonde/the re you no thyinge with outea man that can betyle hom whenpt entrethinto bym/but the thyngts whych proceade out of a man are those whych befple a ma. If eny ma haue cares to heare let bym heare. And when he cam in to a house awaye from the people/his dife ciples afthed him of the amilicute/& he tapte buto the. Do pe then lacke budes Modinge: Do penot pet perceaue/that whatfoener thige fed with out entreth into a ma/pt can not Defyle him be can te pt entrethnot in to hig hert/but into the belly/and goeth out in to the brauthat pourgeth oute all meates?

And he Capbe that Defyleth a man, whychcomethontofaman. for from with in euen onte of the herte of men/ Ploceade eupli thoughtes / abuoutry/ fomicacio/murther/theeft/coneteous

The.bif.Chapter. ned/wichednes dicepte / bucleumes ad a wycked eye/blafphemp/pzphe/folpfthres/All thefe eupli thyriges cam fro

with in/and befple a man.

And fro thence he role ad went into Bat, rb.@ the boidere of Cire ad Sibon/and entred into an houffe/ and wolde that no man shulde have knowen of hym. But he coulde not be hib. frot a certapne wo man whose bughrer had a foule sprice when the herbe of hom / cam and fell donneat hys fete. The woman was a greke out of Syrophenicia land the be fought hym that he waite saite out the benyllout of her wughter. Jelus lapas buto her/let the chylbren fpic be fed. It is not mete to take the chyldrens breed/& to cade it bute whelpvis. She answered and saybe buts hen/euen fo matter / nenerthelette / the whelppis also eate under the table of the chylo breng cromeg. And he lapoe bute her/ forthys fayinge goothy waye the bes. upilys gon out of thy Daughtes. And whethe was come home to her house the founde the deuplice parted/and her doughter lyinge on the beed.

Hand he beparted agapne fro the Mat. rb. @ esoftes of Tyre and Sydon and ca bus to the fee ef Balile thosow the myddis of the cooling of the.r. crteg/And they hought buto bim won that was Deffel

The Boleel'of. S. Markei and flambred in his fpeche aud wrapte hym to lare his honde bpon hom. and he toke him a Cybe from the people ad put hys fringers in hys eares/and byd spet/end touched hps.tounge /and io. Red bp to heauch/and fpahel fendfape Le buto hpm/ephatha/that ps to laye/ be opened. and trepghe ware his eas res were openned and the fternge off hys tounge was toofebrand he speake plapne . And he comambed them that they thuibe tell no man . But the more he forbod rhem / fo moche the more a greate beale they pubblelled pt : And wete beronde menture affonyed/ fays

mene.i.b inge/the hath bone all thringin wellab ecclefial, hath made booth the beffe to heare ad the fig. c. the boni to fpeake. I

mat.pb.b.

the.biti. Chapter. If those bapes when the grewas a berygreate com panye/and had not hynge to eate / Jesus called hys buse them / my herte py bute them / my herte py bute them with me.iij. dapen/and has no we bene with me.iij. dapen/and has no we bene with me.iij. dapen/and has no we bene with me.iij. dapen/and has no them awape saftynge to their or with butes / they shulde saynt by the wape/for dyners of them cam fro far wape/for dyners of them cam fro far the. And hys disciples answered by m/

Chr.biff Chapter. ted whence mpght a man luffple them with breed here in the wylernes! And he afted them/howe many loues have pe: They fapte feuen. and he comanne beh the people to lyt boune on the gros unde, And he roke the bil loues/ gaue thankis/brake / and gaue to hys defets ples/ro fer before the. And thep fet the before the people, And they had a fear we finale frahes and he vieled them and comanded the alfo to be fet before them: Thep ate and were fuffpled/and they toke op of the broken meate that was lefte.bij. balketis full. They that ate were in nobre aboute forme thous fande. and he fent them awaye. Fo

disciples/e cam into the parties of dai que, sil. g. manntha. And the pharises cam forth/and manutha. And the pharises cam forth/and fought of him a figure from heand tems pringe him/ão he spahed in his monde and sapde/why doeth thes generation seke a spane. Thereby I sape but o you there shall no spane be gene but they generation. And he beste the and went into the shoppe agapne/and departed

And they had forgoten to take breed mat. Ebf. 6 with the nether had they in the thippe with them more then one loofe And he charged them tagingers take hede bee

Che Bofpell of. S. Marke. ware of the leuen of the pharifest and the leue of merote. And they reasoned amonge the felues farnge me haue no bread. And when Jelus knewe that/he Capbe buto them/why take pe thought be caufe pe haue no bread/perceane pe not ret/nether bnberftonde : Dane pe poure hertispet blinted Dane pe epes and fe not and have ye eareg and hea-304.bj.b re not. Do pe not remember . When 3 brake.b.lones amonge.b. A.men/ Do we many backettis full of brohe meas ze toke ye bppe: They fapde buto hom rij. Wihen 3 braite, bij. amonge, tiij. 27 howe many balacttis of the loupingis of boken meate toke pe bp: they lap.

brought a bipnbe man but o home and befored him to touche him. And he cam to beth apoa ad they befored him to touche him. And he cam the befored him to touche him. And he cam the the bipnde by the honde and led by the bipnde his hondis apout him and alked him pf he lawe emp thynge and be loked by and laybe 3 le men. For 3 le the walke as they were trees. After that he put his hodis agapne apout his eyes and make him le. And he was that he put his hodis agapne apout his eyes and make him le. And he was their and he lett him home to his actived to his light ad lawe enery make letip. And he lett him home to his active. And he lett him home to his active. And he lett him home to his active house layinge mether go into the

De.bij. And he fapbe buta them/ howe

Che.biff. Chapter.

tonne not tell it to eny in the foune. Ke And Jefus wet out ad bis difciples mar. thi. b into the tounes/ that longe to the cyte Luce.ix.c called Cefarea 10 hilippi/& by the was re he afked his disciples layinge: who Do me Cape that Jam: They answered Come Cape that thou arte 3 hon Baptto Re/fome fave melpag/and fome one of the prophetis . And he fayde buto thef. But who lape pe that Jam : weter and Iwered ab laybe buto bym / Thou atte bery. Chitte. And he charged theithat pthey thube tell no man of ic. And be be gan to beclare buto the thowe that the fonne of man multe faffre many thyne: gis and Chulde he reproued of the fenie ours ab of the type preftes and feribes and thulbe be hylled/and after the Das pes aryle agapne. And he speake that layage openty. And weter toke him & fpdefand bega to chpde hpm . De tonts ned aboute/and loked on his Difciples and rebuked Deter fayinge : Do after me fata. For thou fanerelt not the thin

and he called the people but o hym/ mat. rbf. d with hys disciples also and sayd but and ind. r.d. them: Uthosoever will follow eme/let Lucc.ir.c hym for sake hym syste and take by his and. ring. e crosse and followe me. for whosoever ad. rbn. g. will save hys lyfe / shall lose pt. But Joa. ring. b. whosoever spatiose his lyfe for my sa.

The Gelbellof. S. Blathe. he ad the golpels/the fame that fant it Uibat Chail pt proffet a ma/pf he finite worn all the worlde and looke hig ownt Coultor cle what Chall a ma gene to ter Mat.r.d. beme his foule agayne: Wihofoenerth Luc.ir.c. orfore Chalbe allhamed of mead ofmy and.rij.b wordes amoce this nonoutrous ad fin full generacion tol him Chall the fonne of inan be all harned / when he cometh in the glosp of his father with the homat. rbj. Dly angels. And he farde burothem. Ute Znc.ip.c. cely 3 Cape betto pon. There befome of them that fonde here/which thall not tafte of beath / cyll they have fene the hpagdom of Bod come with powet.

mat.rbff.a

The.ir. Chapter. Dafter . bi . Dapes 3cfas Luce. ip. D Stoke Weter / James / and Jonano lede them by m to an hye mountaine out of the waye afone/and he was transfraured before re them . And hys rapment bydfhyne! and was made beep whyte / enen as Chowe/fo whyte ag no fullet can mas he boon the earth . And there aprated buto them Belyas with Blofes / And they eatherly weth Jefa, and ideterant fivereband fapde to Jefn. Balter/hes reingood bepage for bellet be nicht. til. tabernacles one for the lone for tille tes/and one for thelyas / And wyanot

The.ix. Chapter. whathelappe. for they were afrappe. And there was a cloude that Chadbos wed them. And a boyce cansout of the cloude fayinge: Thes ps my bere fone ne/here hym. And fodenty/they toked rounde aboute them and lawe nomais more/but Jefus only

As they ca Dounte from the hill be mat. 261,0 charged them that they foulde tell no man what they had fene) tyll the fonne of man were rylen from beth agapue And they kepte that fainge with in the and demaunded wonof another/what that erange from Deethagapue Thulte meane? And they afked tipin fayinge/ whythen lave the feribig that Welpag. mulle fpite come/be antwered ad laymala.iii.b De baco them/ Belpagat hps fyifte co: mynge! fhall bipngealt thyngistagay. Ela. His. b ne into good order / A to enen to ps pt wipten off the forme off man / that be Chalifutice manythinges/and thalibe. fer at nought. and 3 fape buto pou that mala, fiff.b Delpas ps come / and ther have bone buto hym whatfoener placed them/as pt pg wipten of hom

and be cam to bys bifciples/ and far mat. rbff.e we moche people abonte them ab rhe Luce.ix. & tertbes desputpinge with the And Arey ght wave all the people behelve hyin/ and were amaled /and ran to bym / and fainted bym, And be faybe buto

The Solpell of. S. Macke. the Cribes/Winat Delpute pe weth the em: And won of the companyean fwered and fapte/Matter I have bow ght my fonne buto the / whych hatha bom fpirite. And wheloeuer he taketh bym / he teareth bym / and he fometh/ and gnadheth wyth hpg tethe/and pp neth awaye. And 3 speake to thy bile. ples that thep foulbe cafte him out fab

thep coulde uot.

De answered him and fapte/O gene eacton with out farth/how longe fhall 3 be with your bowe longe Chali 3 lafe fre pourbipinge him bato me: Anb they brought him buto him And ag fone ag the spirite lawe hym/he tare him. And he fell boune on the grounde walowin ge And tompinge. And he afned his fathee/howelonge is pt a goo/feng thed D hath happened hom: And he laybe/off a chylde. And ofte tymes caffeth hyra en to the fpre / and allo in to the waret/ to bettrope hym. But pf thon cante bo eny thinge/haue mercy on bg ab helpe bg. Jelus fapbe bnto hym/yee/pf thou couldelt beleue/all thynges are polly ble to hom that belemeth. And ftrepgift wave the father of the chyloc ctyes wyth teares fayinge/ Lorde 3 beleue/ Inchee myne unbelefe.

Whe Jefus fawe that the people ca sunnynge together onto bym/he rebu

Che.fr. Chapter. Redthe foule fprite / faringe buto bym Chou bom and belle fpipter 3 chare the come ent off hym/and entre no me re in to bym. And the fpitte cryed/and rent hom fore/and ca out / And he was ag wonthat had bene beed / yn fo mothe that many lapbe / he pa beed / 20 me Jeluscaught hre hodeand ipfted him bp/and herole. And when hewas co. meynto the houte / hyg bilciples ale hed hym fecretly / why coulde not we cafte hymout? And he say be buto them thys hynde can by no nother meanes come forth / but by prayer and fattyus

And they departed thes/and toke Bat. coil.d there tomey thoso we galpie/and wol Zuce.iz.e. be not/ that enpman Chuide haue kno. we pt/for he taughtipe bisciples/and lapde buto them / The fonne off man Chalbe respucted pute the hondys off men/and they Chall hyll hym/and after that he po upiled he shall arpse agayne the thip dape. But thep wifte not who atthat layinge meant/and were affrae ped to afte bym.

And he cam to Capernau/and when mat.rbiffia he was come to houte/he fapbe to the 2 uce it. fe what was that pe desputed bytwene pon by the wayer And they helde their peace (for by the ware they reasoned amonge the felues/who thulbeverhe

The Golpell of, S. Market ebefet) And be late boune / and called the twelve bato him/ad fapte to them/ pit eur man wire to be fyill/the fame Chaibe latt of all and fernaunt bnto all. And he toke a chylde ad fet hyin in the mybbig off them and take hym in hys f armes and lapbe buto thein/Wholoes ner recease eny foche a chylbemmy name/he receaueth me And wholoenes receaucth me / receaucth not me / but bym that fent me. Fe

Thon answered bun/fapage if mas ter/ we lawe wou caftinge ont Deupls in thy name/which foloweth not bs/8 we forbode hym/be cante he foloweth bg not. But Jelug layde/ forbyd bym

ficos. Eff.a wot / fer there is no man that thall be ampracte in enp name/and can ipeake Blath.r.b lyghtly engil of me. wholoener is not agaynte pou/ig on pouce parte . And wholoever Chall gene poua cuppe of water to Daynke for my names fake be cante pe are belongpage to chaite/besely I fage buto you/be [hall not loose

bys rewarde. And wholoener thall hurte won off mat. rottl. Lu.pbij.a thys lytell wons/that beleue in me/pt were better for hym / that a myllfione were hanged aboute his necke ad that matthib be were talk in to the fee . And pff thy honde offende the/cut him of. It is ber see for the/to entre into lete maymed

The. r. Chapter. then to go wyth two hondys into bell into fre that neuer Chalbe quencheb! where there worme breth not/ and the fre neuer goeth oute. And pf thy fete offende the/cut hun of. It is better for the to go balt in to lyfe / then wyth. tf. fereto be cafe into hell/ into fpe that meuer Chalbe quencheb / where theyte worme byeth not / and the fre neuce goethoute. And pff thyne eye offende the plucke bym oute. It pe better for thete go in to the hyngwm of god wis th one the / then haupage two epes to be cast in to hell frie/where their wor alaixbla me byeth not/and the fyre neuer goeth

oute. h Query matherfore Chalbe lalted wis th fpre. And every facepfple Chalbe feafoned m pth latt. Salt ys good. But pff Mat.b.b. the falt be bulancry what Thall ye falte Lu. ritil. & there with Sethat pe haue falt myou re letues. And hane peace amoge yous refelues fone wyth another.

The.r. Chapter. Do be role from thens/ mat.ric.a andwet into the cootes of 3 cway through the redan: And the people rea losted buto him afretthe.

and ap he was wont I he thaught them agayne, And the pharples cam and

The Spipell of S. Macke. after him a queltion/whether prwere laufull for a mato put awaye his wyfe to prone hom . By e antwered and lapbe buto the what did exoleg byb por to? ben. tritt And they lapbe Moles luffeed coweps te a telepmontal of her braotinent /ab to put her awape. And Jefus answered and fapo bato the/ for because of your re harbe herrig he wrote thys precept Bene. I.D. bnto pou. Bntatthe fpis creacio / god Denc. 11.0 mabe themman and woman / lapinge 1.coli.bf. D fortheps thyngis fake thall a man lene father and mother/ad byte by hip wy Aphe.b. afe/ and.u. Chalbe made won dellie So then are they nowe not twayne / but won fleffhe (theefore that whych gob hath cuppled/let not manfeparate. cost, bijb And ynthe houffe big Difciples afaed B him agapne of that mater, And he fay be buto them / Whofoener puttethas wave his wpfe/and margethanother/ breaketh wedlocke to her warde. And pfa woman forfatte her bufband / and be maryed to another Che committely

abnoutry. mat. rir. b 42nd thep brought chploze to hom Lu, this ethat he finibe touchethe. And hys Dil. eiples chyd thofe that brought them. Wihen Jefus fame that / he was Dile pleafed / and fayd onto them / Suffee the chylinen to come buto me and ful bid the not. Koz buto fuche belougeth

Che. z. Chapter. the kingbom of god. Clerely 3 laye to you / whofoever fhall not receave the hyngdom of god as a chylde/he Chall not entre therin . And he to be them bp pem bys armes land put bys bondis apen them and blelled them. . .

A And when he was comeout into Mat. gir . ! the waye/there cam won runninge ab Luc. rbiij,b meled to him/and af hed bir Boode ma Acr what Chall I do that I mape enhed ret eternall lyfe: Jelug layd buto him why callest thou me goode there is no ma goode but won / which is god. The out no well the comaundmentis / bre. skenotmatrimony/hylnot/feale not bere no falce wytnes/ Defraude no ma honore thy father and thy mother. We anfweredand fayd to bym/mafter / all thele3haue oblerued fro my pouth. 3e fug bebelbe bi/ad bad a fauoutto bym and faib bato bim/won thingels late hingebnto the / Bo ab fel all that theis ball/and geneft to the poure/and thom thatt bane treaface in beuen and come and foloweme & ad takethy croffe on the. But he was discumforted with the at layinge / and went awaye mosnytta ge/for he had greate postestions.

And Jelus ioned counde aboute/ adlaydbato bys disciples/with what difficulte shall they that have epches entreinto the hingodoff god ? wis die

The Bolpell of S. Market Coples were aftonnied at bys wordes Tefns antwered agaphe/and tapte bu co them:chylosen/howe harde is yt for them that trade in they eyches to enere into the hyngbom of god: 3t 18 th fper for a camell to go thorowetheepe of a meble / then for a tpche mante en D ere into the hyngwm of god. And thep mere aftonuped out of meafure / fay. ange betwene them felues / who then can be faued. Jefus loked byon them! and fayo/with mentt is bupofible but not with god for with god all thyngis are politite. :

And weter began to fave buto ipm/ Lo/we have forfahen att/and have for lowed the. Jefug answered and laybe Clerely 3 Cape bato pour there is no ma that bath fortaken houtle/or brethten/ or fpiters/or father/ or mother/ or wy fe/other chplozen/oz londes/for my la he and the gospettig / whych shall not Beceaue an houndled folde nowe in the ps lpfe/houles/ad brethic/and ufters/ and mothers/and chyloten/ad loudis wyth perfecuepong/and in the wellde to come eternalispfe . Many that are

mat.rix.d fpra / Chalbe lad and the latt / fylk. mat. rr.b. Thep were in the wave goynge bppe lac.pbin.e to Jerufalem . And Jefus went before them/ and they were amaled / and as they folowed were afrayde,

The.p. Chapter.

And Jelus cone the.rij.agapne/and began to tell them what thingis Chulos bappen bnte hym. Beholde we go bpa pe to Jerufalem/and the fonne of man Chalbe Delpured buto the upe preeftis/ and bato the (crybis/and they that coa Dempne hym to beath / and Chall bely ure hun to the gentyle / and they Chall mocke hym/and fcourge hym and fpys bpon him/and kyll him/and the thylos

daye be shall tyle agayne.

And James ad 3hou the fonne of se' gaet. F. 6 bede cam buto hym fapinge : Mafter/ me wolde that thou fhulbelt bo for be what foeuer we befrie. We fapbe unto them/ what wolde pe I thuibe do buto you! They fayte buto hym/graunt bite to be that we mape for won on thy epo ght honde / and the other on thy lyfte honde withy glory. But Jefug laybe bn to the: ye wot not what pe afte. Can pe bipake of the cuppe/that 3 Chall Dipace Re of ? And be baptpled in the baptim that 3 Chalbe baptifed in: And they fac pde buto him/that we can. 3clus laybe baro them/pe Chall Dipacke of the cup. pe that 3 Chall Dipucke of/ and be bape tyled wyth the baptym that 3 shalve bapuled in. But to fpt on myright bo. be and on mp lyfte honde/yg not myne to gene / but to them for whom yt gg biebatep. 3.11g.

The Comenof. S. Mache. Lu.reif.c. . And whe the. r. herde that/they bega to bifdapne at James and 3hon . But Jefus talled them buto him fand fard to them / pe knowe welthat they while chleme to beare rule a monge the genepis/rapgne as loidis onerthem. And they that begreate men amonge them etercple anctonce onerthem/Solvall te not be amonge poubutwholoeuer of pon wylbe greate amonge pon/Chaibe poure mynifter: and wholoener wythe chefe/Chalbeleruafit bnto all. for enen the Conne of man came/not that other Chuideminiter buto bim/but to mintfter/andto gene his lyfe for the rebem pcton of many.

Mat.rr.b And they camto hierico / and as he &

and a greate nobie of people /Barthismens the sonne of thimens which was bimbe/sate by the hye wayes syde beg synge. And when he therde that yt was Jesus off Majareth / he beganto crye / and to saye. Jesus the sonne of Dauyd / have mercy on me / And masop rebuked hym / because he shulse holde is peace / But he cryed the moses a greate deale/thou some of Dauid have mercy on me And Jesus Bote still and commaunded hym to be called and they called the blinde / sayinge bis to him/ Be of good cofort/ryse he called

Leth the. He threwe awaye his clooke/ and cole and camto Jelus / and Jelus answered ad sayd but o hym/what will thou that Idd but o the: The blinde sat be but o him/Master that I myght se/ Jesus sayde onto hym / Go thy waye / thy fayth hath saued the . And by and by he receased his light / and followed Jesus in the waye.

The.ri. Chapter. De and whe they cam mye to effat.ext.a. Dierutale / buto bethpha. Zuc. ric.ci ge/ and bethanp / belydict Stb. it. of his Difciples / and The lapbe buto them/ ho your se wapes into the toune that po ouer agaynt peu/ And ag Coone ag peentte into pt pe Chail fyride a colte bounde / where on neuer man fate / losfe hyme and bringe him hither. And pf eny man Tapebuto poul why Dope for Capethat theloude hath neade of hym/and Arey. ght wape he will fende hi hither. Thep wet their waye/and found a colte tyeb opthe doze with out ma place where two wayes met / and they loled byma And diners of them that Robe there/ Capbbuto them / Wihatbo pe loofynge Jon. pff. bo the coite and thep land buto them eus as Jelus had commaunded them. And

The Gospell of. S. Marke. thep lete them goo . And they brought Joa, rr, b, the colte to Jelu s: And catte they gate mentis on hom/and he fare apon hom. And many fprebe thepre garmentis in the wave. Other cut Doune braunches of the trees / and are wed them in the wape. And they that went before and they that folowed/cryed fayinge/ bo. Canna / blelled be he that commeth in the name of the Lorde. Blelled bethe hongom that commeth in the name of him that is losbe of oure father baut Bohanna m the hyeft.

mat.rri.b

mat.xxj.b

And the lorde entred into Jernfale/3 Lu.rix. g and in to the temple. And when he hab loked rounde about apon all thyngis/ and nowe the enentybe was come/ he went out buto bethany with the twelue. And on the motone when they wer re come out from bethany/ he hungred and he ipped a fpgge tree a farre of/ha mpinge leues/ab went to fe whether he onight fynde eny thynge there on | but when be cam thereto/he foube nothin ge but leneg . For the tyme of fyggis was not pet. And Jefus answered and lapte to it mener man eate frute of the here after whyll the worlde Gendith. And his bilciples herde pt.

And they cam to Jerufalem/and Je. lus went in to the temple / and began to call out them which folde ad bought

Che.rj. Chapter! in thetemple . And ouerthewe the en bles of the money chaungers / and the Cotes of themethat Colde Doues/& wole benot luffre that enpma carped a bel fell thoso we the temple. And he taught fayinge buto them: is pt not wipte bo. Ela.lbi.c we that myne housse Chaibe called the mie, bij. houte of plater buto all naciong: But ye haue made it a Den of theues.

anothe Ceribis ad hpe preftis herte effat, prio peadlongist howe to bestrope him. for thep feareb bim becaufe all the people marnelled at hys doctrine. And when enen was come/he went out of the cre te. And inthe momprige as theppalleb by they fame the fygge tree Dived bp. pe by the rotes. And Deter remebleb/ and laybe buto bint: Etfafter/beholde/ the tygge tree which theu curfebytt/ is wybbied awaye. And Jelus antwes red/and laybe buto them. Mane confis bengin God. He Clerety 3 lage buto you/that whofoeuer Chatfage buto the to mountapne. Take a waye thy fife/ andcat chyaife into the fee / and thail not wante in hys herre / but Chali belene that those thying is whych he layeth thall come to patte / whattoener he tas pethihalbe Done bnto bpm . Therfore mat.bif.a I fage buto you what foener ye bely and. Erif.& re when ye praye/beleue that ye thall paue pt / and re Chalbe Bone bato gon!

Che Golpellof.S. Mathe. and when pe dende and prape / forpe Luc.ri.b. ue / pit pe haue enp thynge agapulte Math, bi.b.enp man that youre father alfo why Æcc. rrrbiffch is inheuen/maye foggene you pour

Luc.FF.a.

re trefpales, fe Mat. rri.b. And they cam agapne to biernfale/ and as he welked in the temple / there cam to hom the type prettes/ab the ferf bes / and the fentouts / and fayb bute hym/by what auctorite boeft thou thes fe thingis /ab who game the thes aucto rite/to bo thefe thingis: Jelusaufwer red / and Capbe buto them / 3 well alfo afte of pour certapne thinge/ and an fwerepemelab 3 wpll cellpou by who atauctorire 3 bo thefe thingis. Uthes ther was the baprim of 3houfrom he neu/orofinen: Aufwec me. And they thought inthem felues fapnge / 3f we Challfape/from heauen / De wyll fape/ why then bib pe not beleue hym ? but pf welhatt fape/of men/then feare we the people . For all men counted 3';on/ that he wasa bery prophet. And they antwered/andtapo buto Jefu/We cam nottell. And Jefus answered/and sayb buto them/Mether woil 3 tell pou/by whatauctorite 3 bo thele t hingig.

EDhe.rij. Chapter.

The .tli.Chapter. Do he began to tpeake one Mat. Eri. Bo gro them imfimilitubes. A a cettapue manplanted a bi acparde / and compafed it a with an hedge / and ondepo neb a wyne prefie/and byte atoute in piland lete it out to byrebisto hul sandemen/ and went into a ftraunge countre, And when trine was co Lu.rr. & me he fent to the tennauntes a ferua. Cfate.L.s. unt that he ingght of the tenanntig ce. Bicce.if. D. ceaue of the frute of the byneparde ! Anothey caught hym and betehim ad Lent hym agapue empty . And moreo. uer he fent unto them another feruas unt/ and at hom they cast stones and brake his bead ao fent bymagayneall to reupled Aud agayne he fentanother and hymtheriplied and many others

beetpnge fomefand hyllpagefome. yer had be one fonne whom helon ned tenderly / hyin allo fent he arthe laft butochein/Capinge Chey well feare my forne . But the tenanutis fapbe within them felues/Thisisthe hepic comelet be Hyll hym/and the inherica mice Chalbe oures. And they toke bym and hylito bim /and caft him out of the byneparbe. What Chall then the lorne of the bineparde borthe well come ad bittrope the tenauutis/anditet ont the bynerarde to other. Wane penot redde Plat. exbif. this scripture ? The Coone whych the ela. exbif. this scripture ? The Coone whych the ela. exbif. by places by durefule / is made the cheft Act. 1111. b. thoone in the couner. This was done of Rom. ix. g the loade/and was marueyllous mous form. but they feared the people. for they perceaued that he speake that a suplictude agapust them. And they left hum and went their mann.

bim and went their ware. mat.rrij.b And they feut buto hun certapne offg Zuc. pr.b, the pharifes with mero bes fernauntig to take him in his wordes. And as lop. me as they were come/they laybe buto bpm: Blatter/ we knowe that thou ate te teuc/and carefte for no man/ for the on confyderefte not the begre of men/ but teacheffe the waye of wood trucky 39 pt laufull to pape terbute to Celat/ of notrought we to gene of ought we not to gene ? We knewe thep billimu. lacion/and tapte tuco ihem/Willy tems pre pe me ? Baynge me a peny / that 3 mape le pr. And thep brought him one. And he layde buto the: Whole pattys pmage and fuperferipepon : And they

som tille [wered | and lapde buto them. Then gene to Celar | that whych belongeth to Celar: And gene God | that which pettapneth to God. And they metterly led at him.

And the faduces ca buto bim which

The.ril. Chapter. tage / there is no lyfe after thys. And mat. zelle. they alhed hun/layinge: Malter/Ma. Luc. Fr. D. fes mote buto bs/pf enymas brother beu. rrb.b bye and leve byg wyfe behynbe bym/ and leue no chyldren/that then his bio ther Thulbe take his wyfelad reple bp. pe feab bnto his brother. There were feuen beethie and the fyitt cohe a wyo te and when he byed left no feabe bes hynde hym. And the feconde toke her/ and byed/nether left be eny feade/and the thypde lyke wyle. And feuen had her/ab left no fead behynde them. Lat of all the wyfe dyed alto. In the lyfals tys thys/when they are a tyae / whole wyfe Chall Che be of them : for leuem had her to wpfe . Jelus aufwered and layde buto them . Are pe not therfore beceaued / be cause pe knowe not the Cripturis/Metherthe power of Bod? For when thep be a lyue after thes Dee the/they nether mary/not are maried/ but are as the aungels whych are in beaue. But as toushpinge the beab/th. atthey are a tyne/hane penot rebbe in the bone of Moles/how in the buffhe Exo. 161.19 God Cpake buto hym / Capinge : 3 am the God of Abraham) and the God off 3lanc / and the Bod off Jacob : We ps not the God of the Dead | but the Bob of the lynynge/ ye are therfore greats ly beceaued.

The Bolpenof. S. Marke. entt.ttff.d And there cam wo of the feribis! ab Luce.r.e when he had berbe them bifputinge to 6 gether/and perceaued that he had ans (wered the well / heafhed himushich is the fpitte of all the commannbemen tis ? Jefus answered hym / The fyille ofall the commaundementisis / Des re 3tael/oute loide Bob / tg wone los-Deu.bj.a. De. And thou Chalt loue thy loide God with all thy hert and wythall thylon le/and with all the minde/and with all thy acengthe. This is the fyatte come Leul. rig. b. mandemet and the leconde iglike bn mat. rifi. b to this/ Thou Chate tone chp neghbone tom. riti. casthepfpife. There is none other com

Bala.b. c maundement greater then thefe. And the ferthe faybe bato him / well matter/thou hat lapbe the truthe that there is one God / ad that there :3 no: nebut he. And to lone him with all the herte/and with all the mynde/ ad with ell the fonte / and with all the ftregthe And to lone a mang neghbour as bym aife/pa a greater theage then all holo: cauftig and facrififes. And when Jelus lawe howe that he answered Discretly he land buto hpin / Chou actenot far: re from the hyngdome off God / And no man after that burft afne bym eny Quelign.

And Jefins answered/ and sayd tea. D thyagein the temple . Wowe lage the

Chest. Chartee freibig/that theftigthe forme of Da. Luc.tr.4 uid:for maurd hymilife infppreh with the holy good faro / The lorde fapte to my lotde for on my ryght honde toll plat.cip. & 3 make thone enemis the fete fole. Then Danid hom aife calleth hom los deland by what meanes ps hethe hys fonne? And mothe people herde hym gladip.

And he lapb buto the in hys Doctele ne be ware of the Ceribis which lone to mat. exilis goo mlonge clothynge / and lone falu: Luc.ri.P taciong in themarket places / and the and.Fr. 9 chefe leates in the Anagogis/and to fit in the bypermost rounes at feastes/ and benoute widowed houses: and but ber a colourprape longe prapers. The

tefhallhaue greater Damnacion. And Jefing fat oner agaynt the treafary/and beheld howe the people Luc. pri. 8 put monepinto the treasury . And mas my that weretyche / caft in moch. And there cam a certaine poore widowe and the thiewe in two mptes / whiche makea farthynge And he called buto hym hyg beleiples / and layd buto thet Uerely I fape bitto pou/that this pod: te widowe hath call more in /thenall they which have calle in to the trealis ry forthey all put moftheir luperaus te / But the off her ponerte call in all spat the had/even all her lyuynge. &

Che Selpettof. S. Marke, Che.stij. Chapter.

mat:pliffa Luc.pp.b

temple / won off his diftiples sayd buto hym: Effager / se what Cones / and
what byidynges are here.
And Jesus answered / and

Lac.rip. Ste byldyngis: Chere fhall nor belefte one Cone apon a nother/ that hall not

beemawen boune.

typingis of warre / be pe not troubled for the punite nedes be But the cade of not yet. Hor there that nacion asple agaynte nacion i and realme agaynte realme. And there that be erthquakes/in all quaters / and fampa ad troubles the care the beginninge of forowes.

Forthey Chait brynge pou bppe to the countels andinto the fynagogis / and

The.riti. Chaptee

pe thatbe beaten / and pe thatbe brotto and before enters and hyngis / for my take/for a testimomall buto them And the Golpell must fyrite be publyshed

amongeall nactong.

But when they leade you and present you/take no thought/afore honds what ye Challage / nether ymagion/but what loener is genen you at the las metyme/that speake. For yt shall not be ye that shall speake / but the holy good: ye and the brother shall be speech and the brother shall be speech forme / And the chyldren shall pleake forme / And the chyldren shall pleake / and shall put them to deth. And ye shalbe shared of all men for my names sake. But whosener shall endure buto the ende shall esse.

1.41.

The Bolpellof.S. Marke. with him, But wo is then to them that are with chylbe and to them that geue Couche in those bayes. But praye that poure flyght be not in the wynter. for therefhalbe in those Dayes luche tribu lacton/as was not from the begrings ge off creatures/whych God created/ buto this tyme/nether Chalbe. and excepte that the loste bab Chostened tho. Ce bayes/no man Chuide be faued. But for the electis Cake/ which he hath cho. Cen be bath Chortened those bayes.

And then pfeny man fage buto pou Lo/here is Chuft: Lo/he is there:bes mat. pritti leue not . For falce chullis Chall arple In. Kp.b.c. and faice propherty / And Chall Chewe myracles and wonders / to deceane ye pt were poffible/ enpnthe electe. But take pe hebe / beholde / 3 hane Thewed

pou all thynges before.

Egoteoner inthole bares after that tributacpon/ the funne shall were bar ese. rrriib Be / and the Mone Chall not gene her Ma.rin.b light/ab the Carres of heane Chall fall Joel, tij.c. And the powers which are in heanen/ Chail moue . And then Chall chep le the Conne of man compage in the cloubes with greate power ab glozy. And then spall he senbe bys angels/and shall gathre to gether his electe from the fow re wyndes land from the one ende sit the worlde to the other.

The rill Chapter.

Learne a amilicube off the fpage tree/ When hys braunches are per tem-Det/and bathbrought forthe icues/ye knowe that fommer is neare : So in lyke maner when ye fe thefe thynges! coine to paffe/ bibeeftonbe/that yt yal npe euen at the bozes. Cletelp 3 Cape buto you that they generaceon that not pade/ tpil all thele thynges be bo. me. Deauen and earth Chall palle/but my wortes thall not patte . But of the bare and the house /knoweth no man/ no not the aungels whych are in heas nen | nether the fonne hym fpife / faue

the father only.

Take bede / watche land prape for mat. priff pe knowe not when the tyme ig. Aga man which is gone in to a ftraunge cos untrep and hath lefte hys houffe / and genen auctonte to hys fecuauntis/and to enery man bys worke and commas unded the postter to watche. Watche therfore /for pe knowe not / when the matter off the houte well come / when ther at etten / or at mponpaht / whee ther at the cocke crewynge / or in the baunynge/left yf he come fobenly/be thuide fynde pon fleppnge. And that 3 laye buto your 3 laye buto all meny watche.

The pitil. Chapter. H

Che Solpen of. S. Marke. Zu.prija ener / and the dayes off preftis and feribes fou . But meanes / howe they myght take hym by craf. te amb put hym to beeth . But they lap De/not on the featte baye/leeft engono

ipnes arple amonge the people.

mat.rrbi. 30a.ru.a.

Uthe he was in bethania/in the hon We of Symon the lepet/ euen as helas te at meate / there cam a woman wyth an alabatter bore off oyntment | cab led narbe / that was pure and codit/ and the brake the bare and powed pt on bys head. There were fome that dil Dayned in them felues/and fayde/wo at neded this walte of opniment: fol pe myght haue bene folde for more the two houndred peng: and bene geuen buto the poore. And they grubged aga pufte her.

And Jefuglaphe / let her be in rell/ why grene pe her. She hath wne a go be worke on me, pee/and pe fhall haue peope with you all wapes / and when foeuer pe wpli/pe maye do them good but me pelhalnot haueal wapenshe bath bone that the coulde / the cam a fore houde to anoput my body to hys burpinge warde. Clerely I fape buto Poul wherefoeuerthry gofpell fhaibe

Che.ziii.Chapter. preacheb thorowout the whole werte this alfo that the bath bone / Thalbe tes bearfeb in remembraunce of bes.

and Judas 3 fcarioth/ won off the mat. 2269 twelue/went a waye buto the hye pies Zu. zzu. dig/to betrape bym buto them. When they berbe that/they werebglabbe/ab promifed that thep wolbe gene bym money Ant he fought/howe he mygbe

connenyently betraye hym.

And the fratt baye of fwete breed mat. grof whether offered the paleal lambe/his Zuskile bifciples fapb bitto him/ were wylt the outhat we go / and prepare that thou mapliceate the effer lambe ? And he fent fourtht we off hyd disciples and Capbe buto the/ Be pe into the cite: ab there Challa man mete you beringe a pitcher off water / folowe hpm / And whither foeuer he goeth in/ laye pe to the good ma of the houte / The matter afterly where is the geet chambie/we re Ichalieare the effer lambe withmy disciples. And he wall theme you a greate parlour/ pauch/and prepared) there make redy for by And hys diffice ples wentforth/and cam into the cite! and founde as he had layd buto thems and made redy the efter lambe.

And at euen/he cam with the twel- mae. rrbfl ue. Andag thepfateat boide and ate/ Lu. Exil. b Jelus fapde | therely 3 fapebato you / 30a. pitl. 6

1.1116

The Solpell of. S. Glanke. that won of you Chall betrape me/whi ch eatethwithme . And thep began to morne/and to fave to bym won by won ps pt 3: And another laybe/is pt 3: he aufwered/ab fapt buto the / Itip won afthe.rij.ab the fame Depethwith me

Wal.pl.c. inthe plater. The formeof man goeth as pr ps waiten of hpm: butwoo beto that manify whome the fonce of man is betraped . Boodewere yt for hym/ pf that man had nener bene boine.

And ag thep are / Jefug toke breede/ gaue thankis / brake pt and gaue yt to them ad fapb: Take/cate/ Thes pomp boby. And be toke the coppe/gaue tha his/and gane pt to them/and they bron he all of ye And he capee buto the: This pring bloude offthe newe tellament/ which flatbe freed for many . Herely. 3 laye bato pou: 3 wylldzynke no mos re of this frute of the byne butyll that Dape/that I Chall Drinke pinewein the hyngbom of god. And when they had tayb grace/ they went out into the mo unt oliuete.

mat.rxbi.c .. And Jefing fapde bato them: All ye Lu.rry. d Chalbe hurt thotowe me chys nyght. 30a. rbiija for ptig write: 3 wpll impte the thep. Joan . rbi. beerd and the Cheepe Chatbe Cattered sach piti.c But aften that I am tyfen agapite 3 wyll goo into galilebefoze you. Detes layde bute bymi And though all meis

The ziiij. Chapter. shulde behutte / pet wolde not J. And Befug lapbe bute bym / Clerely 3 laye bato the/thys dape euc inthysapght! before the cochecte we twyle /thougha lie denye methyle. And he fpake bold lyering of 3 Chalbe dep with the/3 wat not beny the Lyke wyle allolayd they all.

Andthep ca in to a place named ge, mat. grof. Dthfemani. And he fayde to his Difciples Zu. Frij. D Sit pe bere / whyll 3 goe apurte and prape. And he toke with hom weter/ James / and 3hon / and he began to was rea fraybeand tobe in anagony. And Taybe butothem/Alpfonle is berybes up even buto the beeth/tary hereand watche. And he went forth a lytle and fell benne on the grounde and playes be/Chatyfpt were politile/the houre mpght patte from hpm. And he lapbe/ Abba father/al thingis are pollible bis to the/takeawaye this cuppe for a me menertheleffe not that 3 wyil/but that thome will be bone.

And he camfand founde them Repin ge/andfapt to Weter: Simon Gepel. thon? Coubell not thou watche wpth me one houre watche pe / and praye/ lest ye entre into temptacion/the ipirs teis redy/butthe flethis weahe. And agayne be went awaye and prayde/ab wake the fame mospis, And he return

The Colpellof. S. Mathe! meband founde them allepe agayne/ for theire peg were heny:nether coul be theptell whatthey myght answere to hym. And be cam the thyrde tyme! and tapbe buto them : flepe hens fojs shand take poure cafe. It ps prough. Che houre pe come /Beholde thelow ne off man Chalbe belyuered in to the honbig of fpuners . Ryfe bppe /let bg go/20 he that betrayeth me / yg come

mat.trbic

And immediatip whyll he pet lparg Lu.rrii. e He/cam Tubas/won of the twelue/and 30a. rbitt. with bym a greate nomber off people wyth fweardes and francs from the bpe prefted and feribes and fentours. he that betraped bym/ gaue thema ge merall token/faynge / whofoener 3 bo hele/he pt ig/take hpm/and leade hpm awaye warely. And as some as he was come he went Areyght wape to hym/ and fapo buto him:mafter mafter/and eiteb hym. And they leybe their hobis on bym and toke him won of the that Bobe by/brue out a fweaebe/and fmote afernaunt off the hye prefte/and cut of orgezte.

And Jefug antwered and lapbonto themipe camoue as butoa thefe wyth wearwaab with thaues forto take me I was bayly with you in the temple te echande | and be toptemenot | patthus.

Che. #160. Chapter, the feripturis fhuide be fulfplled : and they all forfohe bym and came awaye thre. ffij.D And there was a certayne pongeman that folowed hom coltheb in lumen a. ponthe bace / and the ponge men caus ghthim/ab belefte higipnenanbaceb from them nakeb.

And they ledde Jefus awaye to the mat. Ex blo byeft prefte off all/ab to bym came all Lu. grif. Co the bre prefteg and the fentourg /and Joa. gbuje the feribes. and weter folowed a grea te way of enen into the pally off the bye prefte/and he was there & fat with the fernauntig/ and warmed bym alfe

at the fyre. And the tre preftig and all the coa unfell fought for witnes agaynte Jes fu/to put hymte beeth/ And they for unde none, pet many bore falce wite nes agaynte hym / but their witnes agreed not ro gether. Anb there aros fe certapne and brought falce wirnes agaynfte hym/fapinge/we herbe him Jons 16.8 fape: 3 wyll beftrope this temple ma. De wyth hondig / and wythin thie bas pes I wpit bilde another made wtyb out hondes. And there witnes agreed not to gether.

And the hyche prefte fobe bope bea fore them all / andalked Jefag lapnge answerest thou nothinge? Dowe is pe shatthele beare mitnes agaynt ther,

Che Sofvell of. S. Barbe. And he belbe his peace/and answered nothynge. Agayne the hyelte pielle afted hom/ and fapbe bute hom : Arte thon Chaft the Conne of the bleffed? And Jefus fapte / Jani . And pe fhall te the forme of man at on the tyght ho. be of power / and come in the cloubes of heanen . Then the hpeft prefte rent his cloothes and layber what nede we enp further of wytneg? pe haue berbe the blasphemy/ what thynke pe ? And they all game fentece that he was wor thy of beeth. And fome began to fpit at hpm/and to couer his face/and to bete him with their fpilis and to lave buto him ared bato by And the fernaunted boffeteb him on the face.

mat. rrbig

And Weter was beneeth in the pal-Zn.rrij.f. 1pg/ab there cam won of the wenches ton. pbin.c of the hyeft prefte. And when the fawe Deter warmpnge ipm Cpife/Che loked on hpin/ and fapbe / watt northon allo with Jelus of Majareth: And he tenpe ed pt fayinge: 3 knowe bim not nether wote 3 what thou fapelt: And he went out in to the porchete the coche crewe And a damfell fame hom / and agapne beganto fape to the that Bobe by/this maf. rrbi g is won of them. And he benped it agay Luc.ren ene . And anon after agayne they that soa, phille Cobe by lapbe to weter/fuerly thou ar tewonofthe/for thou aste of Balilef

The rb. Chapter. and thy speache agreet therto. And he began to curffe and to fweare/ fayinge I knowe not this ma of whom pe fpea he/ And agapne the coche crewe. And Deter remembred the worde that Jes fustayde buto hym : Before the coche crowe twple thou thalt wange me thips fe/and began to wepe.

The.rb. Chapter.

Od anon in the Dawnpn: mat. rrbit ge helbe the hee preftes Luc, rriti. a countett wyth the fent ioa. xbin. & oues ad the l'crybis. And ails the whole congregacion / and bounde Jelus

and lebbe hym aways / and belyuered hym to potlace. And potlace afked him: Arte thou the hyuge of the Zewes? And he answered and saybe buto bun: mat.rebif thou layelt pt. And the type preftes ac. luc. rrin.a culed him of many thyngis: Wilate al. toa. rbiij. & ked hym agayne / fayinge: Answerelt thou nothynge ? Beholde howe many thinges they laye buto thy charge? Je. lug petalwered neuer aword / fo that Dilate merneleb.

At the feat wilate was wont to tee tpure at their pleasure a presoner : w. hom foeuerthepwolde befpie. and the re was one named Barrabas / whych laye bounde wyththem that cauted in furreccion/and in theinfurreccion coo

The Colpellot. S. Marke. mitteb murther. Andthe people called buto hem/and beganto befree of hem accordinge ag he had euer bene bnie them. Delate antwered them/and fayb Cupil pe that I lole buts you the how ge off the Jewes & ffor he knewe that the hpe preftes had beipuerebhpmof enup Butthe hpe prefteg had moued the peoplethat he fhuibe rather belge ure Barrabas bnto them.

mae. Exbis Wylate anfwered agayne/ and fayba Luc. rrill bnto the . What wyll pethen that 300 30.xbuig with bym / whom ye call the kyngeoff and.rex.c. the Jewes: And theperpedagarneitti cify hom. to plate laybe bute the what harme hath he bone ? And they cryed the moore fernetly:crucift hym. 10 plas te willingeto contet the people louled Barrabas and belyuered Jelup Cont

mat. rrbif And the foudpers lebbe hom awaye Joa. Fir.a into thecommen hall ; ab called toge. therail the whoolemultitabe fabthey clothed hyin with purple/ad they plate teda croune off thouses and crouned hym with all. And began to fainte im hapl / kynge off the Jewes . And thep Cmote hom on the head with a rebelad tpat apon hpm/ and kneled houne and made courtefpe before hpin.

And whe they had mocked him they toke the purple of bym/ab put his awe

The. rb. Chapteel me clootheson hpm/ ad lebbe him onte to crucify him. And they copelled won mat, exbiff that paffed bycalled Simon of cerene Lu.prin.D (which cam onte of the felbe/and was father of Alexaderand Rufus) to bra re his croffe. And they brought him to a place named Bolgotha (which isby interpretacion/ the place of Deedmens mat. rrbif. fcuiles) and they gave them to dignite Zu. rring. wone mongled with mirre/but he res Joa. rir.d

ceaued pt not. And when thephad crucified hym/mat.rrbij.B they parted typ garmentis / cattinge Lu. rritt.c lottig for them / what enery manihul Joa. xix.D be have. And pt was aboute the thyze behoure/andtheperucifped him. And she title of the cause of his beeth was wipten/The hynge of the tewes. And they crucifted with them two thenes: the one on his trighthoude / and thee. ther on his lifte honde . And the Cerp- Efa.liff. D ture wag fuitiled/which fapeth: ad he was counted amonge the wicked.

And they that wet by/rayled outim waggrage their beades / and fayage/ Ah weetche/that war opeathe temple Joan. 16.8 audbyldelt yt in thie dayes. Sauethy filfe/and come boune from the croffe. Lyne wple also mocked hym the hye preedig amongethem felues wyth the (cribis/and layde/we laued other men him alfe he can nos faue Let Chille the

the Golpell of. S. Marke.

hynge of Itael nowe descende from
the croffe/that we waye se and beleve.
And they that were concised with him

checked hym allo.

me/darchues arose once all the earth/
but pit the uputhe houre. And at the
uputhe houre Jesus ceped with a low
uputhe houre Jesus ceped with a low
bachthaus/which is pf pt be interpreted/my god/mp god why has thou so,
saken me? And some off them that so,
be by/when the pherbe that/sayde bes
holde he cattern for melyas. And won
tan / and splicd a sponge full of upus
get / and put pt on a rede / and gone pi
bym to diputhe: sayinge/fet him alone
let by se whither inclyas wyl come ad
take hym doune.

But Jesus cryed with a laute bopte of and gave uppe the goode And the bape le of the teple did rent in two parties. It of the teple did rent in two parties. Ind the buder captague whych stode before hym sawe that he so ceyed and gave by perhe good / and he saybe truely thys man was the some of God: There we re also wemen a good waye of beholic bynge himismonge whom was Warp magdalen / and Klary the mother off James the lesse and of Joses/and Mary magdalen / and Klary the mother off James the lesse and of Joses/and Mary Sames Sames the lesse and of Joses/and Mary Sames Sames

in galile/folowed hym / and ministed but o him/admany other weme which cam bope with hym to Zerusalem.

And nowe whe nyghtwas come (bemat.rrbff canfe pt was the enethat goeth beforelu. rring. & the faboth) Joleph of artmathia atto : Joa.rir. @ : ble fenatour (which also loked for the kyngbome of gob/cam and went boils ly buto plate and beggeb the tos dyoff Jefu/ Priate merueled that he was alredy dead and called bute typus the buder captayne/ and alked of hym whether he bad bene enp whyle bead And when between e the trueth off the bnter captapne/he gane the body to 30 feph. And he bongit a ipnen clothe / ab toke hom boune and wanped hom in the type clothe / and lapbe typm in a tombe ; that was bewen onte off the rocke. Androlled a fione buto the Doze offthe fepulcte. Land Mary magdas len and Mary Jole beheld where he wag lapbe.

The.rbi. Chapter.

Od when the faboth dape

was path Alfary magba in.rrittl.a

len/and Kiary Jacobi/ad in.rrittl.a

Salome/bought opnime. Joa.rr. a

ms/chatthepinyght come

ly inche moraunge the nexte daye after

the fabboth day they ca buto the fepuls

m.j.

Che Gespell of. S. Marke.

cre/when the sin was rpsen/ And they
sape whe stone fro the mouthe off the
wape the sone fro the mouthe off the
sepulcre: And when they behelve pt/
they sawe how the sone was rolled as
mat.protts wape. How pr was a very greate won/
30a.pr.c and they went in to the sepulcre / and
sawe a younge man springe on the ryght spbe/clothed in a longe white garment/and they were avalled.

mat. rrbi.c But go youre waye/ and tell his diffict before you in to galite / there chall pe fe hym / ag he fayde but you. Had before you in to galite / there chall pe fe hym / ag he fayde but you. Had the put out quick ad fled from the fepulcee. For they trembled ab were amaled pether fayde they enything the fayde they cuy thing the fayde they cuy thing the fepulce for they trembled ab were amaled pether fayde they cuy thing the fayde they cuy thing the fayde they were afrayed.

towe after the Cabboth daye/he appeted frist to Marp magbalen / oute off whom he cast seue templs. Anothe wit and toide them that were with home aschep mouned and wepte. And when they herde that he was alvue and had appered to her they betened yt not. As ter that he appered but two of the market have appered but two of the market having figure/as they walked and

wet in to the countrey. And they were and colde pt to the remnaunt And they beleased them nether.

After that he appered but the emat. rrbitistenen as theplate at meate/ and calt in uc. rring. E their teche their bubelefe/ab hardnes Joan. pr.e of herte/be cause they belened not the which had sene hym after his resurred cion. And he sappe but o them Go ye in mat. rpbitisto all the worlde / and preache the got. pellto all creaturs i whosener beleventh/and ys baptised/shalbe safe/ And whosener belevenethnot/shalbe safe/ And whosener belevenethnot/shalbe bampa ned.

And these tignes thall folowe them that beleve. In my name they that call oute denyis/and thall speake with new we tonges and thall hyll serpentis. And pf they dipuke eny dedipehynge pt shall not butte them They shall lave their handison the file and they shall lave their handison the file and they shall lave their handison the file and they shall lave their handison the file.

So then when the loade had spoken in kriiti. If but the the was receased in to heane and sate on the eyght honde off god / And they went forth/and preached ene them / And the loade wroght with them / And confirmed their preachings ge with intractes that followed. H

The ende of the golpell of. S. Macke.

m.ij.

The gospell of. S. Luke



who as Specificany in hond to compy le a treates off the thyngig/ whichas re furely knowen amonge bg / euen ag they beclared the buto bg/ why ch from the begin

apage lawe them with their eyes/and were minifters atthe boyng / 3 beter. minebalfo as fone as I had fearcheb out biligently all thyngis from the bes ginninge/that then 3 wolhe wiyte bn to the (goode Cheophilus) that thon myghted knowe the certente off tho thyngis whereof thou atte enformed.

Ethe.f. Chapter. A the tyme of Decocking ge of temp / there waga Certapne preetmamed 3a. schartag / ofthe courle off abie . And the whiewas

of the boughters of Maro And her name was Elizabeth. Booth where perfect before god/ and walked Thei. Chapter.

in all the lames and ordinacions of the loidethat no mancoulde fynde fawte with them. And they had no childe/bes caufethat Elizabeth wasbarain And booth were wele fricken in age.

It camto patte/as he executed the preftes office ivefore god as hys cours le cam (accordinge to the cultome off the preftes office) hys lot was to brett obourts/ And went in to the temple of leut. 261.b the lorte / ad all the multitute ofpeople where weth out in their prapers while the odontis were abzennpnge . There appered buto hom the loadig angell/ Condinge on the ryght Cyde of theaul. tre of obouris. And when sacharias fa we him/he was abatthed ab feare cam on hym.

The angell Capdebuto hpm/feare not sachary / for thy player ya herbe/ And thy wyfe Elpfabeth thatt beare thea fonne/and thou fhalt call his nas me 3hon/ And thou Chate haue tope ab gladnes/ ad many thall retopce at hys birth. Koz he Chalbe greate in the aght of god | and thall nether bipnke wyne not ftrage biynke. And be Chalbe filled with the holpgood ene in higmothers wombe/Andrianpofthe childre of 31. raelfhall he tourne to their lorde Bob And helhall goo before hymmthe fpi. site and power off welpas to tourne

111.18,0

The Bolpell of. S. Zuhe.

plat.crrzithe hettis of the fathers to their chylonala.iii.a bie/ad the bubeleuers to the wyloom mala.iiib of the infle men/to make the people re

by for the lorbe.

Unher by thall I knowe the angell/
ther by thall I knowe the repage
that I am olde: and my wafe wel dence
kenm peares. And the angell answer
ted/and saybe but o ham / Jam Gabip
eli that flonde in the present off God/
and am sent to speake but o the / and to
she we the this glad tydingis. And tak
he hede thou shalt be domme / and not
able to speake butpli the tyme that the
se thingis be performed / because thou
beleved not my wordis/which shalbe
fulfylled in there season.

And the people wapted for 3acharias/ad meruelled that he trayed in the teple-withen he cam oute he coulde not speake but them And they preceased that he had sene some bison in the tem ple. And he beckened but othe/ and te-

mapned foeachleffe.

And pt fortuned/as some as the tyme of his office was oute: be departed ho:
me in to hys owne house. After those bapes/his wyfe Elizabeth conceaued and hid her sife.b. monethes/sayinge:
This wyse hath god dealte with me in the dayes when he loked on me: to take from me the rebuke that I suffered

The.j. Chapter.

amonge men. Hand inthe bi. meneth the angell Babitell was fent from got bntoa cts te of gaitle/named nagareth/ to a birs gin fponfebto aman/whofe name was Bolephof the houle of Dautd/and the birging name wag Mary. And the atts gell went in bnto her/ant fapteithap le full of grace / the loade pe wpththe/ bleffedarte thou amonge weme. Wihe the lawe hym/fine was aballico at hys faringe/abcatt in her mpabe what ma ner of fatutació that Chulte be. And the angell fapbebnto heri feare not marp thou halt founde grace weth gob. Lo Ela.bil.s thoufhalr conceane in thy wombe/and fhalt beare a childe/and thate call hys name Jelup. Delhalbe greate: and Chalbe called the fonne of the hreft . And maff. bif. D the loade god thatt gene buto tom the mich.iii.e Crate off hygtather mauid / And he Ch: all rapgue ouer the houffe off Jacob forener / and offing kyngbome Chalbe

Then sayd Mary buts the angell/ how shal this be seinge that I knowe nomant And the angell answered/and sayd buts her/The holy good shall conme apon the / and the power of the hy ed shall over shadowe the Therfore at so that holy things which shalbs bots ac: shall easted the some off god And

matil.

marke/thy colen Elizabeth / hathallo coceaned a foune in her olde age. And they yethe. by, moneth to her / which was called barain / for wyth god thall nothings be bupolible. Mary fayb: be holde the honde mayben off the loide/ be yt buto me ene ag thou hat fayer hand the angell departed from her.

Hatparofe in thoofe dayes and wetin to the mountaging with had in to a cite of teway and entred in to the houte of sachary/ab fatute of lizabeth And pe fortunes /ag Ginabeth herbe the fatutacio of itfarp/the babelpiège inher belip. And Elizabeth was filed with the holygood ab cryeb with alone, be bopce/and Caphe : Bleffebarte thon among wemen/and bledeb ps the fru te of the wombe and wheng haveneth this to me / that the mother of my lot. be thuibe come to met Lo as foone as the boyce of thy fatutacion fo wnded in myne eareg / the babe lepte in inp belo ty top tope. Audbielied atte thou that belevedit! for thoofe thingis Chalbe performed which were tolde the from theloabe.

And Mary layde

And my fpicite retoyleth in God my

The.f. Chapter.

for he harhiched onthe ponte bee

Beholde nowe from hens forthihall all generacions catime bleffeb.

forhe that pampahty hath bone to me greate thingts / and bleded yshys

feate him thosow oute all generacios, the hathfrewed aregine with his ar me he hathfrewed aregine with his ar me he hathfreattered the that are prous de in the pmma ginació of their hertis

their feates/ and hath exalted them of lowe begre.

be thingis: and hathfintawaye thery the empty.

me hath remebred merry: and hath Ela. rif. le

Abraham and to his feede for cuer. and. inj.b

nethes / And recontred home agayne. pla.cyffs

the fluide be delynered / And the brotte ght forth a forme. And her neglibours and her coung herbe tell howe the loss be had magnified hys mercy bypo her and they reloyled with hes.

and pt fortuned the epght dager they can to circuncife the chylde / and cale

The Golpellof. S. Luke. ted hygname jachary after the name of his father/ab his mother answered and fapo : not fo / but he Chalbe called 3hon. And they fayde bnto her. There ps none af the home that ps named with this name And they made fignes to his father/howehe wolte haue him called . And he afked for biptpige tableg and wrote fapinge : hys maneys 3hon. And they mernelted all. And his mouth was opened immediatly / and big tonge/ab he fpake lawuynge gob. And feare camon, all them that dwell mpe/And all thefe fayinges were nop. fed abroade throughout all the hylipco untre off Jewip: and all thepthat her be them/lapbe them bppe in their her tig Capuge: Wihar maner chylde Chall this be: And the honde of god was we th bpm.

And his father sacharing was filled with the holy good / ab prophelyed la-

pinge.

Bieffed bethe lorde god officahel/ for he hath vilpted and redemed hysis people. [4

And hath repled bppe the home off health buto bg/in the houte of his let

pfat.leriti nauge Dautb.

ad. creri d Euen as he promifeb by the mouth Die. retija of his hotyprophette which were fens Bud'thi'p Mostoe pe Bun'

The.t. Chapter.

That we fhulde belaned from once enimps/And frothe hondis af all that bate bg.

To thewe mercy to warbig ourefa there/ and to remember bys holy pros

meg.

That is to lave the oothe which he fware to ouce father Abjaham / forto hie.rrri.& gen.xxii.5 gene pt bnto bg.

That we belinered oute of the hom. Dis ofoure enemps/myght ferue hym with oute feare i all the Dapes of oute ipfe/ in fuche holynes and epohte well neg that are accept before tym.

Aud thou (chpibe) Chatt be called the prophet of the hyelt / for thou Chair go before the face of the lorde/ to prepare

his waves.

Andro geue knowlege of hateh bne to bys people / forthe remittion of fins

Though the tender mercy offonce mala.ig. & ates. lorte/wher with hathbilited betheba 3acha.uj.D

pe fpunge from an tye.

To gene light to the that face in bare hnes / and in Chadowe off Deth/and to gybe oure fete in to the waye of peace And the chyler encreased and wered

Aronge in Cpirite/ and was in witbers nes/coll the Daye cam/ when he fmilde thewe homfplfe buto the iscahelites.

The, ij, Chapter, 1

The Bolpellof. S. Zuke.

peg that there went onte a commandment from a Auguste the Emperous/ that all the woorlde thus de be balned. This tar yn

ge was frist executed when Sprenus was leeftenaunt in Spita. And energ man went in to his owne (home counc) there to be tared. And Joseph also asked bed from Galile/ oute of a cite called Majareth/buto tewip: into a cite off Danid/w hich is called Bethicem/because he was off the house and Image of Danid to be tared with Rharp hys wedded wife/ which was with childe

And pe fortuned whil they there were / her tyme was come that the thulbe be belynered. And the hiought forth
her forth begoten forme. And wrapped
hom in swadlpage cloother/and laved
hom in a manger / because there was
no course for them with it, the hourey

Chepherdis abydinge in the fame regions thepherdis abydinge in the felde / and watching e their Lockedy nyoht. And lothe angeli of the lotte flode hatte by the /and the brightness of the lotde flos ne rounde aboute them/smothey were foote afraged. And the angeli fayd busto the/Benot afrayed Beholke 3 bryn se you tydingis of greate tope / thas

The .ij .Chapter.

Thall come to all the people: for but of you po borne thys dape in the cite of Danid a laneoure / which is christ the lorde And take this for a signe: ye chais fynde the childe swadled / ab laped in a manger. And streight wape there was with the angella multitude of henenly southers / landpinge Bod/and sayinge Blory to 60 od an hye / and peace be on the erth/and but o mena reposse recom

and pt fortuned / as some as the and gels were gone awaye in to heanen to the sheep herbis sayd wo to another: let be go even but o Bethleem / ad se this thynge that is hapened/which the lot be hath shewed but o by And the yearn with halte/ ad fouce Arryad Joseph and the babe laybe in a manger when they had sevent sheep published absorber ber had sevent sheep published absorber they had sevent sheep published absorber

they had sene pt/ they published absorbe the sayinge/ whych was tolde them of that chylix. And all that heree pt wo beed at those thyngis which were toked them of the shepherdis But Warp Rept all those thyngis /* pondered the inhyl hert. And the shepherdes retour ned / playsinge and laudpinge Hod for all that they had herde and sene / euga all that they had herde and sene / euga as prwas told butto them. H

me that the chylde shird be circucited the was called Jeso/ which was east.

The Solpell of. S. Lnkei tramed of the angell before he was con ceaned in his mothers wombe. L

Zeut.rija Hand when the tyme of their pun rification (after thelame oft Riopfes) was come they brought hom to hiers

Exo. ziij.a fatem / to prefent hpm to the torbe (as Mu, bitj.c. pe is writen inthelawe of thelopbeie

nery man chyloc that fyat openeth the mateix/Chaibe called holyto the loibe) anbro offer (as prys lapbe in thelawe of the loste)a papre of tuttle boues/of

Zeut,ru.c ij. yonge pigiong.

and beholde there was a main hie rufale/whole name was meon. and the fame man was unte ab feared god ab longed for the cololacion of thabel ad the boty good was in hym. 2nd an antwer was genen hym off the holy good/that he finite not le Deeth/ beto re he had fene the forder Chuft. And be cam by infpiracion in to the teple:

And ag the father and mother bio Bht in the chylbe Jefis/to Do for hym afterthe cultome of the lawe / Chento he he hom bope in his armen ad layde

Lorde mowe lettel thou thy ferua. une Departe in peace accordinge to the promeg.

Hormme epeg haue fene the laue &

our fent from the. Which thou haft prepared before the face of all people,

The.fi. Chapteri Alyghtto tighten the gentpid / and

the glory of thy people ifrahel. &

A Ind his fariher and mother mere nelled at thosethyngis/ whych where fpoken off hym. And Symeon bleffed them/and fayd buto Blacy his mother behold/thischylbe Chalbe the fail/and refuerercion of many in tfrahet / And Ela.biff.& a figne whichfhalbe ipoken agaynfte. Rom.ir.g And moreouer the fwearde Chall pear: 1. 10e.11. b. ce the bery hert of the/that the though

tig of many hertig maye be opened. And there was Anna / a prophetes/ the boughter off whanuel of the tribe off Afer. And the was offa greate age ad had lined with an hufbande.bif. yes re from her birginite And this webo. we was aboute. tin . fcote and. itij. pere ofage / which went neneroute off the temple/but ferned there with faftinge and peaper nyght and daye. And the ca forththat fame houre/ad prapfed god/

and toake of hym to all that loked for redempcion in hiernfalem.

And ad fone as they had performed all thyngis accordinge to the lawe off the loade thepreturned into galileinto their owne cite Bagareth. And the chyl de grewe and wered fronge in spirite and was ful of wploom ab the fanoue of god was with hym. F

And his father and mother went to

The Gospellof. S. Luke. hierufatem enery yeare at the felte off efter. Hand when he wag rij pereol De / thep went uppe to literufalem af. terthe cuftome of the felte/ and when they had fulfilled the dayes/as theyre turned home / the chylbe Jefus boode apli in hernfale / buknowynge to hys father and mother. for they luppoled he had bene in the company. They cam a bays tomey and fought hym amon. getheithynitolke and acquayntaunce and founde hym net They went backe agapne to hierulatem/and fought him And pe fortuned that after, tij. Dayes they founde hym mthe temple fyttin: ge in the mibbes of the boctours both hearpnge them/and polinge them and all that berbe bym metuelled at bys with and answered.

And when they lawe hym/theywer is to hym/tone why have thou thus deal to hym/tone why have thou thus deal te with bar Beholde thy father and I have loso wed and lught the. And he layd but o them/howe is pt that ye lost ght mer wyll ye not that I multe go ab oute my fathers bulines? And they but derkod not the fa ynge that be spake to them. And he went wyth them/ and cam to nasareth / and was obediented them by s mother hept all these thyms gis in her hert. And Jesus increased in

wpfdom and age/and in favoure wyth god and man. k

the Emperoure / potings
in the Emperoure / potings
int off Jeway / and Perode beyinge Cetrach of gas

lile and his brother whylip Tetracely in Iturea and in the region of traconta tig and L planiag the Tetrarch of ebyo line/When Anna & Capphas were the hpe preftes/ The commaundement off god was publiffed bitto Ihon the for ne of sacharias in the wifeenes. And he cam into all the cooftes aboute 301= @at.iii.@ ban/preachinge the baptim of repenta Blatc.i.a. unce for the remittion of Cynnes/as ye is writen in the boke of the Capagis of Elapas the prophet/which facth/ The Ela. rl.a. bopce of a cepar in wilternes:prepare 30an.j.c. the wape of the lorde make his parlies Arapght. Euery ballep Chalbe fylled/ and enery mountagne and hyll Chalbe brought lowe And crocked thing gig The albe made Arepght/and the rough was pesthalbe mate fmothe. And all deathe fgall fe the faucour fent of god. K

re come to be baptised of hym. O gene tacio of bipers: who hath thewed you

17.10

the crafte to five from weath to come? Bypage forth due fruces off repentaunce / And begyn not to laye in youre telies / we have Abiaham to oure father. For I lay but o you/god is able of these flones to reple bype chyldren but to Abiaham. Mowe also ps the are leye but the rote of the trees / Energ tree therfore which bringeth not forth good frute / Chalbe he wen doune / and caste in to the fyre.

And the people affect hym/fayinge/ Unhat shall me bo then : De answered and sappe buto them: De that hath.if. cootes let hym parte worth hym that bath none/and he that meate/ let hym

Then cam there publicand to be bas & ptyleb / and lapde buto hym: Alader/ what thall we bo : the answered buto them/require namore then that which

apoputed buto you.

Of him/sayinge: And what shall we w? And he saybe to them / Do biolence to no man nether trouble eny ma wrong. fully: And he cotent with your wages

mat.iii.b As the people were in a boute / and Barc.i.b all me disputed in there hertis of 3ho Joan.i.b. tubether he were bery Chill / 3hon answered/ad sayde to the all. 3 baptile you were water/but a tronger then 3

cometh / whole thoe latchet I am not worthy to buloole the well baptile you with the holy good a with free which Mat.ill.s hath the fance in the honde and well pourge his flower ab well gather his come into hes barne / And the chaffe well he bourne weth free that never that he quenched. And many other thin gis in his exhauction preached he bus to the people.

was rebuked of him for Decodias his Charc. 1.6 brother to hilippis wyfe/ ad for all the engls which therod had wine) added the

And pe fortuned as all the people re ceauch baptim (And when Jelus was baptifed and byd prape) that heaven was opened/a the holy good cam bou ne in a boidely thape type a done upon hym: And a boyce cam from heave/lay inge: thou arte my dere loke/in the and I pealed.

and Jesus him alfe was about thire
ty pere of age when he began beyinge
as men supposed the some of Joseph.
which Joseph was the some of Help,
which was the some of Rathat
which was the some of Release
which was the some of Release
which was the some of Release
which was the some of Jama
which was the some of Jama

The Bospell of. S. Luke. which was the fonne of Matatthias which was the fonne of Amog which was the Conne of Mahum which was the fonne of Elly which was the fonne of Magge which was the foune of Baath which was the fonne of Marathias which was the fonne of Semei which was the fonne of Joseph which was the fonne of Juda which was the fonne of Johanna which was the fonne of Rhella which was the fonne of Solobabel which was the fonne of Salatniel which was the fonne of Meri which was the fonne of Alelchi which was the fonne of Abbi which was the foune of Colam which was the fonne of thelinabans which was the forme of Ber which was the fonne of Jelo which was the forme of Beliefes which was the fonne of Joiani which was the forme of Mattha which was the some of Leut which was the conne of Simeon which was the fonne of suba which was the forme of Joseph which was the forme of Jonam which was the fonne of meliacing which was the sonne of theica which was the fonne of Alenam

The.fij.Chapter. which was the sonne of Mathathan which was the fonne of Mathan which was the foune of Danid which was the fonne of Jelle which wasthe forme of Obed which was the fonne of Boos which was the fonne of Salmon whichwasthe fonne of Maacon which was the forme of Ammadab which wag the fonne of Aram which was the fonne of Efrom which was the fonne of whares which was the forme of Juda which was the forme of Jacob which was the fonne of Ifaac which was the fonne of Abrahams which was the fonne of Tharra which was the fonne of Machon which was the fonne of Sarnch which was the conne of Ragais which was the forme of to balee which was the fonne of theber which was the Conne of Sala which was the forme of Caman which was the fonne of Acpharae which wasthe fonne of Sem which was the fonne of Moe which was the conne of Lameth which was the fonne of Mathafala which was the Conne of Enoch which was the sonne of Javeth which was the foune of Malalehes

The Golpett of. S. Lunel which was the forme of Caman which was the fonne of Anos which was the fonne of Seth which was the fonne of Adam which was the forme of God

marci.j. b

The.uij. Chapter. mat.titi.a los & Elug then full off the borg ip gooft / returneb from of the spirite in to a web dernessad was. tl. daves tepted of the deupli. And

pn those dayes are be no thynge. And when they were ended the after watte hougted . And the beupil fapt bato bil pathon be the fonne of god comaunde thys Cone that he be breed. And Jelus answered hun/savinge: 3t pg wayten/ Deu. biij a man Chall not tyue by breed only / but

by enery worde of Bob.

And the beupil to be hym bupe into an hye mountagne / ad thewed hym all the kyngboms of the earth enen in the twynchipuge of an epe. And the beuyis faybe buto hymiall thes power well Beue the enerywhyt / and the glospott them (for thatis belyuered to me and to whomfoener 3 wyll 3 gene pt) yt the on therfore well worthyppe me / they Chalbe all thyne. Jefus answered a lay Deu.bf. cde bato hym/hence fro me Satan. Kol And. p. d. gt is wryten . Thouspair bonoure thy

The.fiff. Chapter.

Loide god/and hym only feette: And he carped him to hiernfalem ab fet him on a prinacte of the temple and fapo bate him/3f thou be the fonne effpfal. Ec. E. god caft the Mfe Boune from heng. for pt is wipten/he thall gene his aungela lis charge over the/ro kepe the/ad win th there hodis they fhall dep the bppe that thou hurt not thy fore agaput a fone. Jefug anfwered/ and faybe buto Deu, bi.c. hym/pt is lapd / thou thait not tempte thy lorde gob. And as foone as the Des upil had ended all his temptactons/he Departed from hym fer a lealen.

And Jefug returned by the pow Mat.iffi.o er of the fpirite into galile/and the fa. Marci.t.a me of him went thoraw out all the re- 3oa.iin.f. gion rounde aboute. And he taught yn thepre fynagogis/and was commaun-

bed of all men. And he cam to nagareth where he mat. riff. & was nourfed/and as hys cultome was effar.bi.a went in to the frungoge on the faboth 30a.tiff.f. baye/and Robe uppe for to rede. And there was delynered buto him the bos he off the prophet Elapas . And when he had opened the boke, he founde the place/ where yt was wipten. The fpy. Elage.ly. rete off the Lord bon me/because he hath annoyated me. To preache the Bolpeli to the poore he hath lent me. And to heate them whych are trous 81.111J.

The Solpell of. S. Luke. bled in theire hertes/To preache delp weraunce to the captyne / And fightto the blynbe / And frely to fet at lyberte them that are bufed / And to pleache the acceptable peare of the loade.

And he closed the boke and gane pt agame to the minifter/and fate bonne And the eyes of all that were inthely magage/were fastened on hym. And he began to fave buto them. This Dave is D this Compture fulfylled in youre cares And all thep bose him witnes/ad wolls bred at the gracious works which pro ceded oute of hig mouth/ & and lapde 3g not this 3olephs fonne?

And he Capte buto the/pe maye bery welfape buto me thps prouetbe: Why. acpon/heate thy fpife. H Whatfoeuce we have herd bone in Capetnaum/ bo the fame here lykwife in thene owne countre. And he sayde / Clercip I saye buto you / Do prophet ya accepted in

Mi.re.rbij.

bys owne countre. But 3 tell pou off a trueth / Many Jaco.b. d. wydowes were in Ifraelin the dayes of thelpas / when henpu was fet thie peregand fpremonethes/when greas te fampfihmet was throughout all the tonbe/And buto none of them was me lpas fent/fane in to farepta befpdis :y. don buto a woman that was a widow And many lepers were in 3 Crael in the

Theifff. Chapter. tyme of welifeus the prophet/and pet none off them was healed / languge fiff, re. b. & Maaman of Spila.

And as many as were in the funagoge whe thep herde that/were fylled with wrath and role bppe / and thank hom out of the cite/ab lebbe him enen butothe ebge ofthe hill/wherontheir epte was bylce to caft him donne hede lynge. But he went his wape cuen tho cowthe myddes of the. I H And cam mat. fiff. & into Capernan a cite of galile/and the Marc. 1.6 re taught them on the labboth Dapes/ And they were altonyed at his doctets tie for his preachinge was with power

and in the anago ge there was a ma mat.bil.d which had a foule fprite wirh in hym/ Hacc. 1.6 and cryed with a loude bopce / fayinge let me alone/what halte thou to bo wis thbs/thou Jelus of Magareth : Arte thou ceme to war ope bg: 3 knowe the what thou arte/ thou arte the holy ma orgod . And Jelus rebutted hym / lays inge i bolbe thy peace and come oute of hym. And the deuple threwe hym in the impoding of them and cam out of hym/and burt bym not. and feare caus on them all / And they spane amonge them feines: fayinge/ What manner a thinge is this? for with aucrozice and power he commanndeththe fonle Ipis sig and they come out : And the fame

of him spred abrode throwoute all pla cis of the countre round aboute. h

Mat. bill b A And he coole bype and cam onte Mar. j.c. of the synagoge / and entred into Symons house / And Symons mothers lawe was taken with a greate fener. And they made intercession to him for her. And he stode oner her / and rebuked the fener/and yt lest her. And immediatips he roose and mynisted but to them.

that had acke/taken with deners bifes ales/b: ought them but o honder on every on of them! and healed them. And deupls also cam out of many of them/cryinge and sayinge/Thou arte Chill the sore of god and he rebuked them/and suffered the notte speake/for they knewe this he was Chill.

Mar.j.b.

and went awaye in to a befert place/ad the people fought hom and cam to him and hept him that he shulk not beparte from them. And he sappe but them 3 multe to other cities also preache the worde of God. It for therefore am I sent. And he preached in the anagogist of Galile.

The.b. Chapter. 4

The b. Chapter!

Cam to passe and the peor mat. titl. co
ple preased apon hym/ to Marc. 1. b.

heare the worde off food/

is a state of the state of the lake of the state of the state onde by the lake specified for the state onde by the one of them/and were washings there neties. Jesus entred ito one of the ship pes/which partequed to Spmon/and played hym/that he wolde carp hym a lytell from the lode. And he sate downer ad raught the people out of the shippe

de buto Spuion/ Caty by into the bespe/ad let Cippe thynet to make a draus ght. And Spuion answered / and says be to hym/Haster we have labored all upght / and have taken nothynge, pet nowe at thy worde 3 wyll loose forthe the net. And whe they had so done they inclosed a greate multitude of flithes. And the net brake/ and they made figures to their felowes which were i the other shippe/ that they shulte come ad helpe them. And they cam/and they flothed led bothe the shippes/that they souther says led bothe the shippes/that they souther says.

Donne at Jelus knees flayinge/Loide go fro me/for 3 am a fynfull man. Hon be was betterly akonged and all that

The Bolpell of. S. Zuke. were with hym at the draught offpile he whichthei to be. And fo wag alfo 3a megand 3hon the fonnes of sebebeil whichwere parte takers with Simo And Jelus lapor buto Simo/feare not . fre hence forthe thou Chalt catche men And they brought their Chippes to lone be/and forfoke all and folowed him h

mat.bili a

And pt fortuned that he was in a cer marct.j. D tapne cite/ab beholde there was a ma full of leprofy/And when he had fpred Beling / he fell on his face /and befought hpm fapinge/ 2 orde pft thou writ thou catt make me cleane. Ant hettret cheb forth beg bond and touched hym/ Capinge/3 will/be thou cleane. And im mediatly the leptoly Departed from him, And be waened him/that he Chuls be tell no man/but that he Chulde go ab Chewe hpm Cylfe to the preste / and of fer for hys clenfynge accordynge as

tent.rif.a Moles comaundement was/fora wite

neg buto them.

But hig name fpred the moare abe toate/and the people cam to gether to beare/and to be healed of him of their indempries. And he kepte hymfylte a parte in the wyldernes /and gane him fylfe to player,

Mat.fr.a. 4 And pe happened on a certagne D Mac, if.a. Daye/that he taught/and there fate the pharifes/ad doctours of lawe/ which

The.b. Chapter. mere come out of all the tounes of Ba lile/Jewip/and Jerufalem/and the po wer of the lorde was to heale the. And beholde/men brought a man lyinge in hys beed / whych was taken wyth the pailey ab they fought meanes to bits ge hym in/and to laye him before him. And whether coulde not fride by whe atwaye they myght brynge him in/bea cante of the preace/they wet bpouthe toppe off the houte and leet hym Dous ne thotowe the tylpinge / bed and all its the myddes before Jeing. When he fa. wether farth he lapbe baro him / ina thylymes are forgenen the. And the fcribes/abthe pharifes/began to thins he fayinge/inhat felowis this which ipeaketh blaiphemp? Who can forges ue fynnes/but Bod outp?

Whe Jeing perceaued theirthough tes/beanfwered and fapbe buto theint What thinke ye in poure hertes? Whe ther ys easper to saye / thy synnes are torgenen the/or to fave/hipie and wals Her Chat pe maye knowe that the fone ne of man bath power to forgene fynneg on erth/he capbe buto the ache off the palley. I fage to the/atyle/talleby thy beed / and go home to thy homic. And immediatly he role bp before the all/and toke bp byg beed where on be tage/and departed to type owne boune The Golpell of. G. Luke! prayinge god/And they were all and led/and they laubed God/ad were fylled with feare/ fayinge: the hane line trainge thinges to daye. k

Mat.tr.a And after that he went forthe / and f

Biar.ij.blawe a publican/ named Leui / fycept geat the recepte of cuftome / and lay De bnto bym. folowe me. And he left all/role bppe / and folowed bpm . And that fame Leut mate him a greate fes Be at home in his owne house Anothe re was a greate copany of publicans/ and off other that fate at meate wyth hpm. And the leribes @ pharifes grade geb againd his disciples/faynge why eate ab dipute pe/wpih publicans/ ab fpnnerg: Jelug antwered ad layde bus to them/Thepthat are whole nebe not off the phylicion / but they that are Acke. 3 cam not to rall the ryghtewes to repentaunce/butthe frinerg.

Mat. ir.b. They sappe buto hym / Why do the Best. if.c. disciples of 3hon fast often and playe and the disciples of the pharples also/and thyne eate ad dipunte ? To whome he sappe/Can pe make the Christie off the weddinge fast/as longe as the bip begrome is prensent with them? The dayes well come / when the bipogrome shall eaken awaye from them: the

Me fpate buto them in a fimilitude

Mo man putteth a pece of a newe gase ment/in to an old besture/for ps he do then breaketh he the newe ad the pece that was taken out of the newe / agree ethnot with the orde. Also no man position of the newe which the orde. Also no man position of the newe which the bestels/pfs he do / the newe while breaketh the bestels and tunneth out pt spife / and the bestels perishe. But newe when must be poured in to newe bestels and bothe are preserved. Also no man that diposite he preserved. Also no man that diposite he pleasaunter.

The.bi. Chapter.

T happened on an after Claboth / they went thoso. Bat.rij.d We the come felberad hes effar.ij.D. disciples plucked the cas res of come ad ate them! hondes Certapne of the pharifes laps be buto them / with Do pe that whych pe not laufulto be Done on the faboth bayes: Jelus answered them/and fays De / Baue pe not redbe mhat manyd bpb/when he him fife was anhungreb f.reg.rrig and they which were with him / hos we he went en to the houte off God/ and toke / and ate the loues of hato. web breeb/and gane alfo to them/w b Sep mere much phim / mphet mus nor

The Bolpell of. S. Zuke. lauful to eate/but for the prettes only! And he Capte buto them/ The Conne off man is loide enen of the faboth baye.

mateif. a Hand it fortuned in a nother faboth & mar.iff.a. alfo / that he entred into the fynagoge and taught. And there was a ma/whor fe eight honde was dived bp. The fette bes/and the phariles watched hymto Ce whether he wolde heate on the lab both bape of not/ that they myght fyne De an accufacyon agayaft hyar. Buthe anewe their thoughtes/& Capoe to the man which had the wibbred honde: hy Le bp/and wonde forthe in the mybes/ the arole and thepped forthe. Then lay De Jefus bnto them. 3 well afkeyous quettion. Whether is pt laufull on the Caboth Dapes to bo good or to beenpli to laue lyfe or for to belicore pt : And he behelte them all mcompaffe/ablay De buto the ma/Stretche forth thy hobe. the byo lo/and his honte was relloted / and made as whole as the other. And they were fylled fall of madenes! ad counfelled won with an other/what they myghe bo to Jelin. H

It fortuned in those bapes he went & out into a mountapne for to praye/and Mat.r.a. continued all npght in praper to God. mar.in. b And ag Coone ag it was Daye/he called his disciples / ad of them he chose twee ne / whych also be called byg apolites.

The.bl. Chapfer!

Symon whom allo be named Weter! and Andrew bys brother / James and 3hon/Whilep and Bartlemeaw/Bat= thew and Thomas/ James the fonne of Alpheus and Simon called zeloces and Judas James fonne/and Judas Maryot / whych fame was the trage

tour.

Hand be cam boune with the / and Robe in the playne felde with the company of hys Difciples; ab agreate mal titute of people out of all parties of Je wip and Jerufalem / and from the fee coole of Tireand Sydon / which caus to heare bym/and to be healed of their difeates / ab they also that were bered with foule sputes/and they were hear teb. and all the people preafed to tous the hym/for there went bettue out off

hym/and bealed them all.

and he lifted bp hyd eper opon hys Mat. b. 8 te/for ponergische kyngdom of food Bleffed are pe that honger/for pelhall befatiffeb . Beiffeb are pethat wepe/ for pe Chall laugh. Bleded are pe robers men hate poul abthuft pou out ofthes trcompanye and tayle on you and ab houre poure name / as an eupl thyinge torthe fonne of mannes lake. Retople pethen/and begladde/for beholde pos ure rewarde in greate in heane. Late

0.1.

The Bolpell of. S. Zuke. fer thes maner their fathers entred

mog.bj.a teb the prophetis. eccl. FFFI.A

But wo be to you that are tyche! which haue ther in poure cololation. Wio be to you that are full/for pe fhall hoger. Wie be to you that nowe laugh! tor pethal warte/ and wepe. Uto beto pon whe all men praple pou/ for fo bib their fathers to the falce prophetis.

Effat.b.g But I Caye buto you which heare &

Zoue poure enemps. Do goode to the which hate pou . Blelle the that curle Mat.b.f pontand praye for the / which wrong. fally trouble pou . And bato hym that Impreth the onethe one chene/offet al. to the tother And bim that takethawa

pe thy goune / forbyb not to take thy coote allo . Gene to enery man that ale kethof the. And pf enp ma take awaye

thy goodes / afte the notagayne. And as ye wolde that man foulbe bo to you

Todo peto themlyke wple.

Mat.bil b pf peloue the which loue pou/what Tob.titi.c thanke are pe worthy off: feinge that Mat.b. gthe berp Connerg loue their toners and pf ye bo forthe which bo for you/what thanke are pe worthpof. for the bery anners boeuenthe fame.pf pe lende to them of whome pe hope to receaue/ what thanke shall pe haue for the beey fynnerg/lende to fynnerg/ to recea: ne as moch agapne Loue pe pourcent The.bi. Chapter

mpd. bo goode and lende lokpinge for nothpuge agapne/ and poure rewarde fhalbe greate and pe fhal be the chpis ben of the hearton he pa konde bato the bukynde/and to the eupli.

HBe pe therfore mercyfull/ag pou refatherps mercpfull. Judge not and pe Chall not be Jubged Condemne not and pe Chall not be cotemmeb. forgeue and pe fhalbe forgene. Gene/ad ye Chal be gene buto pon/goote meafure/piels feb boune/Chaken to gether / and runt grat bif.& nyage ouer/Chalmen gene in to poure gar,tiij.c belomes . For wyth what mealure ye mete/with the fame Challmen mete to

pon agapne.

And he put forthe a fimilitude buto Mat. rb.b Do thepnot both then fall in to the Dy Mat. r.c the: The bisciple is not aboue his ma 30a.rifi.b bygmafter ys. Wiby feyft thou a mote mat.bu.s in thy brothers eye and confirerest not the beame that is in thyne owne eye? Other howe cannell thou fape to the brother / Brother let me pull out the mote that ps in thypne eye / when thou perceaueft not the beame that pe in thyne owne eye poctite/caft out the beame out of thyne owne eye fyill/ab then thattehou fe perfectly/to pull out the mote out of thy brothers eye. K

Mat.bH.&

The Spipell of. S. Luke. mat.byic It yo not a goode tree that birm 6

geth forthe emplifente/ Metheristhat

an eupli tree (which bipngeth foithe mat. zij. c goode frute. for enceptree is knowen by histrute Mether of thomes gather me frages/ner off bullbes gather thep grapes. A goote man of the goode trea fure off hys hert bayngeth forthe that which ys goode And the euplimanof the empli treasure off the bert/biens geth for the that which pg empil. for of the aboundance of the hert/the mouth

Speaketb.

Unbp call pe me Matter / Mattet/ mat.bfi D Rom. il. band to not as 3 bib your wholoenerco Jaco.i.b. methto me / and heareth my faringis andboeth the fame / 7 wyll fhewe you to whome he pg lphe. Depg lphe ama which bilt an bouffe, which biggeb bepe/and tapbe the foundacte ona rocke Whenthe waters arofe/the finte beif aponthat bonde/and coulde not mone pt. for pt was grunded apona cothe. But he that beareth and both not / ys lyke a man / that with out foundation bylcan bonde apon the erth / agaputs which/the andbe beit/and pr fell by an by. And the fall of that house wanger ate.

Che.by. Chapter.

The.bii.Chapter.

wen be had ended all big mat, bin.@ fapingis in the audience of the people / he entreb Into Capernafi . And the Ceruant of a certapue Ce furion was fiche land res

byto bye / whom he mabe moche off. And when he herbe of Jefu/he fent bno to hom the elbers off the tewes / befe chynge hym that he wolde come ab fas ae byg ferugant . And thep cam to 3e. fug and befought hpin inftantly/fapino ge/meps worthpthat thou Chuldeft to this for hym. for he loneth oure macie on/ad hath bylt bya anagoge. And Je fug went with them.

And when he was not farre from the houle the Centurion fent to hym hys frendes/ layinge buto hym / Late be trouble not thy Tylfe / for 3 am not worthy that thou thulbelt enter into my houselliberfore 3 thought not my alfeworthy to come buto the but laye the worte ad my fernaunt Chaibe who . le. for 3 iphe wple am a manbaber po mer/and haue biber me foubterig/ad I fape bato won/go/and be goeth Ind to another/ come / and he cometh And to my fernaunt / Do thysand he boeth pt. When Jelus herde this he merney

led at hym/and turned hym about and

tapoto the people that folowed hrm/

The Solpell of. S. Luke. 3 lape buto pou/ 3 haue not founde fo greate fapth/no not in 3frahel certa. pnip and they that were fent turned backe home agapne/abfounde the fer-

Haune that was fiche whole.

And pt fortuned after that/ ht with in to a cite called Mayin/and his bifch ples went with hym/ and a greate no ber of people. Wihe he canpe to the ga te efthe cite/ beholde chere waga de eb ma carieb out/which was the only Conne of his mother/and the was a wi towe/ab moche people of the cite was with her. And the loade fame her / and hab compassion on beriand lapte bito her/ wepe not . And went and couched the coftyn: Ab they that bore hym dote Rill. And he lapbe: pongeman / 3 lape bato the arple . And the beeb face bp/ and began to fpeake And he belynered bym to his mother. And there ca a fea: te ou the alt. And thep gloufped god/ Capingel a greate prophetys tylend: monge bs/ and God hath bilited bys people & Andthys rumos of hym went forthe thoughout all Jewip 180 thorowomeall the regions which lye Lounde about.

And bato Thon/Thewed his disciples ofall thefe thonges. And 3hou called buto him two of his bifciples/andlent the to Jelus fayinge/Acte thou be that

The.bil. Chapter. Thalicame of Chail we loke for a noth. er: tube the men were come buto him they laybe/ 3bon baptife fent by bito the layinge. Artethon be that Chall cos me/or Chall we wapte for another ? At that Came tyme/becuted manpoftheir infirmites / and plages : And off enyll fprites/and buto many that were blyn be/he gaue fight/and he anfwered /ab in lapo buto them / Go poute mayes and thewe Ihon what thyinges pe hane her beant fene, howethat the bipnbe fe/ the halt go/the lepers are clented/the deafe heare the Deed arple / To the poore po the Sofpeil preacheb/ and happy is hetharfallethnot/bythe rea

fonofme.

whe the mellengers of 3ho/wer tes parted he begato fpeake buto the peo ple off 3hon / What went pe out for to le into the befert: went peto fea rebe Chake with the wynder But what wet pe out for to le fa ma clotheb in laufte taymet: Beholde they which are gots geouffp apparelied / ad tpue belicatip: are in kynges courtes But what went pe forth to fer a prophet, pee 3 fave to pouland moare the a prophet. This po he of whom pt to witte/Beholde/3 fen malaith.& be my mellenger before thyface to pre pa re thy wave before the. I lave be to you/A greater prophet then 3hon/ 0.1111

the. Solpell. S. Luke. amonge wemes chploze/is there none Penerthelelle wouthat palelle in the

Reverthelelle wonthat polelle in the hyngbom of god/po greaterthe he. k

The publicas allowed God/which wer baptyled in the baptim off Ihon . But the phacyles and Coubes beforted the mynde of God/agapust the selves and

wer not bapetled of hym.

And the loade faph: Where buto Chall Jipken the men off thes generacion/ and what thouge are theplyke? They are lyke bute chylosen fterpage in the market place/ and cryinge one to ano. ther/and fayinge: Use haue pyped bn: to pou / and pe haue not baunfed : We haue mourned to you/ and ye haue not wept . For 3hon batpit cam bato you nether eatynge breed / ner bipnkynge wyne/and pelape: he hath the benyll. The Conne'of many gcome and eateth and Lipnketh/ and ye laye : beholde a man which is a glotten/and a bipnher of wpne/the frembe of publicans / and amers. And wifdom is allowed of all berchpibten.

bym that he wolke eate with hym. And he ca in to the pharifes houste/ad fate boune to meate. And beholde a woman in chatcite/which was a spinner/as some as the knewe that Jesus sate at me

atein the pharifes house/she biought an alabaster boxe of opininet/ and the nobe at his fete behinde him weppus ge/and began to wall he his fete/with teares/and bidw ppe the with the heates of her heed/ and kylled his fete/ab

anoputebthem with sputment.

When the phartfew bich bode hyns to bis bouffe/fawethat/hefpake with in hom fpife:fapinge:pf this man wer a prophet/he wolde furely haue kno. wen who and what maner womathis is which touchetb hym/feifheis a fyn ner. And Jeluganfwereb/ab fapbe bus to hym. Stmon's haue fommbar to fa. pe unto the. And he layd: Wafter laye on. Therewas a certayne leber which hab two betters/ the one ought fine ho. bred pence/and the other fifty . Willen they had nothinge to pape / he forgane the boothe. Which ofthe tell me / will tone hym mooft : Symon answered ! andfaphe: 3 suppose/that he to whom he forgane mooft. And he lapbe buto hym: Thou haft teuelp indgeb.

and heturned to the woman and fappe buto Simo: Seilt thou this wo man? I entred in to the house ad thou gauest me noo water to my fete: but she hath washte my fete with teares i he wiped them with the heares of hee heed Thou gauest me no kysteibut she heed Thou gauest me no kysteibut she

Che Gospellof. S. Luke.

Sence the tyme I cam in / hath not cented to kylle my fete. Alpne head wyth opie thou didest not anoynte / and she hath annoynted my fetewith opnimet wherefore I sape but the/many spuries new are forgenen her / because she los ned mothe. To whom lesse ye forgenen the same doeth lesse sone.

and he capbe buto her the formes are forgenen the. And they that late at meate with him began to cape with in them celues. Who is this which for geneth even ames And he cape to the womanichy fayth hat heaved the foo

en peace. F

Che bin. Chapter.

he hym spife went thou ghout cities and tounes, a preachynge, and swewinge and swewinge the hyngdome of God, and the twelve with hym And also certaine wemen which were healed of buclene spites, and infirmities; Harp called Magdalen out of whom went seven deuplis, And Joan na the wife of Chusa werodis stewar de, and Sufanna, and many other:

whichminitered bute hom of their fub

Rannce. Huthen moch people wer ga

Died to gether/& were come to himout

of the cities / hespane by a amilitude:

Alower went out to sowehis seete/ab mat. riff. si as he sowed / some fellby the waye sp. mar, iiij. so be/and yt was troden bader fete/and the foules of the apre deusured yt bp.
And some fell on ston / and as sone as yt was spronge bp/pt with the da waye/ because yt lacked moranes. And some fellamonge thomes/and the thomes/ spronge bp with yt/and the thomes/ spronge bp with yt/and choked yt. And some sell on goode grounde/ and spronge gebp and bose frute/ an hondred folde Andas he sapdethese thynges/ he try. And she that hath eares to heare / iet

bys disciples asked hym/sayinget
what maner similaride thys shutte be.
Band he saydivinto you is it gene to kno
we the secretis of the kyngdom of god
but to other in similarides/ that when Esabic.
they se /they shulde not se i and when mat.ris.b
they heare they shulde not bidersode mat.ins.b

The unititude is this. The feede is Joa. rif. the worde off 600. Those that are be Act. xx. f. speethe wave/are they that heare and Rom. ri. is afterwarde commeth the deupli / and taketh a wave the worde out off their heris / lest they shuide beleue and be saued. They on the stones are they where they wave they wave recease of which for a whyle beleue/and in these which for a whyle beleue/and in these which for a whyle beleue/and in these which fell which for a whyle beleue/and in these which fell which which fe

The Bolpellof. S. Zuke. amongethornes are they which hear and go fouth/and are choked with car re and riches/ant boluptronclinginge and bapnge forth no fente. That in the good groute arther which with a go be and pure hert/heare the worde/and sepe pt/ and bypnge foath frute wyth

pacience. L Bat.b.b. Mo man tyghteth a candell/andco C Mar,tig. cuerit pt biber a bellet mether putteth pt bnber the table : but fetteth pt on a canbeldicke / that they that enterin/

mape felpght. Moothinge poinfecret Mat.r.c that Chatinot come abrobe: Methere Mar.itti cupthinge hyb/that Chall not be knowe

and come to lyght. Take hebe therfore how pe heare. for wholoener hat h/ to Mat. riffb homf halbe geue. And wholoener hath and. prb. c not from hpm fhatbe tahen/ enen that

Mar.titl c fame which he fuppoleth that he hath. Then camto hom byg mother and Mar,iff, b hys brethren / and confbe not come at bem for preace. And they told him layinge. The mother and the brethien/ fondewyth out/and wolde fe the . me antwered/and fapt buto them:my mo ther and my beethen are thefe/ which

heare the worde of god/and do pt. Bat.bille Hift chaunted on a certapue bayen Mar. titib that he went in to a Chippe/ and his dif ciples -10/ab helapde buto them: Let bago over bute the other fpbe off the

The blif. Chapter. fate. And they Lanched forthe . And ag they lapled/he fell a flepe/and there acolea forme of wynde in the lake/ab thep wer fylled wpth water / and wer in reopardy. And they went to hym ab awoke hym/lapinge. Matter Matter! we arelooft. We arofe and rebuhed the wynde/and the tempelt off water/ and they ceafed and pr wered calme. And he layb buto them/where is youte fas pth: They feared and wondred / fapine ge one to another: who pe this: for he commaundeth windes and water/and mat. biti.b

they ober hym? I And they fayled on mar. b. 80 to the region offthe gaberens / whych

pp ouer agapnagatile.

As he went out of the Chippe to lone be/there met him a certapue ma out of he cite/which had a Deuill tonge tyme and ware no clothes / nether abobe to eny houde: but amonge granes where the fawe Jefus/he crped /ab fellboune before hym/ab with a tonde boycelap. de: What haue I to De wyth the Jefus the fonne of the mooft breft: 3befeche the townent menot. for he commann. bed the foule forete to come out of the man . For ofte tymes he caught hyms and he was bounde with chapnes/and kept with fetters: and he brake the bo bes/and was carped of the fende/into wilderneg,

Jelus asked him saynge: what is the mame: And he sayde. Legion: be cause many deuply wer entred into him and they belought hym / that he wolde not commaunde them to go in to the depe there was therby an herde off many swyne / scadynge on an hyll / and they prayed hym/that he wolde soffered the to enter in to them. And he soffered the to enter in to them. And he soffered the to enter in to the man and entred in to the swyne. And the here erd toke their course / and can hedly need to the their course / and can hedly need to the sake and wer choked whe the here details and were choked whe the here here on sake what had chamsed

thepfled and tolde pt in the cite and in the billages.

And they cam out to fewhat was to ne. And cam to Jelus /and founde the man/out off whom the Deuple werbeparted / Attynge at the fere of Jelus clothed/and in hys right mynde / and they wer afrappe. They also which fas weittelbethe by what meanes he that was possested off the Deupli/ was hear ted and all the whole multitude of the Babarens/belought hpm/that he wol De Departe from them/forthey werta he with greate feare. And he gate him in to the Chyppe /and returned backe a: gapne. The man out off whom the benyls were departed / belought hymi shat he myght be with himiBut Jelus

The.f. Chapterl

fent hym awaye / layinge/ Go home &s gapne in to those owne house and the we what thinges god hath whe to the And he went hys waye / and preached those we out all the cite what thyngis Jelus had done buto hym.

Je fortuned that whe Jelus was co me agapne/che people receaued hym. Mat.iz.e forthey all loged for him. And behol. Mar. b. &

be there ca a mannamed Jaicus (ad he was a cuter of the anagoge) ad he fell downe at Jeans fere/ad belought hym that he wolke come into his house/for he had but a boughter only/of twelve pere of age/and the lape a dyinge. And

as he went the people thronged hym. And a woman haupnge an illne oft bloud twelue peres (whiche had fpent all her lubftaunce amonge philicions/ nether coulde be holpen oft eny) cams behinde hym/ and touched the hem off his garment/and temmeblatly beriffie off blond fraunthed. And Jefus faybe/ Who is pethattouched met whe euco ry ma benyed/ weterabthey that wee te worth hym / lapbe . Halter the peo. ple thutt the land berethe land thou layelt/who conched me: And Jelus la yd. Some body touched me. fot I pes ceaue that power pa gone out off me. When the woman fawe that the was not hid from him the cam trimplynge

The Bolpenof. S. Lnhe. and feliat hys fete / and tolde hymber fore all the people for what cause the had touched hym/ and howe the was healed immediatly. And he lapde bo to her / Doughter beoff goode confop te/Thy fayth hath made the fafe/go in

peace. Uthpil he pet fpeake /there ca won from the raters of the fynagogis hout fe/which fapbe to hpm / Thy Doughtet is beeb/bifeale northe mafter. When Jelug herde that . We answered to the maybens father fapinge frearenot/ber leue only/and the thalbe made whole: And when he cam to the bouffe/he fufs fred no man to go in wyth hym / faue Weter/James / and 3hon / and the fatherand the mother of the mapde Eue Ep body weept ad Corowell for her and be tapbe thepe not / for the ya not ber & ed but depeth. And thep lewigh hymto Come. For thep tinew that the was de ed. And he thud them alloutatthe bo res/and caught her bythe bonde / and erped/fapinge: Alapde arpfe . And her Spirite ca agapne ad fhe roofe Grayght wape. And he commanded to gene her meate. And the father and the mother of her wereastonped. But he warned that they shulbe tell no man what was Done.

The.ir. Chapter. &

The.ir.Chapter men called he the . rif. to Effat. r. &! gether/ad gane them po- Blar.tij.b wet/and auctorite/ouer all beuplg. And that thep myghtheate Difeales. A. no he fent the to preache

the hyngbom of god/ab to cure the ack And he fand to them / Take no thynge Mat. 2.8? tofucher you by the waye nether taffe Mar. bloff nos ferppe nether breed nether monep nether haue two cootes/And whatfoe. uer house pe enter into there abpbe / ad thence Departe, And wholoener wil not receaue pon/whe pe beparte from that cptie/ fhake of the beryoult from Act. rif. 9 roure fete/for a tellimonp agaput the They went forthe / and went thorowe the tounes/preachpuge the golpell/ab bealpage cuery wheare. H

Derod the tetrarch herbe of all that mat. ritif. @ by hyin was bone/ and bouted because mar.bi.b. that yt was fayd of some / that Ihou was rylen agayne from beeth. And off fome that melpas had apered. And off other that won of the olde prophettis was tylenagayne. And merod laybe/ Thou have I bebeded who is thes oft whom 3 here luche thinge: And he Des Tyred to hom.

and the Apolites retourned/& tolde mat riff 6 him all that thephad wne. and he cobe mas. bi.b. the and wet a fybr into a folitary place

p.l.

The Bolpell of. S. Lubei stepe to a cytte called Bethfapda/ The people knewe of pt/and folowed bun. And be receased them/and spake buto them of the hyngdom of God. And her led the that hath nede to be bealed. The Dare bega to weare awaye. Then cam Joan,bi.a the tweine/and tapde buto hym/fente the people awape/that they maye goo in to the tounes/ab billa geg roube abi out ad lodge/ad get meate / for weare here in a place of wildernes. Then fap De he buto the. Gene pe the meate And thep fapbe. We have no moo but fyue lones and two fifthes /ercept we fould goo and bpe meate for all this people. And thep were about a fpue thouland men. De fayor buto his disciples. Call Le them to fit Doune by fyftie in a com pany. And they byd fo and made them all at Donne. De cone the fine loues/ab she two fpahes/and loked up to healt and bleffed them/and brake/ and gaue to hes disciples/ to fet before the peo ple. And they all are and were fatified And there was taken bppe of that te maynebre them/twelne bafhertes ful of broken meate.

mat.rbi.b It fortuned as he was atone prayer & mar, bill.c Se/hys disciples were with hymiand he asked them sayinge. Who sayethe people that Jam: They answeed and sayo/Ihon baptist. Some saye Welias

The.ip.Chapter.

And some sape won of the old prophet tis is rylen agapue. De sape but the. Utho sape pe that 3 am. Peter answered and sape / thou arte the anoputed of Bod. He warned and commanded them/that they shalde tell no man that thynge/ sapinge: That the sonne of ma mat. rbis b must suffer many thingis/and be repro mar. bus.c ned of the senyours/ and of the hyghe preseg and scribes/and be sapue) and

the thythe baye ryle agayne.

And he laybe to them all/ pf eny ma Mat. r.d. will come after me/let him Benpe him and. rbi. D fpife/and take his croffe on hym Dayly mar. bitib and foloweme. Wholocuer wyll fane 30a. rij. b. bys lyfe/fhall lofe pt. And wholocuer That lofe his lyfe for my lake the fame Chall fane pt. for what Chall pt auauns tage a man/to wm the whole worlde/ pf he lofe him fylfe/or runne in bama= ge of him fpifer for whatfoener is af. Effat. E. D. hamed off me/and of my faringes / off mar, bill, b him Chatt the Conne of ma be afhamed/ when he comethin bps owne maieffe/ and in the matele off byg father / and of the holy angels. 3 tell you of a fore mat. rbi.d ty/Some there are of them that here Rjar.tr.& fromde/which that not taft of beath tyll Dthepfethe kpugdom of 1500.

And pefolowed about an, bij. Dapes mat. rbif a after those sayingis/he toke weter Ja Char.ip. a mes & Ihon & wet by into a montagne

p,ij,

The Bolpell of. S. Zuke. to praye. And as he prayed/the fallyon of his contenaunce was chaunged/ab bys garment was whyte/and thoone. And beholde/two me talked with him ad they were those and thelpas whi ch apeared glostoudp/ad Cpake of his Departinge/which be fhulte enbe at le rulalem. Deter & they that were with bpm/wer heny a flepe. And whenthey woke/they fawe his marefte / and two

men Conbynge with hym. And it chatifed ag they beparted fro bym/peter lapbe bnto Jelus/ Malter pt ig goote beynge here for bs. Letbs make thre tabernacles/won forthead won for Molegiand won for Delyasi And myd not what he faybe. Whyil he thus spake there cam a cloube/abliba Dowed the and they feared when they entred in to the cloube. And there cam a boyce out of the cloude faynge. This is my beare fomie/heare hym. And as fone as the boyce was pall/3elus uns founde alone. And they kept pt cloole! and toite noman in those dayes enyof

thole thungis which he had lene. mat. rbii.b Itchanfebonthe negte Daye ag thepe Plat.ir.c. cam wine from the hpl/mothe people cam and met hpin. And beholde a man of the copany cryed out faringe | that fer: 3 befeche the beholde my fomme) for he ygall that 3 haue: and fe/ a lyte.

The.fr. Chapter. te taketh bym / and fodenly he cepeth/ ab he tearert him that he fometh agay ne : and bnueth beparted be from hym when he hath rent hpm/And 3 haue be fought thy bilciples to caft bim out/ab thep coulde not. Jefus answered /& fape be. O generacion with out farth /and croked/howlonge that 3be with your And Chall Cuffre you? Bayinge thy fore ne hybber. As he pet was a compuge/ the fende rent hym/and tare bym. 3ea fug tebuked the buclene fuzite and hea led the chylde / ab delpuered him to his father. And they wer all amaled at the myahtypower off God.

tubill they wondted energone at all thyngis which he dpd . Be sappe buto his disciples Let these sayingis synke wune into pourceares. The tyme will come / when the foune of man Chalbe belynered into the bodes of men. But they will not what that thinge meant/ and pt was hyd from them that they underftobe pt not. And they feared to

alkehym of that thynge.

There arole a disputacion amonge mat roisis them who shulve be the greatest. Who en Jelug perceaned the thoughtes off their herres/be toke a chylbe / And fet him hard by him/and fayde buto thems Unholoener receauethis chyldeinmy name / receaucth me . And who focues p.111.

The Bolpell of, S. Lukel receaucth me/receaucth hym that lent me. for he that amongelt pou is thele aft/the fame Chalbe greate.

Thom answered and sappe / Hafter we fawe wo callinge out teuple in thy name/and we forbode him/becaufe he foloweth not worth bg. And Jefus fay. bebuto hun/forbyd pe him not. for he

that ignit agaput poulig with you. And pe folowed/whe the tyme was comethat he fulloe be taken bp / that he betermined hym fpife to goo to 300 rulalem / he fent mellengers before bim. And they went ad entred intoach tie of the famarytans to make redy for bym. And they wolde not recease hym because his face was as tough he wolde go to Jerulalem. Unbe his disciples James/and 3hon/fawe that/they fays be. Lozde/wyit thon that we commaunde that fre come boune from hear uen/and confume them/enen as meleas byb. Jefus turned about/ and rebuked them layinge / pe wore not what maner (pritte pe ate off. The forme off man ponot come to deftrope mennes Ipnes/but to faue them: And they wet to another tonne.

mat.bif.c

H3t chaunled ag they wet on their 6 tomey/a certapne man fapt buto hom 3 will folowe the whither foener thon goo. Jelus laybe buto him/fores haue.

The.r. Chapter.

holes/ad bryodes of the aper haue nes Be3/ but the fonne of ma hathnot whe re on to lave highead.

And he lapbe buto another/ folowe me. And the fame fapbe lorde fuffre me fpill to goo and bury my father. Jelus fapdebnto him. Let the deed/bury the deed/but goo thou & preache the kyng Dome of Bob.

And another laybe I wpl folowe the toide.But let me fyill goe byd the fas re wele/which are at home at my honf fe. Jelus layd bute bi. Mo ma that put teth his home to the plowghes loketh backeris apre to the hyngoo of god. K

The.r. Chapter. H

a fter that the lorde apopu ted other feuentre allo/ and fent the/two ad two before his face/in to enes tp cyrie/ and place/ whys ther he hom folfe wolde

come. And lapde buto the/the haruelt effat.ir.b is greate but the labourers are feame Whape therfore the lorde of the harnelt to fente forth his laborers into his har ueft. Boo poure wapes: Beholde 3 fen Bat. r. a. be you forthe ag lambes amonge wol: Mar.vj.& ued.Beare no wallet/nether (crpppe/ not Chocg/ad fainte no man by the was pe . In whatfoeuer bouffe pe enter in trafape:peace beto this house. And p.iiii.

Pitthe Conne of peace be there / ponte peace shall rest apon hem/pf not/ptshall retourne to pou agapne. And in the same house earp styll earynge ad dipp hynge/suche as they have, for the la-

hourer is worthy his rewarde. F Mat.z. b. Do notfrom bouffe to houffe/buting 1. Ciff. b.c to whatfoeuer cptiepe enter / pf thep receane pon/eate whatfoener is fet be fore poulad heale the acke that are the te/ab lave bute them: the hyngbomof god is come nepe apon you. But mie mbatloener citie pelhal enter/pf thep recease pon not /go poure waregont en to the Gretes of the fame and faret enenthe very dull/ which cleanethon bs of poure citie/ we write prof aga. put you / Mot wpth Gondynge/marke this/ that the hyngom of God was co me nepe apon you. yee and Haye buto poulthat pt Chatbe eafper in the Dayel

Mat.pl.c We be to the Thorozain/wo be to the Bethlaida. For pf the miracles had be ne done in Tyre & Sydő which have be ne done in pou/they had a greate why le ago repented / spetyng in haere and althes. Meuerthelesse yt shalbe easper for Tyre and Sydon/at the indgemet/then for you. And thou Capernan which then for you. And thou Capernan which there exists to heave/shalt be think that exalted to heave/shalt be think to art exalted to heave/shalt be think

beareth mei And wholoeuer Delpileth Joa. piti. s pou/belppleth me . And he that belppe leth me/belpileth him that lent me.

The senentie returned agapne with tope saying are subdued to be thosowe the name. And he sayde but them I sawe saying are subdued to be thosowe then name. And he sayde but them I sawe say than he say the but them I sawe say than he say the say th

The same tyme recopsed Jesus in Mat. 15.0 the spirete/andsayde/ I prayfe the fasther loade of heave and earth/because ther loade of heave and earth/because thou hast hyd these things fro the wy se and prudent/ad hast opened them to the foisshe. Even so father for so pleas Mat. 15.0 sed it the/All thyngis are genen me of my father. And no man knoweth who the some is/but the father/nether who the father is/saue the some/and he to whom the some wyll shewe him.

and he turned to hys disciples and mat. fill. be saybe secretly. He mappy are the eyes / which se that it ye se. for I tell you the at many prophetis & hyngis have designed to se those things which ye se / and

the Gofpell of S. Luke.
have not sene them/ And to heare the set things which ye heare/ab have not bearbe them.

Mat. rrii. d And marke/A certapne Lawere flog Mar. rij.c de bp /and tempted him fayinge. Ala: fer/ what shall 3 bo/ to inheretheter mail lyfer the sayd buto hym/ what 18

Den. bj.a. And he answered ad sappe. Thou shalt tome the torde god with all the here/ad with all the here/ad with all the street and the suith all the street ghte/and weth all the mende / and the neghbour as the selfe. And he sape but to him. Thou hast aswered right. This do and thou shalt seven wellinge to suffer here here suffice to suffer here shalt seven but Jesus/

Wiho is then my neghbour.

ne man descended from Jerusalem into Jericho/and he fpll into the hondes
of thenes/which robbed him of his rapmet/and woundled him/ad departed
lenginge him halfe deed/And it chain
sed that there cam a certaine presse
that same waye/s sawe him/ad passed
by. And sphewise a seutte/whi he was
come neve to the place/ went ad lokeds
on hym/and passed by. Then a certain
ne Samaritane/as he topinged/canege
buto him/ad behelve him/ad had compassion on him/and cam to him/ad boounde bope his wondes/and poured in

when he aparted he toke out two when he are them to the hold and when he aparted he toke out two pence and gave them to the hold and laybe but o him. Take cure of him/and what some agayne a will recompence the utility when I come agayne a will recompence the utility in move of these this is that fell in to the thenes hondes? And he answered he that she were more years him to the thenes hondes? And he answered he that she wed mercy on him. Then sayd Jesus but o him. Then sayd Jesus but o him.

and do thou iphewple. F H 3t fortuned as he wet/that he en treb into a certapne toune: And a cers tapne woman named Alartha / receas ned hym into her bonde: And this woa ma had a alercalled Alary/ which fas. te at Jelus fere:and betbe Jelus preachinger Alartha was cobred about mo cheferupuge:and flore and faybe: Ela. feriboeft thou not care: that my lyfter hath left me to mynister alone : Byb her therfore that the helpe me. And Je fugantwered: ad lapde bato her: Efare tha/efartha:thou arte buffed:ad trous bleft thy alfe/about many thingis: Cles rely one is nedfull. Mary hath cholen her a good parce whych that not be tas

the.pj. Chapter.

The Bospell of. S. Luke.

nd it fortuned ag he was Ipta pingein a certayneplag ce / when he ceafed / won of his disciples sayobeto Shim/Matter teachebsto prape/As 3ho taught hys

bifciples/ And he fayb buto them/tthe pe praye/fape. Oure father which atte in heaven/halowed by thy name / 2 et thy hyngbom come/Thy wyll be fulal. leb/eue in earth ag pt ig in heane/Onre daply breed gene be thye daye: And forgene be onrefpnner/ pf we forgene enery ma that treaspaleth ageynft bg/ And lete be no in temptacton/ But Des

Ipner be from eupli/Amen.

And he capte buto them if tubech of you fhall have a frende and thall go to bym att mybnyght / and fage bnto hpm/ fremte lende me foureloues for a frede of myne ig come ont of the wa pe to me / and 3 have nothynge to fet before hym . And he with in Chall ans fwer and fape : Trouble me not/nowe is the bose thet/and mp fernantis are withme in the chamber/ 3cannet ry. Te and geue the to the. 3 sapebuto you though be will not arple ab geue hom because he is hys frembe / yet because of his importunite be will epfe/ab gene him as many as he nedeth.

And I laye buto you/afte/ad ttfhal. D

The.ri. Chapter. be genen you. Seke/ and pe thall fyn Mat.bif. & be knocke and pt Chalbe opened bitto and. Eri.c. pout for euerp one that afacth/ recea. Bar. Fl.C. ueth/and he that feketh/ fpubeth/ and 30å. riii.6 to hym that knocketh Chall pt be open and.rbi.e ned. Iff the fonne afte breed of eny off Jacob.1. & you whych is father i will be proffer mat, bij. b him a ftone: Oryf he afte fyllhe/wyll he geue him a ferpet. Or yf he afte an egge/will he proffer him a fcorpion: 36 pe the which are eupl/ knowe howe to gene good gyftes buto poure chylote? howe moche more thatt youre father celettall geue the holy good to them

that desprept of hym. He And he wagin caftynge ont a be. Afat.ir.b upli/whych was bom. And yt folowed and. Eq. b. whe the beupli was gone out/the bom Har,tif.c. fpake/and the people wondied. Some of them fayte/be catterhout benpis bp the power of Belgebub / the chefe off the beupig. And other tempted him fes hyuge of hun a agne from heanen. De Bnewe their thoughtig and faybe bnto them. Euery kyngoom/acrebate with in pt fife Chatbe befolate/ab won houf fe fhall fall bpon another. Soyf faran be at baciannce wpth in hym fylfe/ho. we fhall his hyngom endure: Becaus Le pe lape that 3 call out benpla bythe

power of belgebub/3f 3 by the power

of beigebubcas out cuples/by whole

The Cofpell of. B. Inke:
Dower/w poure chyldes cast them out?
Therfore Chall they be youre indges.
But yst I wyth the finger of God cast out benyls/ no boute/ the hyngdom off the by is come apon you.

then a aronge ma armed watcheth his house / Thut which he possessed is in peace. But when a aronger then he cometh apon hym/and ouercometh hym he taketh from him/hys harnes/ wherm he truded/& deuteth his good wherm he truded/& deuteth his good deg. He that is not with me is against me. And he that gat hieth not with me/ scatered.

of a ma/he walketh through waterles for a ma/he walketh through waterles for places seligning reest. And whe he fin dethnone/he supeth/I will returne as game but o mp house w hence I ca out And whe he cometh/he syndeth pt sweeth & garnished. Then goeth he and taketh seue other springs with him work seth seue other springs with him work sethen him sife/and they enter m/and dwell there. And the ende of that man is worse then the begringinge.

tapne woma of the company lyfied bp her boyce/and faybe bato hun/happy is the wombe that bare the ad the bias des which gave the fucke. Thut he lars be bappy are they that heare the wol de of Cod/and kepe pt.

The.pl. Chapter. Wihethe people weregathered thic effat. rti.e Reto gether/me begato lage/Thys is an euplinacion/They leke a figne/and there Chall no ague be genen them/but the figne of Jonag the prophet. For as Jone.if. Jonas was a figne to the Miniattes/ tofhall the fome of ma be to thes na. cion. The quene ofthe fouthe Chall ry. fearthe indgemet with the me of this generacion/and condempne them/ for the cam from the ente of the worlde /co til. reg. r.a heare the wyloem of Solomon ab be ij. par.ir.it holbe a greater then Solomon is here The men of Miniutte fhall tyle at the indgement wyth thes generacion and fhall conbempne them for thep repent. tebatthe preachringe of Jonas/ab be. Jone.iij.b. holbe/a greaterthen Jonas is here.

A Mo man lighteth a candell fa put Aat.b.b.
teth pt ma pieue place mether buder a mar.ity. c
buthell/But on a candell flycke / that
thep that come in / maye se tryght. The
light of thy body is then epe. There
fore/when there epe is fingle / then is Aat.bj.c.
all the body full of light. But of then is Aat.bj.c.
all the body full of light. But of then is
ope be eurst / then shall all shy body be
full of darchnes. Take hebe therfore
that the light why this mine / be not
larknes. For yf all the body staibe ipght haupuge no parte darke/then shall
all befull of light/ene as whe a cand il
doethlyght the with his bughtness. Is

The Golpell of. S. Luke. And as he Cpake/ a certagne phatile befought hym to opne wyth hym /and? Jelug went m/ab fate boune to meate. Wiben the wharpfe fame that he man neplled that be bad not wallhed befor mat. Triff. te bynner. And the lorde fapde to bym/ Dowe Do pe @ pharples / make clene the outlyde of the cuppe/a of the plate ter/but youre inwarde partieg are full of ranenynge and wickebnes. pe foles

> hane and beholde all is clene to you. But wo be to pou pharples / for pe tythe the mpnt/and rewe/and all man ner erbes / and palle ouer mogement/ and the lone off God. Thele ought pe to have bone and notto have left the other onbone.

bid not he that made that which is wi

th out make that whych is wythin ab

to : neuerthelelle gene of that that pe

ewat.rriff.

tho be to you pharples/for pelone mar. rij.b. the bppermon feates in the anagogis and gretpugis in the markettis.

tho be to you feribes and pharples Precritis / for pe are a graves whych apeare not /and men that walke oner them/ace not ware of them.

Then answered one of the laweard ab lapor buto him. Mafter/in fo lapins ge/thon puttelt ener be to rebuhe alla mat.rrif. Then he lapbe. Wo be to pou allo pe la wears/for retade men with butthens

The. rf. Chapter. grenous to be borne and pe poure felnegtouche not the packeg with one of youre fingerg.

Wo be to ponthat bilde the lepuls cres off the prophetis / for ponce fas there killed the / Ceuely pebeare with nes/that pealowe the bebeg off poure fathers / for they killed them ! and ye

bilbetheir fepulcreg.

Therfore lapbethe wiloom of Bod I wyll fend the prophetts and Apolts les and of the they that dep and per. fecute. That the bloud of al the prophe tig / whych was thed from the begyn: nynge off the worlde / mape be requy red of this generacion: from the blond of Abel bato thebload of sachary/whi Beff. fiff.b the periahed birwene the aulter and if par. xxtisj the temple. Clerely 3 Cape bato you/ 96 Shalbe requpred of this nacion.

tuo be to you lawears / for ye haue taken awayethekaye off knowledge/ pe entreb notin pourefelues/ab them that came in peforbede.

Uthenhe thus foake buto the /the lawearg/and the pharifeg/bega to we re buly about boin ad to Rop big mos uth with many quedyons / Lainge wayte forhym/and fekynge to catche some thyinge off bye mouth / wheeby they myght accufe hym.

The ry Chapter

The Bolpell of. S. Zuhe.

there gathered to ger Ether an innumerable muk titude of people (mfo mo." Chechat thep trood boun won another) he began to 1 Mare buto bes desceptes

Mat.r.c mar. inj. c

frit of all beware of the lenen of the mar.buy b pharifes/which is pocrify. forthere ps no thringe conered/that that not be buconered/nerber bid/that foail not be knowen. Utherfore whatfoeneryt Dane Cooke in barkneg/that fame Chalbe hearde in lyght And that which re haue fpoken mrhe eare euen in fettet places Chalbe preached ene on the tops pe of the honfes.

3 Cape buto pou mp feended/feare pe not them that kplithe boby / and aitet that have nothynge that they can mo. rebo. 3 will fnewe pon/whom ve fhall feace. feare hom which after he hall hpiled/harhpowertocaft in to beil.pe 3 faye butopou/hpinfeare. Ate not fi ne tparoweg bong ht for two farthyne ges: and mone of them po forgoten of Bod. ye the very hears of youre heed are nombredffeare nottherfote/peare more of paine/then many fparowes.

effat.r.o

3 fapebato pou/uthofoeuer confel & mar,billd feth me before men/euen byinfpallthe fonne offman confelle alio before the angels of wood, And be chat denyely

The.zij. Chapter

me before men /fbalbe benyeth before the agels of God and wholoener fpea Mat.rif.c Betha worde agaynftethe fonne ofma Bjar.uj.b prihatbe forgenen bpm. But bute bim that blasphemeth the holy gook / yt: Chali not beforgenen.

Wihen thepbipnge pon in to their'i . Mat.r.b. nagogig/and butotheir rulers/and of man ruj.b ficiers/ take no thought how or what thringe pe thall antwere for what pe thall fpeake. for the holy good thall teache pon inthefame boute/what ye

ought to fage.

Awon of the company fapes buto bymi / Gafter / bibmy brother Beuide the enherprannce with me. And he lap De buto him Man who mase me a tube ge/ora bember oner pout And be lays be buto them /take hebe / and beware off conetonines . for no mannes lyte ftonbeth in the haboundaunce off the thyngis which he policifeth: And he put fortha fimilitude bato the fapinge

The londed of a certapne man blou Ecct. rice ghtfouth fraces plenteouffy ab he th. sught in hym fife fayingeiwhat thall 3 bo/ becaule 3 pane no coume where to bestowe my feutes ? And he lapbel This will 3 Do. 7 well bettropemy bar nes/and bylde greater/ab ther in wyll 3 gather all my frutes /and all my goodes / and 3 well fage to my fonle!

q.ij.

The Colpell of. S. Luke. Soule thou hatte moche goodig fapr be bom foose for many yeares / take ehyne eafe / eate / Divnehe and bemes Ep. But God fapte buto hem/@ houfo. terthis apate well thep ferche aways thy louie agayne from the. Then whos fe that those thynges be which thou haft prouided? So pe p: with him that garhiethetches/abig norrichem 600

And he fpake buro his offciples ch t.pe.b.b . erfore 3 lape bnto pou/ Cake nothoupal litt baht for youre tyfe what pe fhall eatel Mether for poure body / what ye fhall put on . The lpfe pg moze then meate and the body pa more then cayment. Marche wele the raueng/for theyne. ther fowe:nor reupe: which nether has ne Gooze houlle nos barne/ad pet bod lebeththe. Is owe moche are ye bet ter then the fouleg?

Which of pour with takpuge thought b can abbe to bys fature won cubyt? yf pe then be not able to bo that thringe whichis lead/whitake pe thought fer the remnaunt? Confpoece the lylpes howether growe/Theptaboure not They fppn not / and 3 lave buto you! Solomoninall bys ropake was net

clothed lyke buto one of thele.

pf God the fo cloth the graffe which ps to baye in the feldis/ab to molowe chame cautin to the foluate/home was The.rif. Chapter.

enemonte wyllhe clothe you o pe ene bued wpth lptellfapth? Andsine not what pefhalleate or what pefhal but henether clyme pe bp an hpe/for all fis the thyngis the hethen people off the worlde fene for:poure father knoweth that ye have nebe off fuche thyngis. Wherfore feke pe after the kyngbome of heaven/aud all thefe thyuges thatbe minificedbutto pout.

ffeare not litell Boche/for pt is pous re fathere pleafure/to geue pou a king Dom Selithatpe haue/ab geue almes Bat, bie And make you bagges which were not olde/and treasure that fayleth not in heauen/ where no thefe commeth/ne. ther matte courupteth. for where you retreasure ps/ there wyll youre yera

tes be alfo.

Let youre lopnes be gerode about and poure lpahtes breunpuge /and ye pourefelues/ipke buto men/ that was che fortheir mafter when he will ree turne from a weddynge/ that as fone as he commerh and anockethithep mis re open buto bym. Bappyare thole fer uauntig/whichtheir loide/when he co meth/Chall fpnde walkpnge/ Uerely tapebuto pour he wyll girbe bym alfe about/ad make them at boune to meao te/and walkebythem:and miniferbis to them. And ribe come in the feconts

The Bolycil of. S. Luke. watche/pe pf he come in the chyro wat the anothall tynbe them to happy are tholefernauncig.

mac rrliti

Chisquatt pe buberflondethat pfthe good man of the boutie / hab knowen what house the thefe wolde have com me/he wolde fuerly have reatched/ad not hane firfered big boutle co hane be me broke bppe. Be pe prepared thetto te for the foune off man wpil come at

an boure when pe thynhe not.

Then peter fayb buto him/Malletf telles thouthis fimilitude bniobs/ or to all men. And the loade fayb, who ps a faithfull dewaroe/e a Differete /who his torte Chall make ruler oner his bo. ntholde/to gene the their burty of mes ate/at due feafon. Wappy is that fetua unt/whom hys mafter whe he cometh Mps. rbj.c Chall fynde fo boinge. Of a reneth 3 las pebute you / that he wyll make bym rueler ouer all that he hath But ab yf the eupli fecuant Chall laye in his hert/ My mafter will differre hys compinge and that begen to frapte the fernaus Lig/and maybens/and to eate ab diyno he/and to bedjonken/the loade of that Setuaunt will come in a Daye, when he thynketh not / and at an houre when he is not wave/and well deuple hem/ and well gene him his rewardel with the onbelenerg.

The rij. Chapter. The letuaut that knowe higmaffers woll/ab prepareb not him alfe/nethez Did accordpinge to his will/fhaibe bete withmany fitppes . But bethat ines we not ab hath comitteb thyngis wola thy of Arppes/ malte beaten with fea we Atypen. For buto whom moche ps genen/of hpm Chalbe moche requpred

And to whem/men moche commit/the moare of bym will they alke.

3 cam to fende fpre on erth/ ab who at igmp befpre but that pt wete all re dykpuoled fot with Robinge 3 mus Re be baptifed with a baptim And how am 3 paynebtill pt be enteb: Suppo. fe pe that 3 amcome to lende peace on Egat. p.D? erthe's tell pounape/but rather beba. te. for hence forthe there Chathe fpue in wo houste beuterd/the agaput two and two agaynt thie. The father Chall be bembed agaynt the fonne / and the Conneagayntethe father. The mother agaynft the bougther / and the boughs ter agapuft the mother. The mothere lawe agaput the doughterelawe: and the wughterelawe agapud the mothe relawe.

Then laybe he to the people/ when mat.rbl. a pele a cloude tple out of the well ftra mar, bitf. b post wape pelape/we Chait haue albe wer/and to pr ps . And when pe fe the fouth wynde blow/ye fage/welhal has

g.1111,

the Gospell of. S. Zuke.

ne heat/ad pt cometh to passe. ppocty.

eis ye cas kill of the fassion of the erth/
and of thesh pe/but what is the cause/
that ye canot skyll of this tyme: pead
why sudge pe not of poure selues/that
which is righteness:

Mat.b.D.

Carp to the tueler: as thou arte in the waye/gene diligence that thou maya be beliuered from him/least he bipned the tudge/and the indge delpose the to the tudge/and the indge delpose the into preson. I tell the thou departed not therefore, I tell the thou departed not the teleplate their made goo be the bimose facilities.

The ruf. Chapter,

Lame feason/that shewed a ship of the galileas/who hym of the galileas/who hym of the galileas/who had be bloude to tiace mengled with their owne sacrifice. And Jesus answered /and saybe buto them: Suppose pe that the allother galileas be cause the plustred such examples allother galileas be cause the plustred such except pe repent pe shall all in lyke wy serve pe repent pe shall all in lyke wy serve pe repent pe that all in lyke wy serve pe repent pe that all in lyke wy serve per whom the toure inside fell and sewe them / were spuners about all me that dwelle in Therusaie: I tell pour nayer but that dwelle in Therusaie: I tell pour nayer but that dwelle in Therusaie: I tell pour nayer but excepte pe repet/ ye all

The.riff.Chapter.

thatt lphe wyle peritibe.

certaine man had a frage tree in his byneparde ad he cam ad lought frute theron/and founde none. The laybe he to the die let of his byneparde: Behol de/this thre peare have I come ad lought frute me this frage tree and foude none/cut pt doune: why combieth pt the grounde: And he answered ad lays de buto hym: loide let pt alone this per are also/till I diage roude about pt ad honge pt / to se whether pt well beare frute. pf not / then after that cut hyms boune.

Be taught in wonoftheir finagogis on the Caboth Dayes And teholde thee e re was a woman which had a sprice of infirmitie. Ebiy. peaces : and was bo. web to gether/and coulse not well ipf te bp het Alfe. Wibe Teluslawe her/he called her to by miad laybe to hert was mathouarte belmered fed thy discale And he lapte his hontes on her ad em. mediatly the was made aranghe /and glouded God. The suler of the anagoo ge answered with indignacion (be caus fe that Jefus had heateb on the Caboth daye) And Capte bute the people. Thes re are are dapes in the weke/in which men ought to wroke/in them come ab behealed/and not on the faboth bayes The solpell of. S. Luke.
The answered him the loide and so the procepte both not eache one of you on the saboth daye loose hys ore of his assection the sail and leade him to the water. And shulbe not this done the water. And shulbe not this done that band on the sabath daye whom Sa. d than hat hoosde lo. rous. reares: And when he thus sapelall his aductions were as hamed and all the people reconstitute on all the excellent dews/ that we te done by hym. He

mat.riff.e Then fapde her uthat ps the hyngemar.itif. c bom of God lphe? op where to finall 3 compare pt? It is lphe a graphe of min farb feebe/which a man toke/and feewe in hys garden and pt grewe and wered a greate tree/and the foules of the aper half the experimental the foules of

mat.piti.e And agapne he fapde: where buto thall I tyken the kungdome of Sodipt ps tyke lene/which a woman toke/ad hidde in the bulliels of floure/tillall was thosow lenended. And he wet the towe cities ad tounes teachpinge/and tokehis tomey towards Jerulalin.

mat.bij. b he sapte buto them: they were gate: for many 3 sare buto pour will che to enter in pour enter many 3 sare buto pour will che to enter in / and shall not be able. When

The rill. Chapter. the good man of the houlle is rifen bp and hath thet fast the bose / and ye be. gyn to fronde wyth out/ and to knocke atthe Dorelapinge: Lorde lorde jonen Blat.bij.D buto bgiand helhallanfwer and fape bute pour 3 knowe not whence pe are. Then Shall pebegyn to Cape: Wie bane eaten/and bronken in the prefence / ab thon haft taught in oure ftretes. And helhal laye: 3 tell pon/3 wor not whea te pe are: Departe feom me all pe wio. Fikers ofiniquette There Chalbe wegur 10fal.bf.c. ge / and gnafthyngeoff teth: when pe mac.bij.b thall fe Abiaba/andplase and jacob/ and.crb.d and alithe prophetis in the hyngbons of God / and poure feluce thus oute a boses . And they Chall come from the eeft/and from the weeth/ and from the northe/and from thefourthe / and fhall reeft in the apngoom of God. And beholde/there are las which shalbe fpic mat.rfr.d And there are frit which Chatbe tad. and. rr.b. Thefame Daye there cam rectapne of the phacifes/ad fapd bitto hun: Bet Afac.p.o

of the pharties/ad fapd buto hun: Bet Afac.k.
the out of the wave and departe hence
for therode well held the. And he fapd
buto them: Bod re and tell that forc/
beholde. I cake oute deupls/ and heale
the people to daye and to moto we/and
the thyrd daye I make an ende Menero
thelese / I must walke to daye and to
thelese / I must walke to daye and to
motowe/and the daye followinge. For

pt ca not be that the prophet persiffe enpother where/faue at Zerusalem.

mat.rrin.

ten prophetin/and Ronest them that aver fent to the: howe often wolde I have fent to the: howe often wolde I have the her her by children to gether/as the hen her nest buder her wynges/ad thou woldest not. Beholde poure habitacion shalbe lest but pour hesotate. For I tell pou/pe shall not some butys the time comethat pe shall save biesed pa he that commeth in the name of the loade.

The rise. Chapter. He

Sond pe chaufeb that he wet a gin to the houde of wonoff the chefe pharifes to care and they watched hym, man before him/ which had the broply And Jefus antwered ad fpake onto the lawearg and pharifes/fapinge: pgyt laufull to heate on the faboth bape? And they belo chete peace me take the man and healed bim/and leet bein go. And answered the faringe : whiche off pou Chall haue an affe / oz anore / falle into a pyt/and will not Graight maye pull hom ont on the Cabuth Daye: And they coulde not answer hym agayne to that.

De put forthe a amilitude to the ge:

The . zifif. Chapter. fleg/whe he marked howe they press fed to the hyeft roumes/and fayd buto themilibethonarte bibben toa web. dynge of eny man/fit not boune in the breft roume/left a more honorable ma the thou be bidden of hp:n/and he that bode bothe hym and the/come and fape to the : gene thys man roume . And thou the begyn with Chame to take the lowed ronme But rather whethou ar pro. prb. & te bibbe / go ad fpt in the lowest toume that when he that bode the cometh/he mape laye buto the: frenbe fyt bp types The foate thou have prayle in the prefence ofthe that at at meate with the. For whosoener exalteth him affe/ Chat be brought lowe And he that humbleth Mat. rrich bymalfe Chalbe exalteb. &

tim to diner: Milibe thou make a di wer/or a supper: call not tip frender/tobi.itif.b. northy brechen / nerver thy kindmen / puer, m. in norpetriche neghbones: lest they bids be the agayne / ab make the recopence But when thou make a feati/call the poore/the mapmed / the lame / and the blunk / ad thou shalt be happy: For they can not recopence the But thou shale be recopesed at the lyfe of the instems

when won of the that late at meate also berdethat/he sappe on o him:hap by is be that eatethbreed in the kyage

The Golpell of. S. Luke.

Dome off god. Hahe supp he to hank a Acertapne man ordened agreate supperture for the ferman at expension of the ferman at supertyme, to supe to them that we ce hoden/come: for all thought are redy. And they all atome began to make the excuse. The forth says batto home?

teby. And they all atome began to make the excuse. The first sayo batto hours baue bought a ferme land I with news Bo and sept/3 playe the haus me excussed. And another sayo: 3 haus bought four process of oven / and 3 mine goods proue them/3 praye the haus me excussed. The thyrde sayo: 3 haus maryeda wyse/ and therefore 3 canot come. And

the feruaunt went agapne / and thous

Bhe his mafter worte there of.

Then was the good man of the how Me displeased/andsayd to his sernain Good one quickly in to the strees and quarters of the cite/and by thetes and the the poore/ad the mappined / ad the thete poore/ad the mappined / ad the hale/and the blynde. And the sernaint sayd/solde pt is done as thou romain beds/and pet there is roune. Ind the lotde sayd to the sernaint Go out mito the hye wayes and hedges/ and instat the to come in/that mp house mape be sylled. For I saye but you/ that none of those men which were boden/ shall take of mp supper. He

there went a greate company with bem/ad he turned ad fayte buto the

Mat.r.d

pfa manceme to me! and hate not hes father and mother/and wyfe/and chyl bien/and brechten/and wyfe/and chyl der an his owne lyfe | he cannot be my disciple. And who so ener beare not hys Mat. r.d crosse ad come after me cannot be my and roj.d disciple.

Which of you pe hethat is desposed to bilbe a coure / and atterb not boune before and counterhibe coff Wheches De haue Cuffictent to performe pt? left after he both taybe the foundacion ad panotable to pecforme pt/allthat bes D holde ptibegyn to mocke hem faringe This man began to bilde/and was not able to make an ende. What hyuge goe th to make bataple agapna another Bynge and fittethnot Donne fpi@ / and caffeth in his inpube, wether hebe abs le with tenthousande to mete him thas comethagayna bun withrwentpibou fand of els whyll the other ps per a greate wape of he well fende emballe acours/and delpre peace So iplie wp. fel none off pouthat fertaketh not all that be bach/can brimp disciple. F

Saitts good but pf falt be counte | Mat.b.b. what shall be scasoned there with: It Bar. ix. g ys nether good for the lode/not per for the bonge hill mentalt pt out at he bores. We that hatheares to heare let hym heare, The. The. Chapter.

The Solpellof. S. Luke.

ben refortebbnco himalt the publicas and fpnnerg 1 for to heare hom. And the E.W pharifes/at feribes grub sief gen lapinge / the receauer

th to his copany fynners and eateth with them The put he fout matablif.this amiliendeto them fapinge/what man of pou haupnge au hundredihepe pf he loofe one of the both notlene nyn epandupne in the wpidernes / and go after hyar which is lott/butilihe fynts hymr And when he hath founde hym/ he leueth bym on his Chulbers withio. pe And assone as he cometh home he calleth to gether his loners/and negh bourg faringe buto them rotople with me for I have foumbe mp Chepe which was loft. I fape buto you/ that lyke wi te tore Chalbe in heue ouer one finner that repeteth/ more then euec nynety ad none infle perfong whiche nede no repentatice. Other what wome hanga ge.r. grotes/pethe locie wo/ derh nor tyghta candell ad fwepe the boutte/ad tekediligetlytill fije fynte it? And who the hath foude pt line calleth her loners ad herneghbourg faynge/it etopec wit th mel for Ihane fonderhe groate whi ch 3 had loot 2 thwife 3 fape bnio pou topel halbe in the prefence of the agels of god ouer one finner that repeteth &

The.xb.Chapteel

And he lapde/a certapne ma hab two fonnes/ad the ponger of the lapte to hyg fatherifather geue me my para te of the goodes that to me belongeth. And he deuided bnto them hys fubitas unce. And not longe after/ the ponget fonne garhered all that he had to getherad toke his tomep into a farre coo untre/and there he walted his goodes with ropetous lyupage. And when he had specall that he had there role a gre ate bettfthotowout all that fame lobe And he began to lacke: And he went/ad claue to a cytefyn of that Came contre/ whych fent hom to the felbe to kepe his swyne And he wolde fayne have fyl led hysbely with the coddes/ that the Copne ate/and no man gaue bim.

Chen be remembred bym fpife and lapbe/howe many hpred fernauntisae my fathers haue breed prongh and 3 byefor honger: I will arple and go to mytather ad I wplifage buto him/fas ther/I hane fynned agaynft heane / ad beforethe/ now am 3 not worthy to be called thy formemake meas one of thy heyred fernauntis . And he arofe/ and came tohys father. When he was pet

& a greate wape of/his father lawe hims and had compadyon on hym / and rate buto hpin / and fell on hps necke / and aglied him And the fofie fayd onto him

tather/I have Conned agayust heaven/
and in the spath / nether 3 am worthe hence forth to be called the some. The sape the father of this srevantis/bin ge forth that best garment/& out et on him/and put a tenge on his house/and shores on hes forth and spather. And brenge hydder that fatted cause/and keel him my some that fatted cause/and keel him my some was deed/ad is at the agapne. He was loste/and is nowe founde. And they be

ganto make goode cheare.

The eler brother was in the felte/40 when he cam & drewe upe to the house he herbe mpftrelcy / ad baunfynge and called one of hyd fernantes/and alked what thole thonges meaute. De lapde buto him/thp brother is come/and thp father bath helled the fatted caulfe/be caufe he hath receaued hym fafe ablo. unde. And he was angeplad woldenot god in. Then cam his father out/@ entreated him he answered and laybe to his father. Lo thele many yeares has ue 3 bone the ferupce/nether biake at eny tyme thy comaundment ab yet ga 6 uelt thou meneuer lo mothe as a upo to make mery worth my loners but as tone as this thy foune was come why. ch hath benonced the goodes with hat lottes/thou hafte for his pleasure kylbed the fatted caulfe. And he layo buto

The.ir. Chapter!

him. Sone/thou wast ener wythine/& all that I have is thone / pt was mere that we shulte make merp & be glad for this thy brother was deed ad is a lyne agaque/he was lotte/ad is founde. K

The. rbi. Chapter.

ples I There was a certa
ples I There was a certa
pre tyche ma which had a
pre tyche ma which had a
but dewarde that was acused
but him that he had was
led him and sayd but o him/howe is ye
that I heare this of the : Gene a compres of thy Rewarde shippe. For thou
mapse be no longer my Rewarde. The
sewarde sayd with in hym splic/what
shal I do for my master wyl take awa
pe fro me my stewarde shippe. I canot
bigge and to be gge I am ashamed. I
woote what to do that when I am put
out of my Rewarde shippe they maye
recease me in to there houses.

ters and layd but o the fpill howe most the owell thou but o my maker And he layd an hobsed tones of oyle, the layd to him take the bill/e lyt boune quit he is ad wiste fyftie. The layd he to anost ther/what owell thour And he layd hondred quarters of wheate. He layd to him. Cake the byll/and wifte loure

t.ll.

Che Sospell of. S. Luke.

Crose. And the lorde prayled the brink fewarde / because he had done wysly.

Sor the chyldren off this worlde / are in they kynde / wyset then the chylodie of tyght. And I saye also but your make you frendes of the wicked main mon/that when he shall have nede / they make recease you in to enerlasty be habitacions. H

He the that is fatthful in that whiche is lefte, the same is faithful in mothe. So then pf pe have not byn faithful in the wicked mammon, who wyl belove you in that which is true: and pf pe have not bene faithful in another maned busines, who that gene you youre ow-

for other he thatt hate the one / and los ue the other/or els he that clene to the one/and despite the other. ye canot fer me food and mammon.

all the se thinges herte the pharifest also whych were constrons. And they mocked him/ad he sayte buto them. ye are they/which inchine your selnes be fore men/but God knoweth your her tes. for that which men magnifice is abhominable in the fight of 1500. H

med butyl the tyme of 3hon Sice that tyme the kyngbom of god is preached and enery man acyaeth to goo in,

Che. rbi. Chapter.

Soner Chall heane and erth periffhe Mat.b. E. the won tyrle of the lawe Chal periffhe Mat.b. E. wholoener forfaketh his wyfe/ad ma Mat.b. C. eieth another breaketh matrimony. A. Mar. E.b. nd enery man whych marieth hee that I. Cop. bij. is dynorfed from her hulbande comits

teth abnoutry alfo.

which was clothed in purple/ad fyne raynes ad fared which in purple/ad fyne raynes ad fared which in purple/ad fyne and there was a certapne begger/named Lazarus/which laye at hys gare full of loopes destringe to be refreshed with the cromes which e fell from the tyche manes bord. Peuertheleste/the dogges cam ad lycked his sooies. And pt fortuned that the begger dyed and was caried by the angelies into Abias hams bosome. The ryche man also dysed/and was buryed.

his eves/as he was in toimetis: ad factor Abia ha a farre of/and Lazarus in this bosome. And cryed ad sapo/father Abia have mercy on me/a sende Lazarus that have mare depe the typpe off his fonger in water/ & cole my tonge/for Jam toimented in this fame. Abia ham sayd but o him/Some/remembre that thou in thy lyfe tyme receased the typpe leasure/and contrary wyse Laza

puspagne. Nowe therfore is he com-

forted/and thow arte pumpfihed. Bes ponde all this bytwene pone be there to a greate space set/ so that thep whi the wolde goo fro hence to pon/campot/ nether from thence come hidder/

And he sayd/I praye the therfore sa ther/sent him to my fathers house for I have for to marne the/sent him to my fathers house for I have fore brethre/for to warne the/sent they also come into they place off tourment. Abia sam sayde but o hym/they have Aloses and the prophetics/ser hem heare them. And he sayde/nasye father Abiaham / but yf won from the deed same but o them / they wolde tepent. De sayd but o him: yf they hear te not Aloses and the prophetics / nesther woll they belene/though wo roos see from deeth agayne. He

Mat.rbiif. Mjar.ip.f. the rou. C hapter.

Den sapte he to his disci a ples/pr can not be a boy ted/but that occasions of euri come. Menerthelesse so be to hom through who they come. It were

mat. rbiii. be won of this lytte wons. Taac hede ett. rix.b. to poure selues/yf thy brother recipas mat. xbiii. be won of this lytte wons. Taac hede ett. rix.b. to poure selues/yf thy brother recipas mat. xbiii. baggene htm. And though he synue as

geput the fene tymes in won daye/ab fene tymes in a daye tourne agapne to the faynge/it repetet hme/forgene bi.

de increase oure fapth. The forte lor mat. toil. e pf pe hath tapth lyke a graphe of mus start sede and thuide saye buto this sy camput tree / plucke thy spife bupe by the rotes and plant thy spife bupe by

he fhuibe ober pou.

Whych off you haupinge a fernaunt plowpage/or fed page catell/woide fas pe buto him when he were come from the felde: Goo quickly and at bounc to meate: But rather fapeth not to hym/ brelle wherwith I mape luppe / & apos put thy fylfe and ferue me/ tyll 3 hane eaten ad broncken/ad afterwarde ente thou ad dipucke thou. Doeth he thans he that feruaumt be caufe he byd that which was comanded buto him: 3 tros wenot. So lykewple/whe pe haue dos ne all those thinges which are comane ded batto you/fape/we are baptofitable fernauntig. the hane bone that which was oure buerp to be.

falen/that he palled thosow Samaria ad Galilie, And as he entred into a certappe towne / there met hym ten men/ that were lepers/ whych frode a farre of and put forth their bortes & layde/

g.ttij.

The Solpell of. S. Zuhc. Jelin mafter/ haue mercy on bg. Wihen he lawe the/he lapbe buto them. 600m and the we poure felies to the prefies." And pe chafifed as they went/they we re clenfed/And won of the/whe he las we that he was clenfed/ turned backe agapue/ab with a loud boyce piayfed Dod/and fell boune on his face at hys fete & gaue him thanes. And the fame was a famaritan. Jefus answered and Capbe. Are there not ten clenfed: But whereare those nyne? There are not tounde that returned agame / to gene god prayle / faue only thes ftraunger. and he laybe buto bun: A:ple/and goo thp wave/thp farth hath faued the k

Hushe he was demanted of the pha eiles/when the kyngho of God Chalces come/he answered them ad saple. The kyngho of god cometh not with cnywt warde lokyingh fore. Dether shall men saper Lo here/to there. Kor behalte the kynghom of God is with in you.

Dayes wyll come/when ye thall defpie to fe won daye of the some of maniad ye shall not se yt. And they shall saye to you Se here: Se there. Goo not after mar. rill. them/nor folowe them/for an the light

the other parte of heave. So fhall the

Che. this. Chapter. Conne of mabe in his dayes. But fyth must he suffre many thynges ab be respioned of this nation.

As pr happened in the tyme of the some mat. xxiii off man. The pate/thep dranche/ they marred wynes/ad were marred even but that same daye that Noe went in Sen. bij. do to the arke/and the floud cam/and defined them all. Lyke wyle also / as yr chaunsed in the dayes of Lot/ they Sen. xix. ate/they dracke/they bought/they sole de/they dracke/they bought/they sole de/they planted/they bylte. And even the same daye that Lot went out of 30- bon/yr rayned syre and biymstone from heaven/and destroyed them all. After these ensamples shall the daye be/who the some of manshall apere.

toppe/and hys ftuste in the house /les him not come wine totake it out. And lyke wyle tet not him that is in the fel des/turne backe agapte to that he less te behynde him. Hemeber Lottes wy: Best. rix. & fe. Whosever wyll goo about to save Alac. x. D. his lyfe shall loose ye: And whosever mar. buj. B shall loose his lyfe shall quychen yr. Joa. ris. b.

I tell you/In that nyght/there thall mat. Fritts be two in one beed the one thalbe rescented/and the otherthalbe follahen. Two thalbe also a grindinge to gether the one thalbe recepped/and the other these

The Bofoell of S. Zuke. Tollakemand they answered and sapte to him: wheare lorde and he layd bitto the: Wherfocuer the boep (halbe/thib ther well the egles reforte. k The rbin. Chapter. He

ecel' rbiil. Sond be put feith a amfiting that me ought alwayesto prapeland not to bewery ge in a certapne cite/wh pch feared not God / nether regarded mã. And there was a certaque widire in the fame cite/which came buto hym f pingel Aucge me of impne adnerlary And a greate whyle he wolde not. Als terwarde he fand buto hun fpife. Tho. Heb 3 feare not God/no: care for man pet because this wiwwe troublethme 3 woll a benge ber; telt at the laft the come/and caple on me.

And the forbe fand / heare what the B burpghte weg' judge Cipetly . And thall not god auenge his electe/which cere myghe and daye baro hym ? pe thingh he differte the/3 tell pouspe myllanen gethe: that quickly fineuertheiede when the fome of ma cometh luppole pe/chat he Shall fonde faprhe on erthe.

And he pur fourte this fimilitibe onto certapne which truffed inthe feb mes/that they were perfect/# offyled

The. rbiff. Chapter! other. Two men wer bp mrothe teple to prayethe one a pharifela the other a publican. The pharife flode and plas ped thus with him fplfe. God I thanke the that 3am not as other are/ertote hogers/buufte/admontres/ad euenas this publicants. 3 fait emple in the we he/3 gene cythe of all that 3 pollelle. And the Dublican ftobe a farre of/and wolde not lpfte on hyd eped to haene/ but latote big breft faynge: God be mit cpful to me a fpimer, 3 tel pouti his ma beparted home to his honde futtifpeb moorethethe other for energma that mat. rriffs eralteti) bin filfe/Chalbe brought lowe and he that humbleth bem affe/ft;albe eralted. & They bought buto him ab mat.rir.b to babes, that he foulde touche them. Bat. K. & uthi his diffeples fame that they res brited the. But Jefus called them buto himie lape. Suffre chilbre to come bu to me a fusbide the not. for buto fous the/belonger is he ayngoo of God. thes reip 3 fape onto poul whofoener recen ueth not the hyngoo of God/as a chil. De/be Chali not enter there in.

And a cerrapne ruler affied him/fay mat. rfr. & inge. Goode Rinfter/ what ought 3 to Har. r. b. be/to obtagne eternutipie: 3efisfayd buto him. Why called thou me goode. Mo ma is goode/fane god only/ Thou knowed the commannomentes/ Thou.

The Bolpell of. S. Zuke. Exo.xx, & Chalt not commit aduquery/thoufhalt not kil/thou Chale not Reale/thou fhalt not beare faice witnes Dononce thyfa ther & thp mother. And he lapte Althe le haue I kept fromp pouthe. Whe Je fug herbe that/he lapbe buto hom : pet lacked thou one thynge. Sell all that thou hall/@ Diffribute it bneothe poo: re/@ thou Chait haue treasure in heane and come/e folowe me. unhe he herde that/he was heny/for he wast tyche.

When Jefus fawe hom moine / hee Caybe/Witth whath befficultefhal they that have epches/enter into the hyng. tom of God/Cafer prig for a cammel to palle thotowe a nebleg epe/thenfor a cyche ma to enter in to the kyngom of Bod. The lapte they that heric that And who Chall then be faned be fayte Thyngia whych are bnpoffpble wyth men/ are pollible with God.

Then peter fapte / Lo we have for Take all/a haue folowed the/be faybe buto the: Clerely Isape buto you there is no man that forfaketh boulle other father ab mother/orher biethie/oi w? fe/or chylore/for the hyngtom of god. bes fake/ which fame final not recenue moche more in this worlde/and in the Bat.er.b worlde to come lpfe enerlatipage.

Blatt. F.c . H the toke buto him the twelne/ab & layer buto them/2 o we go by to Jette

The.tbill. Chaptet. falem/and all Chalbefulfplied that ace wite by the propherite of the forme of ma. be Chaibe belyuered bnto the gene tyle/ anofhalbe mothed/ ad thalbe bee Spritfully encreated and Chaibe Speto ten on / and when they have Courges hym/thep wyll put hym to beeth / and the thride daye frall he acple agapne. They butechode none of thefe thingis And this layinge was hyd from them. And they perceaued not the thynges

which were fooken .

It came to patte/ag they were come Mat.rr.b nepe buto Jericho / a certapue blynde Glarc.r.g man fate by the wape fybe beggynge. And when he herte the people patte by he alned what it meat. They layd buto him that Jelus of Magareth went by. And he ceped/fapinge: Jefus the fomie of wante/hane mercy on me. and they which went before rebuked him /bea cause he shalde holde hys peace. And be moche the moare cepeb. The Conne of Dauid hane meter on me. Jelus fto De Cylliab comaunded him to be biotte ght bute him. And when he was come neare / he afted tym fapinge / what wylt thou/ that 3 do but o the . And he layde. Lorde that 3 mape receaue my lpght. Jelug lapbe buto him . Receane thy lyght. Thy fayth harh faued the. And immediatly he lawe/and folowed

The Bolpell of. S. Znhe: bim prapfinge God. And all the people whethey fa we it/gane lante rogod h

Che.rir. Chapter. 4

fib he entred in fab went etjojow Zericho. And te. 4 holde there was a mana med sacheus / ad he was a eneler amonge the pub licans/a tyche also. And

he made meanes to fe Jefus / what he Chuide be/ad he coulde not for the prea ce/be cause he was off a to we flature. And he ran before and afcended bppe ento a fpcomoze tree/to fe hym. for he wolde come that fame wave. And whe Befus cam to the place/he loued bp ad fawe hun/and fapt bato hun/sache/at tonce come boune / for to baye 3 multe abybe at the houte . And haftely heta boune/ab receased hym topfully. And when they lawe that/they all gendged Cayinge / the is gone in to taly with a manthatig a fpiner.

sache Gode forth and lapde boto the B loide. Beholde Loide/the haife of my gooddes 3 gene to the poore / and pf 3 have bone enp man wronge/3 wplices Rote byin fower folde. Jelus layobne to him. This daye is beatte come buto this houte / for as moch as this fame houle is become the boughter of Abia mat, rbiti, ham . For the foune of man is come to

The.rir. Chapter.

feke/and to fauc that which was lottel. As they herde thele thingis, he ab. Effat. Erbl

teb tijerto a fimilitute/ becaule he was nepe to Zernfalem / And becaufe alfo/ they thought that the kpugwm of god thuide Chortely apere Me layde therfor re. A A certapne noble ma / went in to a facre countre /to receaue a hyngdom ad then to come agapne. Be called his ten feruatitis/and belpuered them tem pounde layinge buto them . By ad felt tyll 3 come / But typ cyteleng hated hym/and fent medengers after bym/ sayinge / the wyll not have thes man to raygne oner bg. And pream to patte whe he was come agapne & hadreceas ned his lipngbo/he tomaunded his fer nanntig/to be called to him (to who he gane hys money) to wet what energ ma had bone. Then cam the fpatt fayin ge: Loide / thy pounde hath encreafed ten pounde / And he tapbe buto hym/ Quel goode feruaitt/ becanfe thou walk fapthfull in a very igtell thynge/Tas he thou auctorne oure ten citics. And the other cam lapinge. Lotte thy ponts be / hath encrealed fone pounde. And to the fame he fapbe | And be thou allo eneler ouer fpue cities. And the thyade cam/and lapbe / Loide / beholbe here thy pounde / whych 3 haur kepte in a naphyn/for I feared the/ because thou

The Bolpell of. S. Zufte. acte a Grapte man/thou takes by that thou laybelt not boine and reachthat thou bidarft not fowe. And he fayte bu to him. Off thone owne mouthe indge b 3 the thou enp!! Ceruaunt. Bue welt the on that 3 am a ffrapte man /takpnge oppe that I lapbe not boune and repynge that I byb not fowe? wherfore the gauelt not thou my money into the banche: And then at my compage flub de I hane required mone owne with bauntage. And he lapte buto them that Stobe by. Take from hym that pounde and gene pthym that bath ten pouns mat. xiii.b be. And they faybe buto him. Loibe he and. rrb. c hath ten pounde. 3 faye buto you/that mar.tif, & bnto all them that hane / pt Chalbe ges uen/and from him chat harb not/euen that he bath (balbe taken awaye. elo. reonerthole mpne enemis/which wol

Mat. rrj. a Sind when he had thus spoken/heptos Clar. rj. a ceded forth before them/ad went bppe

And it fortuned when he was come & upe to Betphage/ad Bethany/beades mounte of uete/he fent two of his differples layinge: Goo ye into the come which is oner agaynt you. In the wip yeh as foone as ye are come/ye shall fyude a cotte tyed/wheren yet neues

man late loofe hym ad bipnge hym hither And of enyma alke you/why that pe loofe hym/thus lape butto hym. The

They that wer fent went their wape and founde/enemas he had faude but o them. And as they were a loofpuge the coire/ the owners fapte but o the: why loofe pe the coire? And they farbe / for the lorde hath nebe off hym. And they 308, \$41.8 brought hym to Jefus. And they raft

their rayment on the clote/ and fet Je. fug ther on . As he went they fpredde

thereclothes in the waye.

be go boune from the mounte ofpuere the whole multitude off hys disciples/ begato retopce/ad to lawbe God with aloue bopie/forall the mpractes that the phad sene/savinge / Blessed be the hynge that comethin the name off the honde / peace in beauen / and glory in the hyest. And some of the phatises off the company/savde but o hym/straffer rebuke the disciples of answered/ad savde but other these but other these the but of these bots be their peace the Rones will crye.

behelde the cite/and wept on pt laping ge/pf than hadden hnewe those thring gis which belonge bato the peace end at they daye/ But nowe are they held

8.10

The Bolpellof.S. Zuhe. that refit to from thome epes. For the bayes that mar. Inja come apon the And thyne enemys fhal compas the about wyth a banke. And Chail belegethe counte aboute and he pe the mon enerp [pbe/and make the euen with the grounde/ with thy thi bren whych are in the . And they Chall not leue in the one Cone apon another because thou knowell not the tyme off

thy bilitacion. mat.rrf. b

And he went in to the temple/abbe. 6 mar.ri.b ganto caft out them that foide therin/ and them that bought fayinge / bnto them /pt pa waiten/mp housle pa the boute ofpraper/But pe hane made pt Ela.lbi.c Die, bij , ba ben off thenes . And he taught bayly in the tepte. Le The hpe preftes es the Ccrybes & the chefe of the people / wet about to beltope ipm/But coulde not fpube what to bo . For all the people bepended on hyg mouthe. Ind gane bym andience.

The.rr. Chapter. H D pe fortunen mone of mat.eri.e those dapes/As he taught A the people in the temple. The type prefles and the icepbes ca bato hom with the elders/And Coake bute hun! Capine ge/Cell by bp what anctoute thou bo. est these thrughs ! Other who he he

The.rr. Chapteel that gauethethys ancrosite? De and fwered and large buto the / Jailo wyll afhe pon'a queltion / And anfwer met mag the bantim of thon/from heatien of of me? They thought with in them felnes lapinge/pffwe thall lape from heane/he wplt fape /willy the beleneb pe min note But and pe we Chall lape of me/all the people will Cone bo. for they fuerly beleued that 3hon was a prophet And they answered that they . confie nor tell whence prwas. And Je his taybe buto the / Mether tell I pou by what auctorite 3 Do thele thonges.

Then began he to put forthe to the mat. rxf. & people/this fimilitabe/A certayne ma mar.ru.a. planted a byneparde/and letpt faithe @fa.b.a. to fermers/and went hom affe into a pic.i.D Braunge countre for a greate feafon. And when the tyme cam: he fent a feruaunt to byg termauntig that they flo ulde gene hym of the fentes/of the by. neparde. The tennauntig bet him/ and lent byin a waye empty. And be cealed norther by but fent pet another fernas unt. And they bet hom , and foule ens treated hym alfo/and fent bym awaye empty. Mozoner / he fent the thyrbe alfo: And bpin they wounded and caft hom out . Then farte the loite off the byneparde/what thall 3 Do ? 3 willfett be my deare forme/hym peradnenture

g.11.

The Cospellot. S. Luke.

thep wplicenecence/whe they le hym.

Union the fermers fawe hym/they thought in the felues/fapinge/this ys
the hepre/come let vs hyll hym/that
the enherptaunce maye be outes and
they call hym out of the honepardelad
they call hym out of the honepardelad
they call hym out of the honepardelad
they call hym plawe what shall the logbe of the byne yarde bo but othem: he
wyllcome and bestrope those fermers
ad wylliet out his byneparde to other
Union they herde that/ they sayde!

Mil.erbij. neth this then that is witten the flos
Met.iti b, ne that the bylders refules / ps made
Rom.ir. g the beed corner flone: who loener flons
hee.n.a. ble at that flone/finalbe brofed/ but on
the fame houre wet about to laye hone
bes on hom / but they feared the peopless or hom / but they feared the peo-

mat. grit b And they watched him/ad fentforth mat. gip.b. spres/whichshalde sapne them selved perfecte to take hym in his works/ad to dely were hym but o the power/and auctorite of the prespose. And they ale ked hym sapinge/Master/whe knowe that thou sayenge/Master/whe knowe that thou sayenge/Master/whe knowe that thou sayenge/Master/whe knowe that thou sayenge/master of sou they manned be stocked the waye of sou true.

the rr. Chapter.

Ip.pg it laufult for but o gene Celar ter
bute/orno: the perceased their crafty
ness and laybe but othem Why tempt rom. riff. 8
ye me: hewe me a peny. Whose yma
ge and superscription bath pt: Thep
answered at layb/Celars. And he says
be but o them them then but o Celar/
that which belongeth but o Celar And
to God/that which percapneth to God
And they coulde not reproue his saying
ge before the people. And they mare
bayled at hys answer/and helde these

Deace. The camto hom certapne of the Sa mat. rrif. E buces which bempe that there ps emp mar. ru.b ipte after this. Ind they afted bim fa. beu. ppb.b pinge Blafter Holes wiote bito bg/ pfeny manned brother ope haupnge & worke. and the fame bye with out iffile/ that then hos brother Chuide take hyd wyfe and taple bp feade buto hys bio . ther. There were fenen biethien / and the fpift to hea wpfe/ad bied with out chylbren. And the freonde toke the wy te/ab he bred chploteffe. And the thple De toke her/ad in lyke wyferbe refloue of the feuen / Andlefe no chplozen bebyude them / and byed. Lat offall the woman bred alfo . Dowe in the lpfe after this whose wrfe of the shall she berfor.bu. hab herro wyfe.

Jelus answered and layb bute them

The Bolpellof. S. Zuhe. Chechploten of thes world mary wy ties and ace marted / but they which Chalbe westhy of that worke /ab of the lpfeafter this Dethe/nether mary wr nes/noz are marteb/nos pet ca bre eny moare. for thepare equall butothean gels/and are the founce of god/m as mothe agtheyare the chylDrenofthat Ipfe. And that the bead be alpue / enen

Ero.iij.b. Moles agnifped at the bullhe / when he lapbe/the loade god of Alhaham/20 the gob of 3faac/and the gob of Jacob For he pe not the god of the bead /but of the in whych true . For all men tyne in hom. Certayne off the pharifes an [wered adfapd/@after/ thou hall wel faybe. And afterthat durft they notals ke hom eny queltonarail.

mat.grtiD

Chen fapb be bnte them/howe fage mar. ri. D thepthat Chitt is Daurds Cone ? And Dauid hym fpife farth in the boke of the plaimes/The lorde lapbe buto my lorde/Spt en inp epht honde/ tyll 3 ma he thone enemps the fote Hote wand then called him torde/Dowe is he allo his Conne.

mat.griij. mar. Fig. D

Then inthe audience of all the pes ple he Capbe bine hys bifciples/bewas te of theferibes: which defpre to go in longe ciorbynge / and lone gretpigps inthe machetis/and they breft feates in the finagogis/and chefe coumes at

The.ret.Chapter. feates which benoure wibowes hons fest and prape longe prapers bubei & coloute/ Che fame thall receane grea. ter Damnacion.

The.rri.Chapter.

Shebehelber he fawethe mar.rii.D Sepribe men/howethereaß fre their offeringis ito the trefutpoe fameatfoacer a Watajmepoptewiddine/wh-Com i Bicheafted in thythre two mptes. And be fapd/ of a trueth 3 fape buto you this poore widowe harh put m motethen thepall . For thepall han ne of their fuperflupte abbed bnto the offerpnge of God/ But the / off her pe. nury/hath caft in all the full aunce that The habbe.

Ag fome Challe of the temple / howe mat. reifel Thwas garneahed with goodly Gones and tewels be fapte. The dayes well co me/when of thefethyngis which pefe Chalfnot be lefte fonenpon tone/chat Chall not be throwen bonne, And thep afked imm fartige / Rialtern be Chail thefe thynges be? And what fpgnes wil there betwhen luche thenges that come to palle.

And he layd/ Take hede / that ye be not deceaned . Her many well come inmpaame/ fapinge off them felnes/ 3 am be. And the tyme Diaweth neare.

s.ull.

Folowe pe northé therfore. But when pe heare of waire ad diffencionible not afra po/for these thingis must spill come; burthe ent folemeth not by abby the sayo he buro the: plactonshill rp. C se agapust nacion/ ad a puguó a gapust apugo de did puguó a gapust apugo de did puguó de su all quarters ad honger/ ad pesto lence/and fearfull thingis. And greate and fearfull thingis. And greate agues shall chee and fearfull thingis. And greate

Bui before all thefe, they Chall lave their hondes on poulad perfecute pos betpuerpnge pou bppe/to the fpnago. ges/and in to prefon/ and bryag: pout before kpnges / and rulers for my ua. mes fake. Anothis thall chaunce you fora tellimoniall. Let pellichetherto. te fade in poure hertes not once to fie by before / what pe Chall answere for poure leines: not I wil gene pona mo. uthad wrfoom/were agaput/all pour readuerfarpsthall not be able to frea. Be not read pe and pe Chalbe betraped of ponce fathers and mothers, and of poure brethie/and trpulme/ad louers. Andlome of you Chal they put to beeth and hared Chall pe be of all men fol my names fake.pet ther Chal not one hear off youre heades periffe. wythyoure

mat. triffpacience/pollelle pouce fonles. mar. rin.b And when pe le Jerulalem beleged D Daff.ik, gweth anyoke/ then buderfloude that

The tri. Chapter. the befolacton of the fame pouve. The tet them which are intemply dpe to the mountapnes Andletthem which ace in the impodes of pt/Departe oute. And letnot the that are in other countress emerthere in . ffer thele be the bares of bengeauce/to futallail that are wite ten But wo be to the that be with chil be ab to the that gene lucke in thole ba pes for there Chalbe greate trouble in the londe: ab wrathe ouerall this peo. ple. And they thatt fall on the cogeoff the fwearde Andthey Chalbe led captte ue in to all maciós . And Berafale Chale betrobe biber fore of the gentylabne

tpl the tpme of the gentpis be futfilled Hand there Chalbe figues/ in the mat. griff finne/and in the mouc/ andin the ftar mar. rin. 6 res and in the errhthe people fhabe @fa.xiii.b infoche perplerite/that thep fhall not Ege.rtrif tell which ware to tuene them felues. Joel, ifi.e The fee and the wanes Chall rooze/ab mennes heeris Chall faple them for fea re/and for lokpinge after tholethingis which Chali come on the erib. for the powers of heaue Chall mone. And thes thall they fe the foune off man come in a clowbe werth power and greateglo. tp. When thefe thonges begyn to coo me to pade:then loke uppe/ablifte bp pe poute heddes/for poute tedemciois diamithucre.

The Bolpellof. S. Lufte. And he Chervedehe a amilicadet behol bethe fpage tree / and all other tree! whe they foute forth their bubbes / ye Le ab knowe of youre owne felues that Commerte the nepeat hond . Solphe. wple pe (whe pe le thele thingis come to palle) bnbertow/that the kyugwin of god is neve. Herely Slave buto your this generacion fhail not palle/:pil all be fulfplied. Deaue and erth fijaligal

fe:but mip wordes fhall not palle. H ATake hete to poure felues tell yong re bertes be ouercome/with furfettpa ge ad biohennes/ad cares of the gwoll be:Adthat; that dape come on you buwares for as a fnare frail ye come on all the that at on the face off the erthe. Watchetherfore community ad prage/ that ye mape frave all this that Chalco me. And that pe inape Robe before the Conneof man. L'In the Dayetymetan Bhr be in the tepte/ab at npght be wet ont/ad had abydynge in the mountely uere, And all the people ca ta the motnynge to hym into the teple/forto hear te hym. The ren. Chapter. H

mer.killi

mat.zrbib

mat.rrbia pos feate off fwere breed a baue npe whychyg called effer/ and the hyepielles mat. rrbib. to kyl Jefug/but they fes

Che.rri. Chapter.

Sata into Judas whole for name was ifcarioth (which was of the nombre of thetwelne) and he went his wape, and comoned with the ppepienes ad offiseeg/how helholde betenpe hymbuto the. And they were glad /and promifed to gene hom money. And he cofented/ and fought oportunete to betrape hym buto the/whe the people were a ware

Then cam that bape of (wete breeb/ mat. zzbi. whe of necedite the ederlambe mufte mar. pitho be offered And he fent joeter/ab 3hon fapinge: Boo and prepace be the eftee lambe/that we mape eate. Thep lapbe to hom: Where will thout that we preparer and he lapbe buto them. Behola be as pe enter into the cite/fijere fhall amanmete ponbearpnge a pitcher of water/hym fole we in to the fame houf fe that he entreth in/and pe thall laye buto the goode man of the houlle/ The malter fayeth: Wihere id the gelt cham ber/where 3 Challente myne eller lain be withmy disciples? And he Chall Che wepou agreate partoure paned. There make redp. Chep went and founde/ as he had fapoe buto them: and made ves bythe efterlambe.

And whe the houre cam/he late bon ne and the tweltte Apollels with hym mat. rrbf. And he fapbe bate them : 3 haue in mar ring. wardly delyted/to cate this effectabel.cop.pl.e.

with you before that 3 lifte. For 3 la pe buto you hence forthe/7 will not ente af pe enymoore but if yt be fulfilled the kyngod of God. And he toke the cuppe / and gave thankes and lapde; Recease thee and deuphe pe amonge you. For 7 lape buto you: 3 will not brynke of the feure of the byne/buryll the kyngdom of God be come.

and the toke breed ad gaue thanked and make pt/and game pt buto the /fas puge. This is my body which ps gent for you. These wife also/when they had supped/he soke the cuppe fainge this cuppe by the name testament in my bloud/which shall for you be sheete.

mat. rrbt. pet beholde/the honde off hym that mar. rite. betenpethme/is with me on the table. 30å. rin. c And the fonne of må goeth as pe is aps folat pl.c. poputed: But wo be to that må by who he is betraped And they begå to enquy te amonge them felnes/which of them pt fhushe be/that Chulte bo that.

them/which of them thular feme greated and the per that bear evice over them. The kyu. Che kyu. And the pencyls raigne over them. The called gracious laides. But ye shall not be so. But he that is greatest and see you shall es pongest; And he

that yachefe / Chalbe as minifer. fep.
whether ya greater he that fitteth as meate: or he that fetueth: ya not he that fitteth at meate: And I am amoge you as he that ministern, pe are a his thing and I apoput but pour a kingdo me as my facher hath apoputed to me that ye mape etate and dronfeates at my table mmy kingdom at on feates and indge the twelve reibes of I fract.

And the lorde lape: Simon/ Simons
beholde Satan hath deficed pou/to atte pou/as pt were wheater But I have
praped for the that the fayth fayle not
And whe thou arte connected/Arengthe the brethie. And beland muto here
Lorde/ I am rede to go weththe in tomat. profpreson/and to beth. And he sapper I tel mar. pittle
the were / the cocke shall not crowe
this daye/reithou have there bened
that thou knewest me.

And he sapde but the: when 3 sent you with out walter/and scrippe / and shoes/lacked pe empthynge: And the p sapde to them. But nowe he that bath a walter let by nake pt/and lykewyse his scrippe And he that hath no swearde / let hym sell his coote and bye won. 3 sape but as fell his coote and bye won. 3 sape but as pou/that per that which is write much be personned in me (Euch which the

wicked was he nobred) for those them:
gis which are writen of me hane anen
be. And thep sapple: Lorde beholde her
te are two sweaters. And he sapple but
to them: pers prough.

mar. ritti c wonte to mounte ofinite. And hisbiliti 30å. rbiti. ples folomed hym. And when he cam mat. rrbi. to the place / he saybe to thein / playe

mar, ring Diett pe fallinto temptacion.

and he gate hom folfe from the late out a Cones cach and kneied boune lad praped fainge father of thos wilt wis thosawe this cuppe frome. Occurring felle and the cuppe frome. Occurring led. And there apered an angell buto form from heaven confortings him. And he was in an agony a prayed fom what longer and hos sweate was ly ke dropes eff blond tricklynge bonne to the grounde. And he role bype from prayer and cam to hos disciples and founde them depunge for sorowe and he saybe buto them lappinge for sorowe and he saybe buto them lappinge for sorowe and he saybe buto them lappinge for forowe here.

mat.rrbi. Uthpit he per foake beholde there mar.ctine cam a company and he that was called Joa. phin. Judas one of the twelke went before them and preafed nepe buto Judas to home home. Iche fapt buto lym: Judas betrayed thou the founc of man

with a hylle: When they which where about hym lawe what wolde folowe/ they laybe but o hym/ Lorde / Chall we hapte with a sweart And one of them smore a secuniant off hym whych was the chefe pielle of all/and smore of ins righte earc. Jesus answered and says be: Gottre perhus facre for he. And he touched his eare/ and healed hym.

Jelus (appe buto the hpe pietes ab tulers of the temple and the lenyours which were come to hpm. Be pe come out / as buto a thefe with (weardes and flanes? When I was dayly with poninthe temple/pettreiched not for the hondes agaput me. But thes ps mat. rthie even poure bery houre/and the power mat. rthie of darkness. Then toke they hpm/and Joa. ptips ledte hym/and brought hpm to the hpe pietes house. And ideter followed a

luben they had kyndled afpre in the mat professof the patys ad were fet bout mar. printeneto gether, were also face boune a 30a. putho monge the And won off the wenches, and he face the helde hym by the tyght and fet goode epe aght on hym / and faphe: This fame was also with hym.

Then he benyed him fapinge: Uloman 3 knowe hym not. And after a lytell whyle, another sawe hym and sayber.

Thou artealsoof the And weter appearance that are sayed.

The Solpellof. S. Luke. mat.rrbf. Man Jam nor. And aboute the fpace mar.run. ofan houre after another affirmed lay toa. rbu emre / Thereip euen thes tolowe was with hom/for he ps off Gaitle. peter fayberthan I wote not what thou la: 6 pelt. And immediativ whyl he pet ipa-Be/the coche crewe. And the lorde tuti ned backe and loked apon weter. And Weter remembred the wortes off the loste/howe he larde buto hpin/before the cocke crowe thon thair benpeme thiple. And weter west out/and wep.

te butterly.

And the menthat fodeabout 3cfis mar. 20. a mocked fpm/and fmete topm ad blind tod. putit e foldeb hom/and fmore bes face Slad afted hymfavinge. Arete who pristh at imote the: And many other thinges belpptfulipfapbe thepagaynft hom.

And as fone as pt was dape the fente ours ofthe people/and the hpeptelles and ferphes/cam to getherand lebbe him in to their confell lapinge arte the ou berp Chitettell vs . And he faybe bato them/ve 3 Chall tell rou / re well mot beiene. And pf allo 7 afte you / pe wpit not antwere me . Dether let me go. Dere after Chall the fonne offman epeon the epont honde of the power of Bob. Then Capbe they all latte they then the Connoc & God ! Ope Capb/ pe la: gethat Jam. Then fayde they/ whas

The trill Chapter! nede we enp further witnes: Wie oute felues have here of his owne mouthe The.rrm.Chapter.

Do the whole multitude! A pofthe arole/ab lebbe bins bnto whate. And they bee gan to accufe him fayinge dive have fonde this folo mat. rrif e

we pernertige the people Mar.rij.b & forbibbinge to pape tribute to Celar mat. rrbit. And lapeththat he is Chill the kynge Biar. rb. a And wylate opposed hym faringe. At- toa. xbiy. & tethou the hynge of the tewest me an

fwered him/a fayte thou fayelt it. The lapde 10 place to the hye prefted and to the people I fpnde no faute in this ma And they were the more fparce/fapinge / Be moueth the people teachynge thorowe out all fewry / and began at

Balile/euento this place. Willen potlate herde mecton of galfs be/alked whether the man were of gas lile. And ag foone ag he huewe that he was of merodis surplusceion/ he fent hin to herode/which was at that the mem Terufalem alfo. With Eperote las we Jefus/ he was mernelenlly gladbe For he was belprous to le him of a lors ge feafon becaufe be had herbe manp thingis of hunfab trutted to have fene tome miracle wire by him. The quelles ned he with him of many thingis. But

be answered hi not wo work. The hye prefes ad scribes/stode forthe and accused hym stayely. And merode with the men of warre/bespeled hym/and mocked hym. And araped hun in why. te/and sent him agains to polate. And the same dape poplate/and of erod were made frentes to gether. For before they were at darrance.

mat. ribit in place catted to gether the hpepte mat.rb.b. Res ad valers/ ad the people/ad lapbe Jaa. rbitt. buto them/pe have brought thes mang And, riz.c. buto me / as won that peruerted the people. And to Jeramined hom before pon/and founds no faute in the man/off those thongs where off pe actule him. No not pet therote. For Jimit you to hom / and to no thongs worthy off beeth is bone to hom: I woll therfore chasten hom and let hom loose. For off meredite he must have let one loose but

And all the people cryet at once to prograwape with him/ab white obs barrabas (which for infirrecció made tuthe cite/& more bet/was calt intope fon) poplace spake agayne to them will lynge to let Jetus lolle. And they cryet sayinge/Cricify him/Cricify him. he sayinge/Cricify him/Cricify him/Cricify him. he sayinge/Cricify him/Cricify him/Cricify him. he sayinge/Cricify him/Cricify him/Cr

bim/and let him go lotte. And thep erpo ed with loude bopce/ad required that he might be cencified. And the cepins ge of the live pietes prenayled.

croffe to beare pt after Jelug.

There folowed him a greate company of people/and of wemen/which we men bewayled/and lamented him. Jes sing turned backe buto them/and supple Doughters of Jerusale / wepe not for me/but wepe for yours selnes/and for pours chyldren. Hot marke/the dayes & sa. Issi. wyllcome/when men shall sape / hap. gala. 1111. A wyllcome/when men shall sape / hap. gala. 1111. B py are the baren and the wombes that never bose / and the brestes whych never gave suche. Then shall they began to sape to the mountaynes/fall on bs/ & sale. 14. B and to the hylles court bs. If or pf they Osee. E.b. do this to a grene tree/what shalbe do Apo. 15. be ne/to the daye:

th him to be flavne. And whe they wer some to the place/which is called cale

6.170

The Bolpell of S. Zuke.

mat rrbit. narp/there they crucifyed him / ad the mar. rb.b. engli boars/one on the righthonde/ab 30a.pir. b the other on the lefte hombe. Thenfaye De Jelus / frather forgene them. for

mat rrbif they wot nor what they bo. And they mar rb. b parteb his rapmer and caft lottes and

30a. rix. b the veople fobe and behefoc.

And the ruelers mocked hym/with the farnge: De holve other me/let him helpe him alfe yf he be Chuc the cho. fen of Bob. The fondiers also moches him ab cam & gane him bpnagerad fai poe pf thou be that hrage of the lewes Caue the felee. Dis Superfettpeten was witte oner hun/m grehe/latin/a come letters. This is the hinge of the lewes &

The one of the matefactoues which baged/capied on hpm/ fapinge. 3ff the on be Chitt/fauethy fylle and bs. The otherantwered and rebutted hym lays inge Dether fearest thou God/he cau-Le thou arte in the fame Danacion! We are righteoully punnythed/for weres ceaue accordynge to oure Debes . But this man bath bone no thynge ample, And he sappe buto Jesus/Loide reme. bec me whe thon comed mto thy hyng. Dom. And Jefus laybe buto him. Beces 19 3 Cape onto the / to daye Chalt thou be withme in paradpfe.

And it was about the firt houre And there cam a darchnes ouer all the lobe

The reif Chapter. butyli the uputh houre / and the fume was barchned And the bayle of the te. ple reut euen thosow the mybbes And Jelus cered with a greate bopce ab lapd/father in to thy hondes I comende platiete. my fpieice. And when he thus had fand he gaue bp the gooft. whe the Centto rion fawe/what hab happeneb/he glo. mfied god fapnge/Of a fuertie this ma was perfecte . Andali the people that ram to gether to that aght / be holdyne gethethingis which were bone/fmore them bredes and returned home . All his acquaphtaunce ftobe a farre of ab the wemen/whychfolowed hym from gaitle/beholdpingethele thinges.

And beholde there was a ma named mat. Erbil Jolepha Cenatour/which was a goote mar. rb.b. man/and a nutte. Eye Dyb not confent to 30a. Fif. & their counfeil and bede/which was of

Aramithia/a cite of the tewes Which fame also wayted for the kyngbom off Bod/he went bute 10 plate/ ab beggeb the body of Jelag. And toke pt douise/ and wrapped pt ma tynenn cloth/ and laped pt in an hewen coumbe / wheris

was neuer man before layed. H

And that daye was the faboth euen! And the faboth dine on . The wemen! that folowed after which ca with hims fro gatile/beholte the fepulchie ab hos we his body was layed. And returned

E.14.

and prepared fwere ownres/ and opnt mentis. And the faboth dape thepres accordence to the communication.

Boan.rr.a

The retiti. Chapter. He so the more after the sand brought the more and brought the commbe and brought the commbe and brought the prepared / which they had

men with them. And they founde the Cone colled awaye from the sepulcre/ And went in and sounde not the body off the loade Jesu. And ye happened/as they were amased they at/so two mea sobe by them / in shipping and bowed down ne their faces into the earth/they sayd to them/why seke ye the lungings amos ge the dead? He is not here/ but is cy-

mat.rbii den . Kemember howe he spake buto
Mar, ip.e. pou/when he was per with pouringaitle/sapinge/that the sound of ma must
be delynered in to the hondes off spufull men/and be crucifyed/ad the thypde dape ryse agayne. And they remembied hys wordes and returned from s
the sepulcre / and tolde all these thymgis but the elenen / and to all other
3t was Exlary magdaten and Joanna/
and Giary Jacoby/And other that were with them/whych tolde these thym-

dis buto the Aposties / and thept webdes semed butothem sayned thought
nether beteued they them. Then arose perer and can buto the sepulcre/ad
shouped in And sawe the symme clothes
sayte by them splife. And departed work
dipuge in him splife at that which had
bennesed.

happened. F Hand beholte/two of the went that mar, rof. 8 faine Dape to a toune / whych was fro Jerufalem about the Crose forlongis! called Emang / and they talked to ges ther of all thyngis whych had happen ned. And pr chaused/ag thep comorced to gether/ab reafoneb/that Jelus him tylfe bine neare/& went wyth the. But their epes were bolde/that they couls benot knowe bym / And he laybe bato them/Whatmaner of comunicacions are thefe that ye have one to another as pe walke/ad are labbe: Anb the one off them named Cleonbad anfwered. and Capbe buto lym . Acte thou only a Araunger in Jerulatem / and hatte nos knowen the chyngis which have chas unfeb theryn thefe bares ? To whom he fapd/what thringes? And they fapd buto him/of Jefus of Masaceth whie th was a prophet/mpghtp mbett/and worde/before Wod/and all the propie. And howe the hye predes ab ouer tues ters belyuered him to be cobemmed te t.ttti.

Deethie hanc crucified himiwe trufted that it shulle have bene he that shulle have bene he that shulle have bene he that shulle have telpuered Israel. And as touchinge all these thyingis/to daye is ene the thying baye/that they were done.

te company made by affonged/which cam erly baro the sepulchie/and found be not py body. And cam sayinge/ that they had sene bistons of angely which sappe that he was aline. And certains of them which were with by/wet the pt waye to the sepulche/and sounder pt enems as the wemen had saybe / but

bim thep fawe not.

And he laybe but them/Ofoles/ad awe of herte to beleue all that the prophetis have spoke: Ought not child to bane suffered these thinges/and to enternto his glory? And he began at Moses/and at all the prophetis/ and interpreted but the/in all scriptures why. The were written of him. And they due neve but the coune whych they went to. And he made as though he wolde have gone further. And thei instanted him/sayinge/Abyde with bs for it diameter well-apinge/Abyde wel

ate with them / he toke breed and blefs
fed yt / and make yt and gaue yt buts

them. And theyr eyes were spenned/ Ind they knewe him. And he banished out of their lyght/and they laybe bytwene them scines; byd not ourc hertis burne with in be/whylt he talked with his by the wave/and openned to be the scriptures; And they rose by the same houre and returned agapue to Zecusatem/and they founde the eleuen gathered to gether/and them that were with them sayinge. The loade is resent in dede, and hath apered to Spmon and they tolde what was done in the wave/and howe they knewe hym/

by the breakinge of breed. k

As thep thus spale. A Jelus hym mat. rrbits tyle Robe in the mpddes of them/and mar. rbi.c laybe buto them / weace be with you. Joan. Fr. 6 And they were aballhed and afrayee/ Supposinge that they had fene a fpipte And he faybe buto them / Why are ye troubled: ad why bo thoughtes arple in youre herreg? Beholbe my hondes and my fetc. for yt is even 3 mp alfe/ handle me and le. for fputte have not Mellhe ad bones/as refe me have. And when he had thus fpoken / he fijewed them his hondesie his fere. And whyl thep yet belened not for tope/ab wone Died/he fapte buto them: Mane ye bere eny meater and they gane hym a pece of a monted fyfite ab of an hony come

The Golpell of. S. Luke.

be. And he take ye ad are pt before the. And he lapbe buto them / Thele are the wordes which 3 spake buto you! whill I was yet with you that all must be fulfilled which were write of me in the lawe of Blofes and in the prophe tis/and in the pfalmes/Then openned he their wrttes / that they inright bus Dertond the Certpeures/and faplebu to them/Thus is pt wipten/ad thus pt behoued Chill to luffre and to ryle a. plal. pbiif. gapne fed beeth the thyabe bape | And

that repentaunce/ab temidion of fpn. nes/Chuive be preached in his name as 6 monge all nacions. Hand the begynnyinge mit be at Jerulate/ 2hid pe are witnelles of thefe thingis. And behole

Arm.f. a. De / 3 woll fende the promes of my fa. 30a. rb. b ther apon you/But tarp pe in the cpte of Jerulale/batyl pe be endewed with Dower from an bye.

Aceu.f. a.

And he ledde shem out in co Betha. mar rbid ny/and ipfeed by his honces and bles them. And it cain to paffe/ag he bleffcb them he teparted from them/and was carped by into hene. And they worthip ped imm/ Eb returned to Jerufair mith greate tope And were commally in the temple/playfynge/and landynge god.

> There endeththe Cofpell of Samet Luke.

Cheif.Chapter! The Gospelof. S. Ihon The full Chapter &



ninge The most

abthat work was with gob/and gob was that worde / The fante was in the beguninge wie thgod. Allthyng: \$ were made by ptr ad without it was

mabe no thinge/that mabe was . 3u pt was ipfe and ipfe was the light of me And the Lyght Commeth in Darchnes! and barcknes comprehended pr not.

There was a man fent fro god /who te name was 3bou / The fame cam as a witnes to beare witnes of the light/ that all me through him might belene. the was nor that habt/but to beare wit nes of the light. That was a true light whych lyghteneth all men that come into the worthe: me was in the worlde and the worlde by him was made/ and the worlde knewe him not.

De ca into his owne/a his recealled.

The Colpell of. S. 3hon. bym not / buto as many as receauch apm (gaue he power to be the fonnes of God/in chat they belened on higha me / whych were bome not off bloube not of the will of the fletthe/not yet of the wyll of men/but of 600.

And that worde was made fiellhe! Effatb.f.a Luc.11.D. and Dwelt amoge bg/and we lawe the glozy of pt/ag the glozy of the only begoten Conne of the father/ which wop De was full of grace/and berite. h

H Ihon bose wirnes of hym faying ge/ Thys is he of whome I fpeake/he that cometh after me/was beforeme/ 1.tim.bj.b because he was per then 3. and of bis frines haue all we receaued / eucu fa-Hour for fauour. for the lawe was gemen by Moles / but fanour and berite

1.108.11H.c cam by Jelus Chut . Moma lawe god s.tim.bj.c. at enp tyme . The only begoten fonne which is in the fathers bolum/hath &

clared hrm. k

And this is the recorde of 3hon/c Uiben the tewes fent prefteg and leuttes from Jerulatem/to ale him: what arce thou ? And he confelled / and bee mped not/and fapbe playnly / 3 am not Chill/And thepalued hun/what the? arte thou welpage And be lapte / Jam not. Acte thon that prophet ? And he answered no. Then sapo thei baro him What arte thou? Chat we maye gene

The.i. Chaptee. an answer to them that sent be ? what Ela. tl. &? fayeff thou of thy afer me laybe/3 am Effat.tu.& the bopce of a cepar in the wildernes! Alar.i. #. make draight the wave of the lorde as Luc. 111.8 Capbe the prophet Elapas.

And they whych were fent/ weroff the pharifes/And they afted him/ and lapte buto him: why baptifelt thou the pfthon be not Chaft /not Delpas/nes ther the prophet ? Tho answered them tapinge/3 baptife with water/but one Mat.til.e is come amonge pon / whom pe hnewe Afarc j.b not/heit is that cometh after me whis Luc,in, 6 ch was before me whole Chone latchet 3 am not worthy to bniole. Chefe thin gid were bone in bethabara beyonde Jordan/where Ihon Dyb baptile. &

H The nere Daye/Ihon lawe Jefus compage buto him/and farbe/beholde the lambe of god which taketh awaye the fynne of the worlde. The is be off & whom 3 lapbe: After me commerha ma/whych was before me. Hor he was peethen 3/and 3 knewe hp:n not/but that he fould be beclared to Ifcael:thes fore cam 3 baptifpnge with water.

And Thom bose recorde / fapinge / 3 fawe the fpirite belcente ero henenilpe Mat.tf.b heunto a bone/andpt abebe apon him Marc.1.0 And I linewe him not/but he rhat fent Luc.14.0 me to baptife in water/fapbe buto me Epon who thou Thair le the fpirite Des

The Solpenof. S. Ihon: befrende ab tary aplion him/the fame es he whych baptyleth with the holy gooft. Aub 3 lawe pt ab haue boine rei

coide/that this is the fonne of God. k Che nert dape after 3ha Code agay ne ad two of his bilciples ad he behel De Zeling ag he walked bp / and lapde/ Beholde the labe of Bod. And the two Disciples herde hym Speake / and they folowed Jelus. Jelus turned about/ad fame them folowe/And farbe bato the what felic pe ? They faybe buto hymig Biabi (which is to lave by interplete cion/ Madet) Where Dwellett thou?

De lapb buto them/come and le. Ener cam and lawe where he bwett /and as bobe with him that bare. Holyt was

about the tenthe houce.

Won of the two whych herde 3hon speake / and folowed Jelus / was die Drew/Simon Wetens brother. The las me founde hys brother Symon fpa/ and Capbe bate brin . We have founde Alemast whych ps by incepretation annopated/And brought brin to Jelug And Jefus behette inm ab lapte / Thon a e Smonthe fonne of Jonas: Chou thalt becatted Cephas/which is by in terpretacion a ftone.

The dape folowpuge Jefud wolde go into galile/ and founde io hilip/ and taybe buto hym / Kolowe me. while

The.f. Chapter. was off Bethlatda the cite off Andrew and peter. Dhilip founde Mathanael

Dand faybe buto hom / Webaue founde geff. the b bem off whom Bloles wrote inthe las Deu. thitt. we/and the prophetis/3efus the fonne Efate. ti.c off Jolephoff Magareth. And Matha and. zib. b nael lapbe buto bpm / Can there eny bie. Frii. & goode thynge come out of Masarethe ege. Erritt Philip Capbe to bym/Come and fe. ab. Itrbis

Jefus fawe Mathanael commpnge man.ix. &. to hym/ and faybe of hym / Beholde a right 3frabelpte / in whom is ne gyle. Mathanael lays unto hym. fro whence knewest thou me ? Jelus antwe : red and lappe bino hymi Before thas Dhilip called the when thou was buberthe frage tree/3 fawe the. Mathas nael answered and taybe bute bym. Habby / thou atte the fonne off Bob/ Chou arte the konge of 3frael. Jelus aniwered and lapo buto brin . Becaus le 3 lapde buto che / 3 la we the budes the fpage tree/thou beleucd. Thou fise alt le greater thyngis then thele. And be layde buto hym. Uerely / berely / 3 saye bato you/hereafter/Chalpele he. men open/andtheangels of Bod alcen dpuge/and defcendpuge ouer the founs off man.

The.th. Chapter.

The Bolpell of. S. Ihon.



On the chysbe baye / war there a mariagein Cans acme off Balile. And 3er fus mother was there. 3e fug was called allo and his Difciples bitto thema

etage. And when the wone layled/3e. fus mother fapbe bato hom / E hep has neno wyne. Jelus fapte buto her lioi man/what have 3 to bo wirit the my me houre ig not yet come. by pg mother Taybe buro theminiters/Wihatfoenet he layerh buto you/bo pt. There wete Ronbingeare water pottes of fone af tet the maner of the purifyinge of the iewes / contapupage two of the type

hyng apece.

Jelus lapde bntothem/fplithe war ga ter pottis with water/and thep fylled them by to the harte brym. And he lay De buto them / mawe out nowe/and beare bato the gonerner of the feale! And they bose pr. Wihe the culer of the feat had talted the water that wastur ned buto wyne / neiher knewe whence pe was (Buttheminifters which bine the water knew) the called the bipbes grome and fapoe buto hom / Ail men at the begringinge iferforth good wy me/ and when men be bronker the that which ps worfe But thou halt hept backethi goode wyne herherto.

Che il. Chapter.

Thys begrimvinge of mitacles byb Jeing in Cana off Galile: and thewed his glory and his bilciples belened on hym. Le After that belcended he in to Capernaum/and his mother/ and hys bethen/and his Diftiples/Butcontie

mueb not longe therei

Hand the tewes efterwas enenas honoe/ And Jefing werbp to Jerufale/ and founde in the tiple those that folbe oren and thepeland toues and chao ungers of monep fyerpage. And he mabe a fcourge off fmale corbes / and bras ne the all out of the temple/ bothe Cheo pe ad oren/ad powerd donne the chau. gers money/ o oner thine their tables And fayde bute them that folde bours hane thefe thyngig bence / and make not my fathers houte / an houte off marchandyle. Dys bisciples remebied howe that pt was writen / The zele offplakirbiff thone houste/hath euen eaten me.

Thenanswered the tewes and saybe bato him/what token thewest thou bu toba/lepngethat thou well thele thin gis ? Jelaganlwered / ad layb buto the deltrope this temple/ad in thie dares mat. rrbt. I wylltaple pt hope agapne. Then la Pand. rrbit e be the tewes/3u.plbj. peaces this tem mat. ring plemas bilt/and wylt thou caple prop andichie

pe in thie bayes. But he fpake of the seple of his body. As soone there excess

De wastylen from Deeth agayne/hyd
Descriptes remembred that hethus layDe buto the/And they beleved the scrip
tolal. Mi. b ture/and the wordes w hych Jelus had

and, toj.c fayde.

the feate: many belencd on his name/
whe they fawe the fignes which he bid
but Jefus put not him file in their he
bes/be cause he knewe all men and nebed not/that enp man shulbe testify of
ma. For he knowe what was mma. It

The.m. Chapter. 4 Derewaga ma of the pha 2 rples named Micobemus a ruler amonge the icwes Be cam to Jefus by nyght and lapbe buto tym ellas new & Seet/ we knowe that thou arte/a teacher whiche arte come from god. for no man conide bo fuche mira. cleg ag thou boeff except wat where wyth hym / Jeins answered and fape be buto him/Gerelp berelp 3 fage but to thetercept that a man be botenante we/becan notfe the hyngoom of gob. Micobemus Capoe buto hymi/howe can a man be bosen when he pe olde :'can he enter into hys mothers body and be boien agapne? Jefug animered/lle rely berely I Cape buto the except that s man be bosen of water and outle

Che.th. Chaptest

fptelte/he can not enter in to the honge
bome of god. That which is bosen off
the fleshe: ys fleshe. And that whych
is bosen of the spirite/is spirite. Mare
naple not that I saph to the/pe must be
bate a newe. The wonde bloweth whe
re he listeth/an thou hearest his foside
but thou canst not tell whence he come
meth an whither he goeth. So is ence

Micotemus answeredand lapte bits
to hym/howe can these thyngis be: Je
sins answered and saybe but o hym/Ats
te thou a master in Itrahel: and knowell not these thyngis: Uevely bevely
Isage but othe we speake that we kno
we/and testify that we have sene/And
ye recease not oure witnes. pf I have
tolde you exthely thyngis and pe have
not beleved/howe shulte ye beleve pf
Isaal tell you of beauenly thyngis:

And no man hath aftended uppe to heane/but he that cam doune from hea nen/ that pg to fape the fonne of many which ps in beanen.

And as Moles lifted bppe the let, Mu. ppie pent in wyldernes/ene lo man the lon me of ma lifted bppe/ that no man who teh beleneth in hym periathe/but have sternall lyfe. Is

Zane his only foune for the entet/that 1.toes ith.

D.Ij.

The Gospell of. S. 3hott. none that beleue in hpm/fhuide petili, Che. But Chuide haue euerlaftpage lpfe For God Cene not hys fonne in to the worldets condempne the worlde But that the worlde through hym/ myght be faued. De thatbeleueth on hom fhat not be conbempned/ But he that bele: meth not:ps condempned all ceby be caufe he beleueth not in thename off the only sonne of Bob. Andthis is the conhempnacton/ Lyght pg come into the worlde /ab the men hane fouch bar chines more then lyght / because their Bedes were empli. For enerpman that eupil boeth hareththe light/netherco. meth to light/left his bedes Chulbe be reproued. Wint he chat both thtreneth commeth to the lyght that hyg bedeg myght be knowen/howethat they are wordhein web. H

After that ca Jelus ad his disciples in to the iewes londe/and there above with the and baptised / and Ihon also baptised in Enon bespoed Salumber cause there was mothe water there/and they cam/ and were baptised. If of Ihon was not per cast into preson.

There arole a queltion bitwent?
Thous disciples/and the tewes about purpayinge. And they cam buto Thou/and sappe buto bymi/Halter/ beholde be that was with the beyonde to idan!

to who then baren witnes/baptpleth/ and all men come to hym. I hon answes red/ad saple/A man ca recease nothin ge at all except yt be geue him from he uen. pe ponce selves are witnesses/hos we that I sayde/I am not Chiss / but am sent before hym. He that bath the biple pathe biplegrome/But the freshe of the biplegrome which Condeth by and heareth him/resopleth greates ip of the biplegromes boyce. Therfore thys my sope ys suspiled. He must income

treace/and I mulle becreace.

the that cometh from an hye is about the all / he that ps off the erth ys off the

erth/and speaketh of the erth. We that tometh from heaus ps abone all/ And tellifyeth that he hath sene and herde/ and hps tellimony no man receaneth. Uthosoener receantth his witnes/ the same hath sealed that God is true. For it om. 111.60

he whom Bod hath fent speaketh the wordes off God. For Bod geneth not the spiret by measure. The father los neth the sonne/ad hath genen all thyn. gis in to his hade he that beleveth on i. Joa. b. &.

the forme: hatty enertalt prige lyfe. And he that beleveth not the forme / shall not seleveth but the wathe of web by

Deth on hym. 1

The.fiff. Chapter.

b.lip

The Belpell of. S. Thou.

anowledge/howe that pt
was come to the earesof
the pharifes/ that Jefus
made ad baptifed mo difciples then 3 ban(though

that Jelus hym fpife baptiled not bill hys bileppies) be iefte tewip and de parted agapne tit to galile. And prwas fo that he must nedes go thosowe Same in the marin. A Then cam he to a cite of Same maria called Stehar befydes the polificant that Jacob game to hys fonne Josephiand there was Jacobs wel. Je fust the werted in bis topney/fate thus

on the well.

It was about the artehoure/ Tots te cam a women off Salmaria to Dia. we water. And Jefag faphe bute her/ Bene me Dapuke (for his Difciples wet gone awaye buto the toune to bre mea te) The woma of Samaria faybe buto bym howe is pt/that thou beinge ate: we aftest bypute off me / whych am a Samaritane: (for the tewesmedle not with the Bamaritans) Jelus enfire. red ad Capte buto her/pf thou huewell the gyfie of Bod/ad who yt is/thatfa. yeth to the gene me bipnhe/thon wel-Delt haue al hed of him ab he wold ha ne gene the water of lyfe. The woman tage buto him Syr thou had no their

The.fiff.Chapter.

ge to brawe pr with all/ab the well ys bepe/from whent then had thou that water off lyfe? Atte thou greter them oure father Jacob/which gane by this well/and he hymisife branke there as and his chylbren and his cattell?

Jefug answered and saple buto bes wholoener bypnketh of this water/lbo all thurs agayne. But wholoener thay bipnke offthe water that 3Chall gene him/fhal neuer be moare a thypa/25ut the water that 3 Chall gene hym / Chal. be in hym a well of water fpryngynge bp into enertallyage tyte. The woma Caybe unto bym / Epr gene me of that water/ that 3 thyalt not / nether come bether to diame. Jelus lapbe buto her Bo and call thy halband and come hyo thee. The woman answered and saybe buto hym / 3 haue no bulband . Jelus lapoe to her/Thou ball well lapo/3 ha ue no honfbabe. For thou hafte had fpo ue honfbandes/and he whem thou no we had/ys not thy boulbad. That lage beft thou truelp.

The woman fayes but o hym/Syr I perceaue that thou artea prophet. One refathers worthupped in thys montas yne / and ye fare that in Jerusalem ys the place where men ought to prape. Ielus sappe buto bee / whoman trus me/The hourecometh/ when yes hals

b.ulh.

The Golpell of. S. 3hon. aetheria thes mountapue / not pet al Zerufale/worthippethefather.pewal Chinpe /pe wor neare what weknowe what we worfhippe. For fatuacionco. eneth/of the tewes. But the honre co. meth/and nowe 18/ when the rene wot Chippers Chall worthippethe fatherin Spirite/and in berite. for verely luche thefather requireth to worthippe him Bob is a fpirite/and they that worthin pe hom/mut honoure hym/mfpirite and berite.

(f.cos.(if.b. The weman Capbe buto hym: 3wot 9 well effing thall come/which is called Chuft. Withen he ps ouce come/he wil tell be all thyugis. Jefus fayde bn to heri Tthat fpeake buto the / am bt. And even at that popute/ cam his bill ples/ad maruelled that he talked with the woman. pet no ma farte buto himi what meane ft thou or why talkeft thou with her? The woman lefte her water pot behynde her/ and went her waye into the cite/ab Capre to the menthere Come lea ma whichtoldeme all thin gesthat euer 3 Dyd. 3g not he Chil? Then the pwent out of the cite:ab cam bato bym.

In the meane whyle hys disciples played hom layinge: Mattereate. he appe buto them: I have meate to eate that ye knowe not off, Then fayo the

The.fill.Chapter. befeiples bit wene themfelnes: hath es Finyman brought tym meate: Jefus fao po buto thet Rip meate is to fulfill the well off hym that fent me/And to fyne nylle hyd worche. Sape not per There are pet fonce monethes/and then com meth harueft Beholde 3 lage bate pom lyfte toppe youre eyes and loke on the region: forthey are whyte allredy bis to harnel . And he that repeth receas ueth rewarde/and gathereth frute bna to lpfe eternall: That bothe he that foweth/myght retorce allo / and be that repeth. And here in is the lapungetene that won faweth/And another repeth I fent pouto repe that wherou pe bea flowed no laboure. Other men labous red/ And peare entred in to their La, bourg.

Many of the Samaritans of the cla te beleued on hym/ for the womas lapage/which tellifyed: we tolde meall thyagis that energ did. Then whe the Samaritang were come buto bi They belought him/that he wolce tary with them. And he above there two dapes. And many mo beleued because of hys owne wordes. And lapbe buto the wo: man: Dome we beleue not be caule off thy layinger for we have herbe him ous re letues/ad knowe that thes is in De. De chuft the famoure of the moulde H

Mat. 211. After two Dapes/ he Departed then

mar. bi.a. ce/aus went awape in to galile. For Je
Luc. iiii.c lus bem lylfe tellifed/that a prophet
mat. iiii.b hath none honoure in his owne court
Mar. i.b. Che as fone as he was come into Ga-

Luc.titi. e life/the Galtleas reteaued tym which had fene all thyngis/that he did at Jesusalem on the featt for they wet allo but the featt daye. And Jesus cam as gayne in to Cana of Balile / where he

tourneb water in to myne.

Hand there was a certapne rutitta whole fonne was freke at Capernan Ms toone as be berbe that Jefas was come out of tempen to Baltle he went buto hym/and belought hym / that he wolde befrenbe/and heate hys fonne: For he was enen redp to bre. The lape De Jelus bato hym : Excepte pe le ly gues ab wonders/ ye belene not . The tueler lapte buto him: Spr come auff. pe of ener that mp chplde bye . 3elnd Capbe bute hym go thy wave / thy low me unerh. Quid the mabeleneb the woh Des that Jefus had fpoken onto bym and wet his wave. And anones he wet on bes wave/hys fernauntis met hym and tolde hym/fayinge: Thy fonnely. meth/Then enquyeed he off them the house when he began to amende/ And they laybe buto bym : petter baye the Leuenthe boure / the feuer lefte bym.

And the father knew that prouds that same house whe Jesus sapte buto him Thy some lyneth. And he beleved/and all hys houshold. H. Thys ps agayne the seconde myracle / that Jesus dyb/after he cam out of rewry into Galites.

Che.b. Chapter & The free that there was a fee aft of the iewes / and 3co a lem/by the Canghterhous a le le a pole called in the co bine tonge/bethleda/hanynge flue pop thes / in them lapen greate multitus De offiche folke/offblynbe/halt/and wpbbered/ waptpinge for the moupile ge off the water. An angell went boune at a certapue ceason in to the pole & ftered the water: who foeuertho fyill after the terpnge offthe water Repped Doune / was made whole of whatforuer bifeafe he had And a cere tayne man was there/which had bene Difeafed. Exebit, peares. When Jefast lawe by in the/ ad knewe that he nowe longe tyme had bene difeated/helayes bute hom. Upltehou be whole? The fyche answered hom : Spe 3 haue no man whenthe wateris moned/ to put meinto the pole, But in the means

tyme whyll 3 am about to come anor ther Repueth boune before me.

the bed and walke. And immediate that man was whole and toke by hys bed ad wet And the same days was the saboth days. The sewes therfore say but o hym that was made whole it is the saboth days / yt ys not lauful for the to carp thy bed. He answered this the that made me whole / saybe but the that made me whole / saybe but me: Take by thybed and get the hence. Then asked they him: what manys that which saybe but o the / take by thy bed and walke. And he that was here sed with not who pt was for Jesus gat hym spife aways / because that there

After that/Jelus founde hom in the cemple/ and lapb but o hom i Beholde thou arte made whole le thou loune no more/left a worse though happen but to the. The made pearted/and tolde the tewes that pr was Jelus / the whythe had made hom whole. Hand therfore the tewes did perfecute Jelus/ad lours the meanes to sephing because he had done these thoughs on the saboth daye. Jelus auswered them. A thip father worketh hitherto/ and I worke. Therfore the tewes sought the more to kyli bym/ not only because he had

The b. Chapter.

bohen the laborh: but laybe allo that god was his father/and made hyin al-

fe equall with gob.

Then answered Jelus and sapte bus tothe:berely/berety/ 3 fare bato pom the forme can bo no thonge of hom al. feibutthat be fepth the father co, fos whatfoeuer he weththat wethehe for neako. For the father toneth the fonne/and fireweth him all thonges/what foener he hom fife booth. And he woll thewenpin gretter thyngis then thefe becaufe pe fquioe macuaple. for lphe. wpfe agthe fatherrapfeth bppethe to ed/and quycheneth them / enen fo the fonne gapckeneth whom he woll. Mes ther subgeth the father enp man but hath committeb all inboment buto the fonne/be caufethat all men fhuide hos nouve the forme/enenasthep bonoure thefather. wethat banouceth not the fonne the fame bonoureth not the fathee which harbfenthym Clevely bere lp I fave buto pour Be that heareth mp wordes/and beleueth on him that fens me hard enerially ngelpfe / and thatk not come in to Damnacion ; but pg fcas ped from beth bure tyfe.

tyme that come/and nowe ps/ when the beed that bearethe bopce off the some off god, And they that hears!

The Golpell of. S. Ihoni

thall line. For an the father hath life in

hym lylfe; to type wyle hath he genen

to the forme to have lyle in hymlylis,

And hath gene him power allo to inb

ge although he be the loke of ma Mat

nayle not at they / that the house thall

nayle not at they here had that are in the

grane of hall heare had horce in the

graves/thall heare the borce/abliall come forthe/thep that have bone good be into the bery life. And they that have bone ue bone emplifies to the lyfe off bamps watton be

chynge at all/ as 3 heare 3 moge/ and my indgment pg inft / be cause I seke not more owne wyll: But the wylloff the father which bath sent me. If I be are witness off myspife/ my witnes ys not true. There ys another that bear not true. There ys another that bear

teth witnes of me. And Jam fute that the witnes whyche he beareth off me

Stat, iij. r

mes buto the truction but I recease me recorde off man. Denertheleste these things Isaye/ that pe impair be safe. The was a burnyinge and ashpringely the late. The worker hypothese for a season have to sopled in hypothese witness of I hour for the workes which my father hachge. Hen to fame workes which my father hachge.

which I be beare witnes of me that my father fent me And my father him fylfe/which hath lent me beareth wie nes of me. ye have not herde bys boyce at eny tyme. Not yet have fene hys hape. And his wordes have ye not aby bynge in you kot ye beleue not hym

whom he hath fent.

thynke pe have eternal lyfe. And they are they whych teltify of me. And per wyll penotcome to me that ye myghs have lyfe. I receve not prayle off mem. But I knowe you that pe have nos the love of God in you. I am come in my fathers name and perecease me not. pf another that come in his owne name hym wyll pe receave how can pebeleve / whych receave prayle work of commethor god only:

Suppose not /that I wyll accuse
you to my father / There ys won that
accuseth you even Moses in whom ye
truste. For had ye beleved Moses / ye Afat. is. D
woldehaue beleved me : For he worte
off me. But when ye beleve not hys
wutynge: howe shalpe beleve my wos

Deg. 14

The,bl. Chapter.

The Gospellof. S. Ihou. mat. tilib wape ouer the lee of gali. Luce. tr. b biriag. and a greate mul Greenbe folowet hom / be caufe thep habte fenethe myracles that he bid on the which wer re defeated Jefug wet bp m to amonta pne/ab there he fate with his vicciples And ederafeatt of the iewes/ wasnye Che Jefus lifted bppe hys eyesiab fawe a greate conany come buto hymi and Capbe buto whitep : whence Chall

we bre breed that thele myght eatel

Thys he sapde to proue hom. Hor he

bym frife knewe what he woide be. 10 bilip answered hpm/two hondled penp worthe of breed are nat fufficient for the/that enery man hane alittell. Then lapoe unto hym won of his bilth ples Andrew Smion wererg brother. There ps atabbe here / which hath ty ne baripiones: ad two filipes/but whi at ps that amonge fo manp. Jeluslap. De/Wakethe people to at donne (The re was moche graffe in the place) And B the men face bonne: in nombie/about Auethonfande. Zefug tohe the breed and gane thanhig/and gaue to his bib ciples ad big disciples to the that we re let doune. And lyhwyle off the tyb the plas moche as they wolle.

The.bl.Chapter.

tuhe thephad eaten mough/be lapo be buto his Difciples/gather bppe the boke meate that remarneth/that nes thonge beloft. Thep gathered pt together/and fylled twelve balketis wpri the broken meate/of the fpue barip los nes/which broke meate remaphed bro to the that had eaten. Then those men when they had fene the myracle that Jelus bpd/layde/ Thys is off a truetig the fame prophet which fhall come into the worlde. I Jelus knew wele pe mat rittle nough/that they wobe come and take @lar.bj. %. him bppe/tomake him kpiige/ab thes fore beparted be agapue/into a mouno

tayne/himfplfe alone.

C Whe the evening was come his Dis ciples went buto the fee/a entreb into a Chippe. And wet ouer the fee bntoca pernaum. And anon pr was barche /ab Jelus was not come to them. And the fee arole with a greate winde/ when they had cowen aboute a .rrb. ot. rrt. furlongis / thep fawe Jefus walke on the fee ab to brawe npe buto the flips pe/and thep were afraged. De laph bus to them. 3c pg 3: be not afraybe. Theis wolce they have receaued hun into the Chyppe/ and the Chyppe was by and by at the londe whyther they went.

The daye folowinge/the people with up from on the other fide of the fee/las the Bolpell of. S. Jhoni
the that there was none other lipppe
there faue that won whet in hys billio
ples were entrediand that Jelus went
not in wyth them into the lipppe but
that hys disciples were gone awren
ione (There cam other shippes fro Ty
berias nye but the place where they
are breed after the look had gene than
ais) Then when the people sawe that
Jesus was not there nether hys discippings are they
are breed after the look had gene that
the Gapernaum searches for Jesus.

And whe they had found him on the other lybe of the fee they lay bonto him on the that for the fee they lay bonto him thatter when cameft thou hyther? Jo fus answered them and saybe/ Clerry berely I saye but o pour/ye seke menot because ye sawe the implacies / but bo cause ye are of the breed/and were splied if Laboure not for the meate which perial herb/ but for the meate which perial herb/ but for the meate that end but the forme of ma shall gene but meate the some of ma shall gene but you. If or his bath god the father sealed.

then fapte the pout o him/what shalp we bo that we myght worke the work hes of God: Jesus answered and sayd food but them/Thys is the worke of god/ that pe beleue on hym/whom he hath sent. They saybe but o him/what signe so well thou then? that we maye le ad beleue the. Uhat does thou worker

onte fathers did eate manna in the des feet/as pris wipten/he gave them for Ero. roi. E. be from hear to eate/Jeins fapte unto Mae.ri.b them: Clercip berely 3 fape unto pour plat.irruit them: Clercip berely 3 fape unto pour plat.irruit them the my father geneth you the true fede fro hearen. For he is the breed of god/which is come boune from beaut and geneth lyte but the worlde.

Then laybe they buto bem/ Blatter euermore geue be thys breed. And 3es Ins laybe buto them/ 3 am that breed. of tyfe: We that cometh to me/fhail not ecel. pol. 8 honger/ab hethat beleueth on me Chas neuerthurde & Bar 3 fare bato your that pe hanefene me and pet beleue pe not. All that my father geneth me/cometh tome and hom that commett to me / raft 3 mot out at the Dozes . Sfor 3 cam wine from heaut/not to bo myne owne wort but his wel which hath fent me. and this is my fathers wyl which bath fent merthat of all which he hath genen me/3 (bulbe lofe no thynge/but fhulbe raple pt bp agapue at the late Dape. And thes is the well of him thas fent me / That enery man whych fepth the fonne/ And beleueth on hpui/ bane enerlaftynge tpfe . And 3 myll rayle e him bp at the laft baye.

The tewes murmired at pt be caus te he layde / 3 am that breed whych ps

1110

The Solpell of. S. 3hon. come come from heue. And they lape mat.zin.g 38 notthis Jelus the fonne of Jolephi whole father and mother we knowe! Dow is it then that he layeth/3 amis me boune fed heaner Jelus anfwered and fapte buto the/ Murmur not amo gepoure leines. Ano ma can cometo one/ except mp father which hathfent me/Drawe hym. And I wyll raylehym efa. erbi.b bp at the last Daye. It po wipien in the beet. xxp. fplophetes. And they frat all be taught of Bob. Euery man which bach hera/ and learned of the facher/comethbu to me / not that eny man bath fene the tather/faire he whych is of food. The Came bath fene the father. Gerely berely 3 laye buto poult that beleueth on me hath euerladinge Ere.phi.e lyfe. 3 am that breed of lefe. pourcfa there byb eate mana in the wilcents and are bead. This is that breed which cometh fro heane, that he which of pt eateth/Chuide also not beye. 3 am that Lupage breed which cam wine fro be men. 3tt enyman eate of the bieto be

> The tewes aroue amonge them fels ues fayinge. Dowe can this felowe go ne be his fiellhe to eate: If Jefus fay be buto the/Clevely verely I faye buto

> Chall tyue for euer. And the breed that

3 wyll gene is my Acathe/which 3 will

you /except pe eate the fleshe of the fonne of ma/and dipnae his blonde/pe that not have type in you. Who fo even eateth my fellhe a dipnaeth mp blow be/the fame hath eternall lyfe. And I will raple him by at the last daye.

and my bloude ps dipnke in dede. The that eateth my flethe ad dipnketh my bloude/dwelleth in me/ and I in hym. As my linunge father hath fent me/enento lyne I by my father/and he that eateth me/fhat lyne by me. This is the bred which cam from he anea: flat as your fathers have eaten manna/ and are bead. We that eateth of this breed/

Chall type ener. Fe Thefe thingin fapo he in the anago. geas he taught in capernaum . Manp of hys disciples/when they had herbe thrs/fayd. Thrs is an herbe fayinge! tubo can abrbe the hearynge of it? Te fug knew in him fife that his describes murmured at pt/and fapbe buto them. both this offente pour what and prepe Shall fe the fonne off man afcenbe bp/ where he was before? It is the frivite that qupckeneth the fletthe proffereth nothpuge. The wordes that I speake buto pou are Cpirite ad lyfe. But there are some of you that beleue not. for Jeing knewe from the begynnynge/

g.ill.

which they were that beleved notions who chalbe betraye him/And he laybe therfore layb 3 but o pour hat no man can come but o me/except yet were go

from that trme many off hee'h

ples went awaye from hym/and companyed no more with hym. Then laye Jelis to the twelve/ wyll ye also go awaye: Symon perer answered hym/materio batte to whom shall we goo! Thou hate the worder of eternal syfe/ And we believe and knowe / that thou are Chief the some of the sympanye sod. Jelus answered them/Danenot Jelus answered them/Danenot Jelus the deupli: He spake yt of Judas play the deupli: He spake yt of Judas play the deupli: He spake yt of Judas play to the home of the span as that shulde betraye hym/ad was one of the twelve. I

The.bit. Chapter. #

one in galile, a wolde not go about in tewary forthe tewes fought to had him.
The Icwes tabernacle feath was at honde. his

brethren therfore laybe buto him/fort
thy dife hence/& go into tempy that the
Distribles maye le thy workes that the
on boest/There is nomathat wethen?
thinge lecretly/ & he him dife lekethis

be mowe of thou w forthe thingis foe wethy fylle to the worlde. For as yet his brethen beleuednot in him.

Then Jelus layd onco them/taytpo me is not pet come i pouretpine ps all wave redy. The world canot hate you Me pt hateth/becaule 3 tellify of ptf that the workes off pt are envil. We pe bppebnte thys feat/3 wyll not go bp. pe yet buto thys feate / ffor my tyme is not pet full come . Thefe wordes he laybe buto them/and abobe tyll in Ba Biple. And as Coone as typs brethien wee te gone bppe /then went he allo bppe. buto the featt / not openty / but as ye were preuelp. Then fought hym ebe ien weg at the feat/and tapbe/ Where pa he? And moche marmurpnge was thes reoff hym amonge the people. Some Taybe / the is goode. Whother Taybe/ naye/but he Deceaueth the people. Mo mantpake openly of him/for feare off the tewes. F

HInthempotes of the feath / Jefus went oppe in to the temple/and taught And the iewes maruepiled / Cayinge/Bowe knoweth he the Criptures: feathing that he never learned: Jefus and sweed them / and sappe / Alp Doctops ne is not myne / but hys that fent me, pff eny man wyll do hys wyll/he shall knowe of the Doctopne/whether pt be

r.mj.

The Solpell of. S. Jhon,
of gadios whether I spake of my file,
be that speaketh of hym spife / sekeih
his owne prapse. But who so ener seke
et his prapse that sent him/he is true/
and no berrighte we sness is in hym.

petnone of pou kepeth the lawe: ab c petnone of pou kepeth the lawe: luby go pe a bonte to hyll me: The people answered a sayte. Thou hast the deupli tubo goeth aboute to hyll the: Jelus answered and saybe baso them/3 have bone won worke and pe all marnaget the second

Bone won worke and pe all marnaplet affice therefore gave buto pon circus cifion/not because pt is off thoses, but of the fathers and pet pe on the sabeth daye circuncife a man. If a man on the saboth daye recease circuncifion with out breaking off the lawe of thoses man altogriber whole on the sabboth daye? Judge not after the biter aperaume/but indge righte wes subsement.

Deut.f.e. Is not this he whom they wet aboute to hyll; behold he speaketh haldly ab they save not hynge to him. Do not on they save mowe in dete, that this yabery Chist. But we knowe this man whence he is/but when Chist cometh no man shall knowe whence he is.

he taught laginge/ And me pe linewel

and whence Jam ye knowe and Jame not come of my fylfe. But he that lenk me is true whom ye knowe not. I know we ham/for I am of hym/and he hat he fent me. Then lought the tewes to take hym/because his tyme was not yet come he. Many off the people beleued on hym. Land sayde, When Chill come meth wyll he do mompracles the this

man hath bone:

The pharifes berbe that the people muervareb luche thyngis about hym. And the pharylegand ferybegfene miniters forthto take him. Then Cap. be Jelug bnto them / per am 3 a lytell whyle with you/ab then go 3 buto him that fent me. pe Chall feke me/ and Chall not fpute me/And where 3 am/thythee cange not come. Then lapte the tewes bywtene them felnes / Whyther wyll bego that we thall not fynde hym: Will he go amonge the gentylg whe pepare frattered allabioabe / and tea. thethe gentylg: What maner of Capin ge pg thys that he lapde/ pe l'hall feke me/and Mall not fynde me/And where Jam/thyther can yenot come:

the featte/Jelus flow and cryed laping gr(pff enp må thpic/let hym come bus so me and dignithe. Wholoenes belse

The Bolpell of. 5.3hon. .par.zbi teth on me/ag fapeth the fcripture out of his belly Chaldowe ryuers of water of lyfe / Thys spane he off the spirite! which they that beleued on hun fhulbe recease. I for the holy gook was not pet there / because that Jelus was not pet glouffreb. & Many off the people when they becde thys layinge / layb/ Chig is no Doute / a prophet. 1210thes Capoe/this is Chill/Some lapoe/that Chut come out off Galyle ? Sayeth not the Ceripture that Chill Chall cos mich.b.a. me off the feed off Danib / and out of Mat.11, a, the torme of Bethleem/where Dauis was: So was there differcion amone ge the people for his fake. Inb fome of them wolbe hane take bym/but noma

laped benbeg on hym. Then cam the minpfters to the tye & predes/and pharifes. And they laybe ento them / why have pe not brought him? The Cernanners anfwered/neuer man fpake as this man fpeaketh/ The antwered them the pharifes/Are year to bifceaueb: worh eny of the ruelers/ or of the pharifes beleue on hym: bus the commen people whych knowe not the lawe and are a curfed/ficoming laybe buto them (be that cam to Jelus toan. His by nyght which was one of the) Doth aure lawe tubge enyman/before pt be gerbe and knowe/ what he hath bones

Che.biff. Chapter. Chepaniwered / and saple buto bont Acte then also of Baltle ! Searche al loke/for out of Salple appleth no the prophet/And enery ma went bnto best owne boulle. h

The. blif. Chapter. 4

Chas went buto the mos unte Olyuete/ and erly in the mompnge cam agape the people cam buto bim. and he fate toune/ab taus

ght the/The feribes ad pharifes broth ght bute hpma woma taken in aduotte try/and fet her in the mpobes and laybe buto hym/ Matter thys woma was Leut. K.D. taken in abuoutep | euen ag the bebe was a borng. Moles in the lawe come maunded by that fiche thuibe be ftos ued / What fayes thou therfore ? And this they tapbe to tempt him/that they myght hane wherofto accufe him. 3co fus flouped boune and worth hos fpmger wrote on the grounde. And whyle they continued aryinge hym/ he lyfted bym fylle bppe/ And lapde bnto them. Let him that is amonge you without fynne / call the frit ftone at her . And agagne he Couped Donne / and wrote bett. 164 5 outhe grounde. As foone as they bere bethat / they went out / won by wold:

The Bolpell of. S. Thou. the elben fyatt. Am Jelug was lefte & tone and the woman Condinge in the emploes. Wihen Jelus had lyfte bppe bym fpite agapne / and fawe no man! but the woma/be lapbe buto her: Wo man/where are those thone accusated Bath no man conbempned the? She tapbe/ Epi no man. Jefus faphe: file ther bo Jeonbempne the. Go pence ad

f.fean.J.b.

Cynne no mote. F Then foake Jelus agapne bnto then Capinge. H 3am the light of the work De. We that foloweth me Chall not wale ne in Dacchnes/but frat have the light of lpfe. The pharifes lapbe bito him! Chou beared recorbe of thy fplfe/thy recorde is not true. Jelus anlweredab Capte buto them. And pe 3 beare recou De ofmpfplte/mprecordeiserne/for 3 knowe whence 3 cam/ and whyther I go. pe cannot tell whence I come at whyther 3 go . ye tubge after the flel. The: 3 tubge noman / and pff 3 inbge/ then is mp lubgement tene . 200 3am not a lone / But 3 and mp farher that ben. rir. b fent me. 3c ps alfo wapten in ponce las mat. this.we/that the teltimony off two men pag Mehrait a true . 7 am won that beare wptneg of Weble. F. e my Cylfe / and my father that fent me beareth wimes of me. Then lapte they

buto hym. Where is thy father? Jelus

answered / pe nether knows me / nos

The bill. Chapter. pel my father. pe pe had knowen mef pe thulbe have knowen my father allo Chele wordes Coake Jelus in the tres fucp / as he taught in the temple . And noman laybe hondis on hom . For hys tyme was not per come. Fe

Then lapte Jelus agapne butothe. H 3 go my waye/and pe Chall feke me and that bye in pourefpines. Whither 3 go/thither can pe not come. The fpas he the tewes / Uzyll he hyll hym Cyles because he sapth: whither 3 go/thiches can pe not come ? And he lapbe buto them : pe are from beneth / 3 am from abone pe are of thes worlde/3 am not ofthys worlde: 3 lapbe therfore buto pon/that pe fhall bye in poure fpanes. For except pe beleue that 3 am he / ye thall bye in youre fynnes.

Then faybe they buto hym: who are te thou ? And Jelus lapde buto them/ Enen the very same thyinge that I fas pebnto you . I have many thyuges to fape/and to moge of you. But he that Rom, 111.8 fent me is true. And 3 fpeake in the worlde/thefethingis which I have bee be of hym. They budertobe not that

be fpake of big father. Then fapte Jefus buto them Withen pe haue tyfred by the type the Conne of

man/then Chall pe knowe that 3 am he and that 3 do no thrnge off my fylles

The Bolpellof. S. Ihoni
But as mpfathet hath taught me end
to I speake. And he that sent me is we
thme. Alp father hath not teste me as
lone. For I bo alwayes those thyngis
that please home. Le As he spake these
wordes/many betened on him.

which beloved on hun: pf pe corune it mp lapinge i then are pemp bery bilets ples ab pe fhati traowe the trueth. And the trueth fhati make you free. They answered him/the are Abrahams seed and were usuer bonde to ear ma/why lapest thou then/pe shallo made free.

Roff. bj. c. Jelus answered them/Clerchyberes
4. pet. 13. dip 3 sape but o you/that who seemer commeteth spune, posthe servaunt of spune. And the servaunt about the sounce abyteth bouse for ener. But the sounce abyteth ener. ys the sounce therfore spal make you fre/then are pe fre in tede. 3 know we that pe are Abrahams seed / but pe so that pe are Abrahams seed / but pe so that whych my sather. And pe do that whych pe have sene with my sather. And pe do that whych pe have sene with poure father.

They ar swered and sayde buto him Abiaham ps oure father. Jesus sayde buto them. pff pe were Abiahas ehrle been/pe wolde do the bedes of Abiaha Butnowe pe so about to hyllme/a ma

that have tolde you the tenthe/whyth
I have berde off my father. The byd
not Ahaham/ye do the bedes of yours
father. Then lapte they buts hym/we
were not boune of formitation. Wit has
ne won father that is god. Jelus layes
buto them/yff god were yours father/
then wolde ye have loved me. Hold
proceded for the and am come fro god/
fether am I come of my fylfe/but he
fent me. With do ye not knowe my fpeache: Because ye canot aby de the heas

the lucis of poure father the benylifabi. tod. iii. to we/he was a murtherer from the ben gynnynge/And abode not in the reneth/ because there is no truction him to he he he speaketh a tpe/then speaketh he off his owne. For he is a tyar/a the father there for he cause if or he is a tyar/a the father therefore pe beteue nor me.

fphe:pf 3 fapthe trueth/why bonot pe belene me : me that is of god/heareth gobbes wordes. Le perther fore heare j. toa. till. D them not/because pe are not of god.

bebuto hym. Sape we not well that thou arte a Samaritan ad haft the Des upll ? Jelus answered : 3 haue not the Deugli, but 3 honoure my father, ad ge

The Belpell of. S. 3hon.

owne prayle/There is wo that leketh

pt and indgeth.

Clerely berely I (ape buto you) yf a man kepe mp fapingis/he shatt neues to beeth. Then saybe the sewes to bym Mow knowe we that thou hast the besupit. Abraha is dead/and also the properties/ and pet thou sayest / ya a man kepe mp sayinge he shall neuer tast be eth. Acte thou greater then oute father Abraham: which is dead: and the plot phetis are dead. Ut home makes thou the plot

Telus antwered/pf 3 praple my fpl of fe/mp praple is nothprige worthp. It is my father that prapleth me/whyth pe tape is poure God. And yet have ye not knowen hpm / but 3 knowe hpm. And pf 3 thube tape/3 knowe him not 3 thube be a spare tyke buto pour but 3 knowe him not 3 thube be a spare tyke buto pour but 3 knowe him and kepe is tayinge.

Cemp bave/ ab be la we reand recopled Chen lapbe the tewes buto him. Thou arte not per .t. pere othe: and half thou lene Abiaha? Jelus lapb buto the/lles relipberely 3 lap buto pon/per Abiaha was/ Jam. The toke the puppe Rones to calle at hom/but Jelus hyb him lyb se/and went out of the tempte. It

The ir. Chapter, &

the.ix. Chapter?
The.ix. Chapter?
The fire a gelus palled by/
the lawe a man which was
blynce from his birth And

blynte from his birth And hys bisciples alked hym samme/ Matter who byb spinge/ Matter who byb spinge/this man/or his fa-

ther ad mother/that he was botne blinde de Jelus answered/pether thes man hath synned/not pet bys father ad most ther/butthat the workes of God shuls be shewed on him/I must worke the workes of hop shuls worke the workes of hop shuls worke the works of hym that sent me: whyle pe ys dape. The nyght cometh/ when nos man ca worke Aslonge as I am in the worlde/I am the lyght of the worlde.

As foone as he had thus fpoken/ he spate on the grounde / and made claye of the spetle ad rubbed the clape on the eyegofthe blynbe/ab Caybe buto hym so wallhe the in the pole off Sploe (whych by in terpretacion/ fygnifyeth lent) the wet his wave ab wallhed/and ca agapne feinge. The neghbourg/and they that had fene hom before howe that he was a begger lapte: Is not this hethat fate and beggeb: Some fapte/ thys ps he:other layd he ps lyke hyms he bym fylfe fayter 3 am ene he. Thep lapbe buto hpm/ Doweare thyuc eyes openned then De answered and laybe The man that ps called Jelus/made claye | and anounted mone eves | and

g.10

Che Golpellof.S. Ihon.
Capbonto me Go to the pote Sploeid
walthe. I went and wellhed and tetra
med mp lyght. They faybe but bym/
where is her we sappe/I cannot till.

Then brought they to the pharples bym that a litell before was blinte pt was the faboth baye whe Jefus made the claye and opened hygepes) Then agapue the pharifeg atto afted him ho we be had receased his fight. De layer bute them/we put claye apon mynet peg/And 3 wallhebrand 3fe, Chen fay De come off the pharifes/This manys not of god / be caufe he kepeth not the Caboth baye / other Capbe: howe cana machat is a Conner to Cuche mitacles? And there was Arpfe amonge them Then fpake they buto the blyndeagay me/Withat Capit thou of him/be caufe be hath opened thene eyes: And helayd De is a prophet.

The tewes bid not belove of the felod we/howe that he was bipnde/and had receased his aght: buttil they had called the father and mother of hym that had receased his aght. And they alsed the fapinge/pathis poure fonne/who me pe sape was borne blynde: howe docth he nowe se then: Dis father and mother answered them and sayde/we wote wel that this is our fonne /and that he was borne blink But by what

meaned he nowe feith/that can we not tell/or who hath openned his eyes can we not tell, the yes olde prough/affee hymitet hymanswer for hym Crife/off thoughe that pertapheto hym Crife/off thoughe words spake hyp father/and motheribecanse they feared the tewes for the tewes had consupred all redy that preny mad byd consupred all redy father and mother/he ye olde prought

affie hpm.

Then agapne called they the mais that was blynde and fayd onto hym/ Bene Bobthe prayle / we knowe that thys man ysa friner be antwered/ and lapde / Wibither he be a Conner on no/3 can not tell/ Won thonge 3 am fire of/that I was bipade / and no we 3 fe. Then fapbe thepto hym agapnel What bpd he to the? Dowe spened he thynecyes? me answered them / 3 tol. be you perwhyle / And pe byd not heas tt. Utherfore wolde pe heare pt agapa netuplipe also be hos disciples. The rated they hym/and fayde/ Chon arte bys disciple the are Moles disciples. Weare fire that Geb Spake with 2010. leg. Thes folowe we knowe not from whence he pg.

The man anfwered/and fapde buto

*

The Golpell of. S. 3hon.
Them this is a mernelous thongethal pe wote nere whence he is adopt hath be opened mone epes. We know we be prough that Sod heareth no lyw ners/But pf enyman be a worlhipper of God/and do what hys woll is/hym heareth he. Sence the worlde began was pt not herde that enyman open ned the eyes off won that was bount blond / pf thys man were not off God/ he coulde have bone no thonge they answered ad sayse unto him/thou arte altogether bone in spine ad dos thou teache bs: And they case hym out.

Belug herbe that they hab ercomit micate him/ab as foone as he hab foun De hym he fayb buto hym: well thou be Leue onthe Cone of Bob. De anfwered and laybe/And who ye pt losse: that] mpght beleue on hpm: And Jelug layig bebnto bem Chou halt both fene hym and he pt is that talkethwith the. 200 be lapbe / losbe I belene And worthip ped him. I Jefus fayte/3 am come bit to inogement / in to the worlde that they whych fe not myght fe / and they whych le myght be made blynde. And Come of the pharples whych were wh th hym/herde thefe wordis/and fayde buto hym/ Ace we then blynde: Jelis Tapbe buto them/yf ye were blinbe/ ? Chalbe have no Conne/but no we relage

wele/therfore youre lynne remayneth The r. Chapter. H

Actely betely 3 laye buto pou / Wholoeuer entreth not in by the Dose in to the Shepe folbe / but clymeth toppe Come other waperhe pg a thefe and a robbet. Wethat goeth in by the Doze/is the The pheerde of the thepe To thyg man the potter openneth the boterab the Chepe heare his bopce/And he called his owe ne fpepebyname:ab leabeth them out! and when he hath fent forthe hygows ne thepe/ he goeth before the and the Thepe folowe him/forthey knowe his bopce. A ftraunger they wyll not folo: we/ but well are from hym. for they knowe not the boyce off Araungers. Thys manner of lapinge lpake Jelus. bute them And they bubertobe not: what thinges they were which he fpa

then lapbe Jelus buto them agay, neillevely bevely Ilape buto you/that Jam the bose of the thepe All evenast many as cam before me/ave thenes ab tobbers/ but the thepe byd not heave them. Jam the bose by me/yf enpinant enter in he thalbe lafe / and thall go in and out/and tynde patture. The thefe commeth not but forto the ale and hylly

The Bolpell of. 9. 3hon.

Ab beffrore. 3 ca that they myght hant-

eta.ri.c. Ham a goode Chepheerd/a goode ete. rrring Chepheerd geneth his lyfe for hys the ad.rrrbif. pe. An heyred fernaunt whych ponot the Chepheerd/nether the hepearehis

owne/feprh the wolfe compinge/ad les neth the Chepe/and flyeth/ ab the wolfe catcheth / and Cattereth the Shepe. The hepred securit speth be cause he was no fernant speth be cause he was no fernant speth be cause he

the Opepe. Jam that goode thepheerd ab knowe my thepe/ab am knewen of

oze. rrbif to imowe 3 mp father And 3gene my

spife for my thepe/ab other thepe 3 ha nerwhich are not of this fold. The alcommit 3 bringe/and they thall heare my boyce. And there Chalbe won flot-

Re/and won thepheerde. H

be cause 3 put my lyfe from merhat 3
myght take pt agapne. Nomantabeth
pt fro me/but 3 put pt away of mysple. I have power to put yt fro me/and
power 3 have to take pt agapne. This
commannoment have 3 receauch of
my father. Agapne there was diffence
on amonge the sewes for these sayme
gts/and many of the sayd/spe haththe
beutliad is madde/why heare pe him?
othersayse these are not the words of

bym that hath the benyil/Can the des

Hijt was at Jernfalem the featle of the Dedicacion: and pt was wynter /j. mach fiff And Jefus walked in Solomons halt Then ca the fewer counde aboute hym and lapte buto hpm: howe longe boft thou make be bouterpf thou be Chil telibs playnly. Jefusanfwered them Italde you ad ye beleue not/The wote kegthat 3 bo in my fathers name bea tempines of me/but pe belene not/be cante yeare not of my thepe. As 3 tape to buto you/my Thepe heare my boyce and I knowe them / and they folowe me/and 3 gene buto them eternalligfe and they thall never peritthe nether thall eny man plucke them out off my

Then the tewes agapue toke hope tones/to from hym with all. Jefusan freed them/many goods worked has ne I shewed you from my father / for which of them wpilpe Rone me? The which of them wpilpe Rone me? The tewes answered hym sayinge/korthy goods worker sakews stone the not/ but forthy biaspheny/ ad because that then beings a ma/makest thy site hob

honde the father which gane the me/

able to take the out of my fathers hous

Jefus answered them: 35 pt notwate cla. riff.d

p.u.j.

The Golpell of. S. Thon.

plai.ippi. des: pf he called the goddes unto who
the worke of God was lyoken (and the
fertpeure can not be but verifyed of
hym/whom the father hach fanculyed
and fent into the worke) laye ye then
that I blash heme/because I sayd I am
the some of god: yf I do not the work
his of my father/beleue menot. But
though ye believe not me / yet beleve
the workes / that ye maye knowe and
beleve that the father ys in me/ and I
in hym. I

Agapue they went aboute to take hym/but he escaped out of their hodes and went awaye agapue beyonde 301. Ban/tu to the place where 3 hou before had baptifed/and there about and many resorted buto hym/ and sayd/3 hou by resorted buto hym/ and sayd/3 hou by the man are true. And 3 hou spake of this man are true. And

theremany beleueb on bym.

Che.ri. Chapter. He Certapue man was fichel a named Lazarus of Betha named Lazarus of Betha niathe toune of Agary ad her fifter Agartha It was chat Agary which amoya ted Jelus with o priment ad wypt hys fete with her heare who le brother Lazarus was speke ad hys ager sent buto hym sayinge/Loide by

Bold/he who thou louelt is licke/ Lithe Zelusthat herbe he layd/this instemiste ps not but o deth. But for the laude of god/that the sonne of god myght be prayled by the reason of it Jesus loued Martha and her spiter/ and Lazarus a After he herbe that he was licke/ then abode he two dayes Apil in the same

place where he wag.

Then after that layd he to his difcie ples:let be go in to iewip agapne. Dis Disciples lapde buto hpm. Batter/ the tewes lately fought meanes to frone the: and wilt thou go thyther agapue. Jeluganfwerediare there not twelue honers in the daper pta man walke in the bave he from bleth not / because he Tepth the light of this worlde. pf a main walke in the nyght he Cobleth/becaus le thereis no light in him This layb be And after that he lapde butothe: oure frende Lajarus Gepeth / but 3 go to wake hymout of depe. Then fayte big bifcipleg: Loibe pf heftepe/then fhais he be well prough. Jelus fpake of his weth: but thep thought that he had tpe ken off the naturall Repe . Then lapbe Jelus buto them playuly/Lazarus ps beeb/and Jam glabbe for youre fakes that I was not there be cause pe maye beleue. Meuerthelellelet be go bnto Dem. Then layde Thomas (whyches

The Golpellof. S. 3hon. called Didimus) buto the disciplesilet bealfo go/that we maye bye with hime

Then went Jefis/ and founde/that he had true in his grane foure bayes alredy. Bethant was npe bnto Terula. Sem/aboute.rb.furlongis of. Aud mas my of the tewes cam to Marthaand Mary/to conforte them oner their bio ther. Martha assone as the herte that Iclus was compuge/wet/admict hym

Marplare Bille at bome.

A The Capbe Etactha unto Jeingi Loide of thou haddelt bene her /my brother had not bene beab:but neuer thelette3hnowe that whatfoener thou aften of God/God wil gene pt the. Te fus lapde buto her: The brother thell tpleagapne Gartha lapbe buto hymi I knowe well he shall tyle agayne in the refurectonatthe test bape. Jelus tapte buto her: 3 amthe refurrection/ and lyfe, Whofoener beleneth on me/ pt though be mere teab/yet that help meiand whofoener tineth / ab beleueth onme/ fhail never bye . Weleneft thou this? She sapte unto him: pe lotic 3be leue that thou aute Chiff the fonne of Sobwbich Chal come into the worlde f

And as foomeas the to had fayte the p went her waye/and called her allerie crettpfapinger Themafteris come ad callect forthe. Speag foness the hes

... The. rf. Chapter. be that/ arofe quyraly/ and cam buta hymiJeluswas not pet come into the touneibut was ithe place where enat thamet hym . The tewes then which were with her in the houffe fand conforteb her/when theplawe effarpthat the role bppe haftely and went out (fo loued her layinge. She goethbuto the

graue to wepethere.

Then when Marpwag come/ wheo re Jefug wag ab fawe hym the fet bou meat his fete/fapinge bito bym/ 2 ote de pf thou habbeit bene here / my bros ther had not bene bead, Wihen Jefus fame her wepe/ and the tewes also we pe/which cam with her. De groned itz histpiret/ad bered bim dife/ad faybe Where have pe laped him: They fapto buto hym: Lorde come and fe And Jes Elis wept. Theu Capbe the tewest Beholde howe helouebhim. Some of the fayber Coulde not be whych openned the eyes of the blynde/haue made alfo that this man fluide not have deped? Zeins agayne gronyngein byin fylfe cam to the graue/pt was a caue/and a Cone lapbe onyt.

Jelus lapo: Take pe awape the Cone Martha (the lpter off bym that was bead) fayor buto hi Lorde by this tyme he Genketh. for he had bene Dead fons redages.Jeluslagdebuto heriSay@

Inot buto the/that pf thou biddeli belene/thou thuiden fe the glory of God
Then they toke awaye the none from
the place where the deed was laybe.
And Jelus lifted bype his eyes ad lapd father 3 gene the thanks be cause
that thou have becdeme/3 knewe well
that thou hearest me all wayes but be
cause of the people that stone by 3 say
we stithat they myght beleve/that thou

ball fent me.

And when he thus had spoke he cep. a eb with sound boyce Lasarus come for the land he that was beed cam forth bo unde hand and fore with bondes af ther the manner as they were wome to bynde these deed with all. And his face was bounde with a naphin. And selus sappe but o them: loose him and set him so Then many off the Jewes which cam to Mary and had sene the things which Jesus dyd besend on dym. I But some of them went their wayes to the pharises / and tolde the what Jesus had done.

pharites a countailiad fa pherwhat do wer Thys man boeth many miracles. Pf we let hym scape thus/all men wyll beteue on him. And the romagnes shal come and take awaye our e countre ad people. And won of them named Cape

phasiwhich was the hye pieck that las me yeare laybe but them: pe perceasue nothynge at all not yet couder that ye ye expedient for by that won man bye for the people land not that all the people perithe. This spake he not off him alfe but beynge hye piecke that las me yeare propheded be that Jely shulo be bye for the people land not for the people only but that he shulbe gather to gether in wonthe chyloren off Sod whyth were scattered absoobe. If to me

for to put hom to beeth.

Jelug therfore walked no more open ly amonge the tewes: but wet his was pe thecebuto a countre up to a wifters neg into a cite called effrapm/andthes re haunted with hys beleiptes. & The tewes effer was neve at honb/ab mas my went out of the countre bape to 3e rulalem before the efter to purify the felues. The foughtthey for Jefus and Spake bitwene the felues as they fore inthe temple: Wibatthputte pe/fegnge he commeth not tothe feat ? The bpe preftes and pharifes had genen a com maundmet that pfenpma knewe whe re he were he thulk theme prehat they mpght take bym.

The.Fij. Chapter. 1

The Bothell of. S. Thon.

war. ritti. Den Jelus before fireda g ny where Lazar (which was bead) was/who Jes fus tayled fro deeth. The te they made hym slups.

per/and Martha ferneb/but Lagarus was won of them that late at the table with hom. Then toke egary a pounte of syntmentcalled narbus / perfecte and precious/and anopated Jelus fete and wppt his fete with her hear/ad all the house finelled of the lauore of the opnemet. Then fapbe won of his bilete pres named Jubas ilcarioth/Simons Tone/which afterwarbe betraped him wo top was not this o putment folde for thie hondrede pence/ and genento the poorer This laybe he / not that he car Bed for the poore : but be cante he was a thefe; ab hept the bagge/ab bote that which was geuen . Then faybe Jelus: Zet her a lone agarnst the bare of my burpinge the kept yt. The poote all wa pes that pe have with pon/but me that penotall waves haue.

Moche people of the tewes had kno g wiedge that he was there. And they ca not for Jefus fake only but that they myght le Lasarug alfo whom he ray led frobeeth The hpe preftes heide co untellihat the purpaht put Lagarus to

Che.rif. Chaptett beeth allo / be canfethat for his fake many of the fewer wetawaye and be

leued on Jelug.

On the motowe mothe people which cam to the feat (when they herde that Jefus Chuide come to Jerufalem) toke branches of palme trees and went ab met hym/and cryed Bollanna / bleffed mat. ref. & is he that in the name of the lorde com mar. riti. meth/hynge of Ifrael. Jelus gota pon Luc. rig. &

ge alle and fate theron/acordpuge to that which was wuterfeare not wugh sachair, b ter of Sion/ beholde thy hynge com:

wethfittynge an an affeg colte. Thele thenges buderftobe not bes bisciples at the fyra/but when Jefus was glotte fyed/then remembayothep that foche thinges were writen of him / and that forhe thingesthey had wine bite him.

The peoplethat was with bun/whe he called Lazarus out pf his grane/ab tayled hym from beeth / bose recorde. Therfore met hom the people/be caus fe thepherde that he had done foches miracle. The phatifes therfore faybe amoge the felues/pe fe that we preuap le nothinge/lo althe worlde goth after hithere were certapne grekesamoge the / which cato prage at the feath/the lame cato which which was of Berty layba a cite in Balile/ and Defrebinin fayinge/Syl we wolbe fayne le Jefug

The Bolpellof. S. 3hon. Dhilip camand tolde Andiew/ and to gapne Andrew and whilip tolte Jelis And Jefug anfwerebthem fayinge/the house is come that fonne of man mus

be glospfped.

HClerely berely 3 Cape buto you/ep & cept the wheate come fall in to the gro unde ad ope/pt bybeth alone. yfptdye Mae. r.b. it brengeth forth moche feute. he that and. rbi. b loueth hys lpfe Chall leele pt / And be mar, bijd that hateth his life in this worlde/fhal kepe pt buto lpfe eternail. yf eny man Zuc.ir.c. mpmider bute me let hom folowe me ab, rbij , gab where 3 am there thall allo my mi niterbe. And pf eny man minifer be to me/him will myfather honouer. F Nowe is my foule troubled: ab what Chall 3 Cape: father belyure me from ehig houre/buttherforeca 3 buto thig houre father glospfythyname. Then tam there a boyce from heaue / 3 hane glouited pt and will gloufp pt agapne The tapbe the people that Bote by and herde/pt thoundseth. Other fapde/an

> me but for youre lakes. HRoweis the tubgmet of this woll &. be/nowe shall the pronce of thys woll. De be caft out a mies. And 3/pf 3wete Lifte bope fed the etth) will brawe all men buto me. This layde Jefus fignte

angelt Coake to bym . Jefug anfwereb

ab lapbe/this boyce ca nothe canfeof

Che.til. Chastee. fringe what beeth be founde bre. The people answered hom/use bane herbe of the lawe that Chur bybeth euer: ab pfal.cir.bl how fapelt thou then that the fonne of ab.crbi.ac mamua be lifte upper who is that fou & fate. rl.e ne of man: Jefus faybe buto the/ pet a eje. rerbig litel while is the light with you: walke whilpe have light left the barchnes co me on you me that walketh in the Date ke/wottethnot whither he goeth With pil ye have lyght / beleue on the lyght/ that pe mape be the childre of light. K f Chele thynges fpate Jelus and bes parced and byd bym fplfe from them. And though be had bone to many my racleg before the/per beleued not thep on him/that the layinge of Elaias the prophetinight be fulfilled/that he fpas Re. Loute who Thall belene oure lapin. Ela. Hili & ge/And to whom is the arme of the for Rom. E. D. be declared: Therfore coulde they not belene/becanfe that Elaras faith agay neme hath blinded their epesiad har Elaie.bf.e mened their herres/that they fould not mat.rif. 6 le with their eyes/& butchonde with mar.iiff. b their hertes/and fhilde be connected/ Luc.biff.6 ad 3 Chulde heale them. Soche thingis act. Erbin & laybe & fapas when he fawe his glory/ hom. Fl. 80 and Coake of him. Meuerchelelle amos ge the chefe rulers many belened on ppm/but because of the pharpscathey wolde not be a know enoff pt leat they

The Golpell of. S. Ihoni Mulde be excomunicated. For they los ued the prayle that is gene of me/mos we then the prayle that cometh of God.

Jefus ceped and fapde/he that bele 6 meth on me beleueth not on me/but on hem that fent me. And he that feeth me feeth him that fent me. & Jam comea Itght ito the worlde that who fo euer ber Leueth on me Chulde not bybe in barch mes/and pf eny man heare my works and beleue not / 3 indge hym not . for I cam not to midge the worlde / hut to taue the worlde . De that putteth me awaye/and receaneth not my works/ hath won that mogeth hym. The well Des that I have Cooke Chall tubge hem in the last Dape. for 3 haue not fooken off my Cylfe/but my father whychlent me / gaue me a commanubinet what 3 Thuibe Cape and what I Chuibe speake. And I knowe wele that his comaunds ment ps lpfe enerlattynge . Uthatioe. ner 3 Cpeake therfore / euen ag my far ther bobe me/lo 3 fpeake. h

Lu. rrii.a mar. riij.a

the rife Chapter. He effet/A whe Jeius knew that his boure was come /that he chulde beparte out/of this worlde but the father. Withen he loued his which were in the worlde /but the ence he les

after that the denyl had put in the here of Judas iscarioth Symons soune/to betraye him. Jesus knowingerhat the father had generally all thyngis into hys hondes. And that he had come from God ad shuld go to God/he rose fro supper/and lapde a syde his byper garmentis/and toke a towel/and gyld him sylfe. After that powied he water into a bason / and began to wallye hys distiples sete/ad to wype them with to towell/where with he was gylde.

Then cam he to Simon peter. And Deter fapbe to hym. Loide Thatt thou wallhemp feter Jelus anfwered and layte buto him/what 3 bo thou wored not nowe/thou thait knowe here after B Weter fayd buto hym/ Thou Chalt not wallhe my fete whyll the worlde ftons deth. Jefus answered him/pf 3 washe not thy fere / thou thair haue no parte withme. Smid weter fapte buto him. Loide not impfete only / but allo inp hondes | and my head. Jefus fayde to hun/he that is wallhed/nebethnot but to walthe bys fete / but ys clene energ whyt. And pe are clene / but not all. for he knewe typs betraper. Therfore fays be be/ye are not att ciene.

After he had wallhed their fete/& re ceauch his clothes/and was fet doune

3.44

The Bospell of. S. Ihon. agapne he lapte buto the/wet ye what 3 haue done to your ye call me mafter . and lorde | & pe fape wel/for fo am 3:pf 3 then poure lotbe & mafter haue wal. then youre fete / pe allo ought to wal The one anothers fete. for 3 haue gene pou an enfample/ that pe fhulbe do as

Mat.r.c. 3 haue bone to pou. & Clerely berely Luc.bi.f. Ilagebnto you/the fecuant ig not greter then beg mafter. Dether the mellen ger greter then he that fent him.

pff pe bnieradbe thele thinges haps py are pe yff Do them. I fpeake notoff pouall/3 knowe whom 3 haue cholen

Mal. pl. c But that the Ceripture be fulalled/be that eateth bread wythme / hath lyfte 6 oppe his bele agaynte me. Mowe tell 3 you before pt come / that when pt is come to palle/ ye myght beleue that 3

Mat.r.b. am he. Clerely bereip 3 lage buto pout Luce. p. c me that receaueth whofoener 3 fende receaueth me . And he that receaueth me/receaueth bun that fent me.

tuhen Jefus had thus fapte/he was mat proi b troubled in his fpirete/ab relitiped la. marking b pinge/ Herelp berelp 3 fape bitto poul Lu, rrij. b that won of you Chail betrape me. The the disciples toked wo on another wile tyuge of whom he fpake. There was one of hys describes which teamed on Jelus bolome/whom Jelus loued. To Dem pettenen Symon weter /that he The. Elif. Chapter.

Control afthe who pt was / of whom he fpake. The then as he leaned on Jelus breft fapte buto him/Lorte whois pt? Jefug answered/he pt ig to whom 3 ge ue a foppe | when I haue Dypt yt. And be wetteb aloppe/ab gaue it to 3nbag Ilcarioth Stmos Conne. And after the

Coppe Satan entred into hym.

The layee Jelus bute bim/that thou be do quickly. That well no ma at the table for what intet belpakebnto him. Some of the thought/because Judas had the bagge/that Jelus had layd bro to hom/bye those thongis that we has ne nebe of agaynt the featt/or that he thulbe gene fome thynge to the pore. As foone then as he had receaued the Coppe/he went immediatly out. And ye was night. When he was gone out/Je b fuglapbe/newe ig the fonne of ma glo rifyed: And God is gloufted by him.pe Bod be glouified by him/Bod Chall ale legiority hym/ in hym fplfe/ and thats

Brayght wave gloufy him. A meare chylbren/ peta lptel whyle am 3 with you. pe fhat fehe me ab as 3 Tayle buto the tewes whither 3 go/thie ther cave not come. Alfo to pon faye 3 nowe Anewe comatiomet geue Ibuto poul that pe loue to gether as 3 haue loued poufthat eue Co pe loue one ano. 1.108.19. & ther/16y this Chall all men anowe that

3.10.

to him/loste whyther goest thou 3ely answered him: whyther goest thou 3ely not folowe me now/thou shalt folowe me afterwardes. I speter saybe but hym/losde why canot 3 folowe thenowed australiant gene my lyfe for thy sake. Jesus auswered hym/Wylt thou gene mat. prof. thy lyfe for my sake: " Clerely berely 3 mar. pitt saye buto the/the cocke shall not crowe Lu. prise tylichou have denied me thipse.

The. ritti. Chapter. H

mo he fayb buto hys bill etptes Let not youre her tes be troubled / belene in god/ab so belene pe in me. In mp fathers home se are many mansions, pf

pt were not so/3 wolde hane rolde you 3 go to prepare a place for you. 3 will come agayne/ad receuc you even but a mpsyle that where 3 am/there mape be also. And whither 3 go ye knowe ad the wave ye knowe. Thomas saybe but hym/2 orde we knowe not why there hon goest. Also how is it possible for by to know e the wave/ Jesus saybe but o hum/3 am the wave/ bertte ad ipseed, momas cometh but o the father/ but by me, pf pe had knowed me ye had know we ye know we ye know my fatheralso. And now e ye know we may fatheralso. And now e ye know we we know e may fatheralso. And now e ye know we may fatheralso. And now e ye know we may fatheralso. And now e ye know we may fatheralso.

... Che. riff. Chapter, ... wehim. And pe hane fene him. 10 hillp fapoe buto him/lorde the we up the fac thee ad it fuffileth by. Jefus laybe buto hpm/haue 3 bene to longe tome wopen you/ab pet haft thou not anowen mer Whilip he that hath lene me/hath lene the father. And howe taped thou then! Thewood the father: Beleuelt thou not that 3 am in the father/and the fathes thme: The wordes that Ifpeake buto you 3 fpeake not of mp Alfe/but the fa ther Dwetlinge in me/is bethat boeth the workes. Weleuc that I aminthe fa ther/and the father in me. At the leek beleue me for the berp worken fake. Retelpherelp 3 laye bitto you whele ener beleueth on me / the workes thas 3 bo/the fame Chal he bo/@ greter wolhes the thefe that he to because 3 go bet to mp farher: whatfoeuerpe are imp name/that wit 3 m/ frhat the father mat. bif. a might be glouifted by the fone:pf pe ft afare eny thige in mp name 3 wil to it. Blar.Fl.6 Pe pe loue me hepe my contaund. metig ab 3 willpjage mp father/ab he thal gene you another coforter that he maye byde with youener/which is the spirete of trueth whom the worlde cas not recease / because the worlde feyth bym not mether knoweth bym. Bat ye knowe hym/for hedwellechwith pour and Chalbe in pon/3 willnot leane you 3.1811.

comfortielle/3 wyll come buto pon.

Cepth me no moace/but re shall seme for 3 spue/ad pe shal spue. That days thall pe knowe that 3 am in my father and my father in me/and 3 in you.

De that hath my comadometis que G petbthe/the fame is he that loueth me and he that loueth me Chalbe loued of my father ad I woll love him ad woll Thome mone owne alle buto bim 131 Das Cayb buto hi (not Judas iscarioth) Imbe what is the cause that thou will The we the frife bute be/a not buto the worlder Jefug anfwered ab layd bato spm/ war man loue me ab wyll kesemplapingesimp father allo willo me him and we woll come bute him ab mpli bwell wyth him. De that loueth me not/ kepeth not my layingis. And the worked which pe beare are not my me/but my fathers whichfent me.

Pet present with you. But that comforter which is the holy gooft (whom my father wpl gene in mp name) Chall teasther wou all thyngis ab brynge all thynges to poure remembraunce / whatlosener 3 have tolde you.

Bene buto pou. Mot as the worlde ge-

hertes be grened / nether feare pe ! pe have berbe howe I laybe buto pou / I go and come agayne buto pou. pf ye lo ned me/pe walte berely reto pre/because fe 3 layte / 3. go buto the father. for the father is greter then I / ab nowe have I thened pour before prome/that who pt come to passe/ pe myght belene.

wordes but opon. Hot the chefe rulas of thes worlde cometh/ and hat h nonght in me. But that the worlde maye knowe that I lone my father. And as my father gave me comaundmet/eners to do I. H. Refelet by go hence.

father is an hulband ma/ Enery haunche that bead reth not frute in me . He will take awaye. And ene ry hauce that beareth fen

te wpli he pourge that pt maye bringe moare frute/ Nowe are pe cleane/ by the meanes of the wordes which 3 has ne spoken buto you/Byde in me/8 3 in pou/As the braunche canot beare frute of pt spife excepte pt byde in the bynet no more ca pe excepte pe abyde in me.

ches/he that abyteth in me/e 3 in him the fame bigngeth forth moche feutes

The Bolpell of. S. 3hon. for worth out me can pe bo nothunger plaman bybe not in mel he is call for the as a braunthe/and is wybered/as men gather them / and call them into Mat. tri . the Ppie/and they burne. pti ye bydem 1.108.111. D. me/and mp wordes alfo bybe in pan/

alke what pe will/and pr Malbe genen you. I mere in is my father gloufped that ye beare moche frute/and be mar

De my Difciples. As impfather hath loued me/enen les hane I loued pou/Cetinue in mplout pf pe thall kepe my comannometis/ye Chall byde in my lone / enen as 3 hane Rept my fathers comafidmetis/g byd in hys tone/Thefe thingis have I fper hen buto pou / that my tope myght tes mapne in you/a that poure tope might Ephe. b.a be fit. A Chis is inpromanomet/that 1. tel.feii.b pe loue to gether ag 3 loued yan. Bre-1.toa.til.c. ter lone the this bath no ma/then that and, titi.b, a mã betto ive bis lpfe for his frendes/ ye are my frendes / yff pe do whatloes ner 3 comafide pon. Dence forth call 3 you not feenantis. For the fernant kno wethnet what his love weth Buryon hane I catted frendes. For all chingis that I have herbe of my father/I hane opened to you. pe haue not chofen me/

but I haue chofen you / and ordemich

you that pe go an bipnge fouthe frute!

e that poure leute remayne/chacwhas

The. 26. Chapter. Totuer pe Chall afte of mpfather inmp

name be fmilde geue pt pou. W. This communde 3 pourthat pe los f.ton. Hi. & ne to gether/pf the worlde hate you/pe and.inj.d knowe that ic hated me before it hated you pfpe were of the world/the world De wolde ione pps owne / Becaute pe are not off the mortoe/but 3 hane chos fen you out of the worlde/therfore ban teth you the worlde. Kemeber my fage inge/that 3 farte buto you/the fecuatio te ig not greter then his loabe.lpft thev Bat. r.e. have perfecuted me/lo wpit thep perfe mar. priis cute you/pft they have kept my faythe

ge/lo wyll they kepe youres.

D But all thefethingis wyl they bo bu to you for my names lake because they haue not knowe him that fent me. pf 3 had not come ad fpoke buto them thep shuide have no synne/but nowe have they no thynge to clocke their tynne withal. De that hatethme/hatetehmy father.pf 3 hadnor bone workes amos ge the which none other man bid/thep fullbe be wythoute fynne / But nowe have they fene and pet have hated bos the me ad my father. Quen that the lay inge myght be fulfplled that is writen in their lawe. They hated me with out plat. pritts acaufe. I H But when the conforter is come whom 3 wyll fende buto pour from the father/ which is the Cpirite of

the Golpell of. S. Ihon.

Mc. priit g berite/which proceateth of the father
be that teltifee of me/And ye that has
se wytness also / be cause ye have bene
with me from the begynnynge.

The thi. Chapter.

buto pon because ye shull be not be hutte in poute fapth. They shall ercommunicat you / pee the sp

foeuer hilleth pou/will thynke that he both Bob true feruice. And fuche this gis will they bo buto pou because they baue not know e the father/nether yel me. These thyngis have I tolbe you! that when that hours is come/pe souls be reme ber then that I tolbe pouse. He there is some of the thinging saybe I not but o pouse the begynninge/because I was present worth you.

that fent me / ab none of pou aftethme whither goelt thou; but be caule 3 have laybe fuche thynges but o pou/pour se herres are fullof forowe penerther lefte 3 tell pour he trueth it is expedit for pour hat 3 go away. For yf 3 go not awaye / that conforter wyll not come but o you. yff 3 departe 3 wyll fende but o you. yff 3 departe 3 wyll fende bym but o pou / And when he is come/ de wyll rebuile the worlds of francial

of eightweines/and of indgements Of forme / because they beleve not on me/ Of rightweines/because Igo to my far ther/& pe shall se me no moares And of indgement/ because the chefe ruler of this worlde/is indged alredy.

o pon/but ye canot beare them awaye nowe. Unben he is wong come (I measure the sprete of beryte) he wyll leade you into all trueth. He shall not speake of hym spite / but whatsoener he shall beare/that shall he speake/and he wyll shall shewe you thyngis to come. He shall glouste me/for he shall recease of myone/final shewe but you. All thingest that my father hath are myne. Therfore says I but you that he shall take of myne/and shewe but you. He

After a whyle pe thall not fe mel ad agayne after a whyle pe that fe me. for 3 go to mp father/Then sayd some of his disciples bytwene them selves/what is this that he sayeth unto vs/at ter a whyle pe shall not se me/ad agays ne after a whyle pe shall se me/ad that 3 go to mp father? They saydether so te/Uthat ys thys that he sayth after a whyle? Utecanot tell what he sayth 3e sing perceaned that they wolk aske his and sayte buto them. This is it that pe suguire of bytwene youre selves/thas

The Golpen of. S. Ihou?
Itaph/after a whyle pe thail noticine
ad agains after a whyle pe thail feme.
Uerely berely I tape unto you pe thail
were and lament/and the worlde thail
recovee: pe thail to to we/ but youre to:

retoyce: pe (hall foro we/ but pourclos come Chathe touenco to tope. A woman when the trauerteth hathel Torowe/becaufe her houre is comeinit as fone as the te belinered of her chyl De Cheremebreth no moare heranguy The/for tope that a man is borne into the worlde: And pe nowe are in some but 3 will fe you agarne/ad youre her tes Chall recopce / and youre toye fhall no man take from you. & And in that mat.bif.a Daye Chat ye afke me no queltio. Hiller and. rri. crely berely I fave buto you/ whatfor mar.zi.c. ner ye Chal afke the father in my name Luc.ri. b he wyll gene pt you/metherto haue ye Jacob.f.a alke no thinge in inpname/Afke/adye Chall recease pt/that your fore mape be full . Thefe thringis haue I fpoken buto you in proner beg. The tyme well come when I Chall Spake no moare to you in proverbes/but 3 Chall thew you playnly fro my father. At that dayely all ye afke in signe name . And 3 fages not buto you that 3 will fpeake buto my father for you. For my father him Alfe loueth pon/becaufe pe haue loued me and beleue that 3 cam out fro god/ I went out from the father land cam

into the worlde/I lene the worlde again pue/ad go to the fachet. Dist disciples, we have but offini Lonow speakes thou playaly/z thou blest no proverbe. Now we knowe we that thou budersoundes all thypages and newst not that eny massive belone we that thou came fro god. I mat. prof. Jelus answered them: Nowe ye do be: mar. pittle lene/Beholde the houre draweth upe/and is alredy come/that ye shall eastered every man his wayes/s shalles the ne me alone. And yet am I not alone, for my father is with me.

These worden haue I spoken buto, you that in me pe myght haue peace/; In the worlde thall pehaue trybulacie on/but be of good chere/I have onere

some the worlde.

the rone gloufe the land for the house is come glouis for the house is come glouis for the mane gloufe the . As ne mane gloufe the . As

thou halt genen hym power oner all fellhe that he shulte gene eternali lyfe to as many as thou halt genen hym/ This is tyfe eternali that the pmy ghe knowe the that only bery godi ad who shou halt sent Jelus Chills

The Bolpell of. 5.3hon.

Thane glosified the on the erth. The ne fynnyllhed the worked which than gauet me to bo. And Rowe gloufpme thou father in thone owne piclente! with the glosp which I had with the per the world was. I have teclared the mame buto the men which thou gauel me ont of the worlde. Thrue they were abthou had geuethem me | & thep has ue kept thy fayinges. flowe have they knowen that all thyngis whatfoeuer thou had geue me/are of the. for That ue gene buto them the wordes which ebou gauelt me/ab thep hane teceaned them/ and bane knowen furely that 3 came out from the / and have beleued that thou bibbeft fend me.

Jprayle for the/J prayle not for the B worlde/buft for them whyth thou haft geven me /for they are thene / and all myne are thene / and thene are myne/ and J am giertfred in them/ And no we am J no moare in the worlde/but they are in the worlde/but they are in the worlde/ad J come to the. H

that them whych thou halt gene me/
that they maye be one as we are while
I was with them in the worlde/I hepe
te them in thy name / Those that thou
the is lock/but that lock chylde/that the
Costpence myght be fulfylled.

The poil. Chaptes! Stome come 3 to the/ and thele work Bes speake 3 in the worlde that they myght have mptope fullm them/3 has ne genen them thy boctryne | and the worlde hathhatebthem/ be saule they are not of the worlde /euemas 3 am nos off the worlde. 3 befpre not that thou shuldest take the out of the worlde but that thou kepethe from eupll. & Chep aze not of the worlde/ag 3mpfelfam not of the worlde. Sanctify the in thy trueth. Thy fayinge is berite As thou bibbell fend me in to the worlde/ euen to have 3 fent the into the worlde and for their Cakentanctify 3 my file/ that they also myght be fanctifyed thoso we

The stueth.

The allowhich that them alone but for the allowhich that thelene on me those some their preachings that they all maps be one as thou father arte in me and I in the / that they maye be also one in by / that the words maye belone that thou half sent me. And that glosp that they maps be won/as we are wone. I am in the ad thou arte in me/that they maye be made perfecte in won/and that the worlds maye knowe that thou half sent me/and half souch them as thou half sent me/and half souch them as thou half sent me/and half souch them as thou half sent me/and half souch them

Rather I will that they which thos

21.1.

that gene me / be withme where Jam chat they mape le my glosywhich thou half geneit me. Hos thou half loued me before the makinge off the worke / 0 spanceous fat her the bery worke / 0 spanceous fat her the bery worke have the novem the / but I have knowed the / and these have knowed that thou ball sent me. And I have beclared but to them thy name / and wyll beclare yi that the tone where when thou loueds that the tone where werth thou loueds that the tone where werth thou loueds that the tare before that I be in them.

mat.proje

the was a garben/in to the which he entred with his content of the went four the broke Cedion: when the work he was a garben/in to the which he entred with his.

hym knewe the place / for Jelis often tymes relocted thither withhis bile; mat.rrdie ples) Judas the after he had receased mar.ritt e'a bonde off men: and inmiffers off the Luc.rrie hye pickes and of the pharifes ca the ther with lanterns/ad fyerbronds/ad wepens The Jelis kno wynge all thin and lapbe buto them / whom lehe per they autweredhym: Jelis off Maja: seth. Jelis laybe buto them/Jam be.

Judas also which betrayed him to.

Wby with the As fooneas he had fare

onto the Jam he/they wer backe ward best ab fell to the groude. We alked the agapne/whome seke pe? They sayde/ Jeins of Majareth. Jeins answered/I sayde buts poul/I am he. If pe seke me let these go their wape: That the saying ge moght be suispilled whych he spacke/off them which thou gauest have I lost not one.

Simon Weter had a fwearde/ and -bine hom out/ab fmote the hye preftes fernaunt abeut of hygright eare. The fernauntes name was Malchus . The fapbe Jelus buto weter put bppe thy fwearde in to the figenth/ fight 3 nos Diprike of the cuppe whych mp father had gene me? Then the copany/ad the Captapue/anothe miniters of the tes weg/toke Jefug and bounde hom and ledde him awaye to Anna fyra: for he was fatherelawe baco Capphas/whie ch was the tipe prefectiat fame peace Capphas was he that game counfeiled the tewes that pe was expedient that wen manipulbe bre for the people.

Simon peter folowed Jelus/ad as nother disciple that disciple was known of the hye preste/and wet in wyth Jelus in to the pallys of the hye preste peter done at the dore with out Then wet out that other disciple which was knowen but the hye preste and spake

2.4,

The Softellof.S. Mott. to the Damfell that kept the Doze / and man: riifg brought in id eter. Then lapbethe bam Lucippy. Efell that kept the bose buto weter/at te not thou wone of this mannes. Diffie plestme lapbe/Jam not. The fernatie teg and the minifters Bobe there and

had made a type off coles . For yewas colde/and they warmed them felueg. 10 eter allo for amonge the and water

med hym Cyle.

The hee prefe afted Jelus off high bifciples/ad of his Doctrice. Jelus an forered him/3 spar openly in the work De. 3 euer taught in the fpnagoge and in the temple whither all the leweste Costed/ and in Cecrete haue 3 laybe no: thpinge/why affect thou me: Afhe the which berte me what 3 layed bnto the Beholde they can tell what 3 faybe. When he had thug fpoken/one off the miniters which dode bp/fmote Jelug on the facelapinge Antwered thou the mat: rrbf. ftpe prefe for Jelus antwered hom, pf mar.riti. 63 haue eupli (pohen/ beare wirnes off Zuc. rrij,f the empli/pf 3 haue welt fpoken/ wb? Conptett thou me: Annag Cent byin bo.

unde buto Capphas the hpe picite. mat.rrbf. Simon Weter Gode ad warmed him Mar. vitti affe/ad thepfapbe bnto hpm/Acte not Luc.prij. Pehon alfo won of his Difciples: De De nped pt/and faybe/ 3 am not. Wonoff the fernantipotthe hee plefte (hig cos

Cherroill. Chapter. Tommbole eare Weten Imote of laybe buto hom/btb not 3 le the in the garbe with hym: Weter benyed pt aga pue ab tmmebiatly the cocke crewt.

Thenled they Jelus from Capphas mat. profs into the house of indyment. It was in mar. cb.a. the mojnynge / and they them felnes tuc.prij. 8 went not in to the indgemet houde left they Thulbe be Delpled | but that they mpght eate palcha. wilate then went oute buto the and laybe/Wihatacculas cion biynge yeagaput this mar They answered and tapo buto hpm/38 he we ec not an eupliboar/we wolbe not has ne delpuered hym buto the. Then lays Mate bato them/take hom bato por and subge him after poure swie lawe The fewer laybe buto bym . It ya not taufull for be to put enp manto Deeth Chatthe wordes of Jelus myght be. Bat. BR. fulfylled whych he tpake/ aguifyinge

what deeth he thulbe dye. Then Wilate entred into the inbge. mat. zzbif ment houfte agapue / and called Jelus mar.ritis and layd bato him/ Arte thou hynge of luc. prin. 6 the tewes: Jefus anfwered/fapft thou that of the fpife of bid other tell pt the ofme: Dilateanlwereby Am Ja iewe? Chyne owne nacton and the bye pies des have delpuerebthe batome 1110. at hall thou bone: Jefus anfwered my byngbem ip not of this worlde. Pf mg

The Belbeltol.S. Then. articolar were of this worke the wol be my mimiters fuerly fight/that 3th entermorbe acipuered to the temes/but nowe is my hyngdome not from hen. te: weiterlappe unto him/ Artethona hand in apparthent Jelus anlwered/Thoulas Think Jama Bonge. Forthes caule man 3 boine/and for this caufeca 3 in to the worlde/that I Chuldebeare wit. mes buto the trueth. All that are ofthe trueth heare my boyce. Dilate faybe buto byin/ what is the trueth.

And when be had laper that/he wet out agayne buto the lewes land laybe butothem/3fpnde m hym no canfe at all, ye have a coffome anioge psu/that 3. Chatte Delpuere pou won tooke at e-

mat. rebij Meriwyll pethat I loofe bute pour the mar.rb. b kynge off the feweg. Then cryed thep tut tiq.b allagapne fapinge/spot hym but Bat rabag. Barrabas was a Mother.

mati proli mat. Eb.b.

The bir. Chapter. Den jonatetoke Jelus/ A the foudiers with a cron on his head And they bid neofthomes and put pt on him a purple gaimet

and layd/haplapage of the tower and they Imotehim outipe face priace wel forthe agapne/ and Tapbe buto the/bee dolbe 3 bigage bun foithe to you'ther

Cije.tit.Chaptet: ye maye knowe that 3 fynbeno fante in him. Then ca Jefns foathe wearyme ge a croune of thoines e a robe efpus ple. Andwilate layd brite the / Beholde the man. Whethe breptelles and mie nifters fame hymithey cryed faringer cencifphymicencifphim. 10 ilate fapto buto the/ Take pe hpm ab cencify hims for Ifynde no cantein him. The fewest answered him/Wehaue a lawe/abbp oure lame be ought to bpe: be caufe be made bym fylfethe fonne of Bod.

when witate berberbat faynge/he; was the moare afraphe and mentagap. me in to the indgment houffe/ab faphe. buto Belugi whence arte thour Jelus gane hym none answere. Then saybe Dilate bnto bym ! Speakelt thou not onto merknowest thou not that 3 has ue powerto crucifythet @haue power to look the ? 3el? answered Thou thus belt haue no power at all agayuft me/ except pt were genen buto the fro abo ne. Therfore berhat Delynered me bri tothe/is moare in Come And frothens ce forth fought wilatemeanegto 100: fe.him/but the lewes cryed fapinge: pf thon tet hom gofthou arte not Cefare frende, Wholoener maketh hym Cylle e a kyngesig agayna Celae.

unben witate herbe that layinge he atought Jelug forthe/ab fate boune to

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gene sentence/in a place called the par nemet/But in the hebrue tonge/wabs batha. (pt was the saboth even whyth falleth in the efter fell/and aboute the lette house) And he sappe but the straight before yours kynge: They crys ed/awaye with hym/awaye with hym Coucify hym. Whate saybe but them Shal I coucify poure kynge: The hye pressed answered: We have no kynge but Cesar. Then belivered he hymbu

to them to be ceucified. mat. rebif. ... And they to be Jefus ad ledde him a. mar. rb.b. wape. and be bose bys croffe/ab went Luc.prin . for the m to a place called the place of Dead mennes Coulles (which is named m hebrue/Bolgatha) where they cruci freb him And with him two other ion ether Cyte won/ad Jefug in the mides to late worte big title ab put yton the eroffer the wattinge wast Jeing of na. sareth/hynne of the tewes. This tytle sed many off the tewes for the place where Jefus was cencifed/waginepe to the cite. And pe was witten in be bine/greke ab latyn. The layou the bye prefes off the fewes to willete wifte mot/hyng of the tewestbut that he lay. De / Jam kynge off the tewes. Wilate antwered: what 3 hane watten haue 3 witten.

mat, rebit Che Coudiers/when they had truck &

The fix. Chapter.

Bed Jelus/toke his garmentis ab ma mar. to. b.

De foure partes/to enerploudiera par Luc. pritio

te / and also hys coote. The coote was

with out seme wour hppo thosowe/ab

thosowe. And they saybe won te anothe: Let be not beupde pt: but cak lottes who shal have yt That the scriptutes who shall have yt That the

There stobe by the cross of Telus; bys mother and hys mothers spiter; Mary the wyfe of Cleaphas/and Mar the wyfe of Cleaphas/and Mar magbalene. Uthen Jesus sawe bys mother at the bisciple stondyinge who he touch / he sayse buto hys mothest Groman beholde thy some. The saybe be to the disciple beholde thy mother. And from that houre the disciple toks ber for his owne.

The lewes the pe caute be man tho

Checamellet. S. 3hon. Caboth ene chat the bodies fhuibnottt. mapne apo the croffe on the faboth bas pe (for shat faboth baye was an hys Daye) belought wilate that thepr leg. ges myshtbe broke a that they myght be take boune. The ca the foudiers ad brake the tegges of the fyra / ad of the other which was crucified with Jeins tubet beycam to Jefus and fawe that De was trab alreby/they brake not his legges:but one of the foudiers with speace / should hym in to the spee and forth with ca there out blonde & water And herbattame pr bore recorde/ab Upp recorde pe teue . And he knoweth that be fapth tenethat pe myght belemenifo. Thefethinges were bone that the leripture Mulbe be fulfiled:pelhal Mie.ir.b . not breake abone of hym, And ageyne gacha, rij. another feriptnee fageth: They fhal io. he on hym/whom theppearled ... Mil After that/ Bofeph of Acamathia

matirrollalio bych was a bifciple of 3 chisibitle & mar, rb, b : enemigfor feare of the tewes belought Luciffin wale that he mpght take boune the wohr of Jefug. And forlare gaue hym Joan.iij.a licence. And there chaife Micobemus whyshatthe begrinninge ta to Jelus by mpshe/ab brought of miere ad aloce mingleb to gerber aboute an hundleb ponne mayghe Thentokethepthe bo Par Island moner at in lynner clos

ero.rej.

Chepten ! thes with those cofercions as the man net of the temes is to butp Inthe plac ce where Jelus mas crucifyed was a garben and in the garde a newe lepute chie) wheren was newet man lapbae Chere laybe they Jefirabe cante of the ie wes favoth enen / for the Cepulchie

was nee at honde. A The.zr. Chapter. H the motowe after the fabe mar. rbf. & Toth Daye cam Mary Mag Z u. Krinje Dateneerly who it was yes barche buto the Ceputchie and fawe the Cone rolled manage from the coumbe. Chen the vanne and ca co, Simon wes rer/and to the other disciple whom 3e fing loued / and lapbe buto them; They have taken a wave the lotde out of the toumbe and we canot tell where they haue laybe hom. Deter went forch and that other bifciple/an cam puto the fea pulcine: Chepranne bothe to gether/ an that other bisciptedibout tine 10 co teriand cam fyre to the feplucine, And he Couped boune and fawe the lynnen elothen/pet went he not in . When sam B Simon Deter folowenge bim ab wes into the leputchie/and fame the lpunk clothes ipe/ and the naphputhat was aboute the bead not lyinge with the

finnen clothes/but Mapped to gest

The BolbellotiSiJhon.
In a place by pe life. Then went in alle that other describe whych cam failt to the separation he sawe and beleved for any pet they knew not the scriptus wes / that he shulbe epse agapne from beeth fand the busciples wet aways

agaphe buto their owne home. mat: prbiif Halary Robe with out at the lepul (mar.zbi bthie weptinge: As the ment/the boweb ber alle into the Cepulchie & Cawe two Agels clothed in why refutting the one at the head/ambthe other at the fetel where they had laybe the boby off its fus. They lapbe bute best woman whe wepen thou? She laybe buto themt They have taken awaye my lotbe/and 3 wote not where they have layer him Uthen the hab thus fapbe / the turned beefpife backe an fame Jelus Gonbys ge/ and knewe not that pt was Jelus. Jelus Capbe buto ber woman whywer pett thou! With Tekettehou! She lip p polynge that be bab bene the gartenes laybe buto bym Spe pf thou hanchole ne opm bence tell me where thou hall lapbe bini an 3 will take hymaways. Jelustaphe buto bee: Marp. Sije tur. ned her sylfe fab layer buto him: habo I which is to lave malter Jelus laybe oute ber:courbe me not/for 3 haur not et afcembeb to mp father But go thon ome eterbien and lave trute them?

eftende buto my father/ and youre for the ther. Imy God/and youre for that magbalene cam/ ad tolde the disciples that the bad fenethe Loide/and that he had footen foche thinges but a her. Fo

Ebe fame bape at nyght / whychmat.zxbit wanthemoto,we after the labort baremar. 201.0 whe the mreg were font there the Dif. Zuc. rrith. ciples were allembled to getherfo; fca re of the tewes yearn Jelus and Gobe in the mybes/and fapoto them/peace be with you. And when he had to lapte f.cos. Fb. .. he Chemed butathem hya hondes and his fete/andlaphe. Then were the bill ciples glab when they fame the loibe. belappebuto them agapue t peace be with pou. As my father fent me / euen. to fende 3 you. Whe he had faybe that he bluwe on them and Cappe buto the Receaue the holy good i wholoeners mat. Ebills fpmes pe rempt/thep averemitteb ba to them and wholoeners fynnes pere tapne;thepareretapneb.

de Thomas one of the twelne called bedining was not with the whe Jelus ta. The other disciples sayd but o him: we have senethelore. And he sayse but to them: except 3 se in hys hondes the prent off the naples/and put my spages in the holes of the naples/and thuse my hode into his special wil not believe to And after. buy dayes agapae/the disp

The Colpell of. S. Ihan.
The Colpell of. S. Ihan.
The Colpell of. S. Ihan.
There with in / ad Thomas was
with them. Jefing cam when the doies
were thet and flode in the mydes and
Taybe: peace be with you.

The faybe he to Chomas: put in the fringer here and semp homes and put friend pt in to my fortes and but pt in to my fpbe and be not with out faythibut bed leue. Chomas answered and saybe but to hom mp lorde and my God. Jesus saybe but to hom mp lorde and my God. Jesus saybe but the fere me therefore has thou belowed the saybe but the me therefore has thou belowed the saybe but the saybe saybe but the saybe s

And mairy other agnes bid Jeligits
the prefence of his disciples which are
not writen in his boke. These are will
teneparpe myght belene that Jelis is
this the forme of Sod and that ye in
beleuinge myght have life thorow his

the bisciples of sebedei/and two otherof the bisciples simon where sayde but the bisciples simon where sayde sayde

buto hom: we also wollings worth their they went their wape ab entred moss a shippe drap ght wape / ab that nyght caught they no thinge. When the more thruge was no we come / Jesus stode and the shore / Neuerthelesse the discipless hnewe not that pt was Jesus Jesus Jesus salus same hate? They answered hym no . And he sappe buto them cast out youre new outhe might spee of the shippe / and ye shall synde. They cast out / and anone they were not able to biawe ye for the

multitube ofeplines. Then sappethe Disciple whom Jelus loued buto potert Jt isthelotte. Whe B Simo Deter herbethat it was the lop Be/he gyibe hig mantell to bym (for he was naked) and fprange in to the fee. The other disciples caby thippe: fos they were not farce from londe / bus as yt were two hondred cubitis / And they bewe the net with follhes. As fo ne anthey were come to tonbe / they fame hot coleg lapbe and fptthe laybe ther on / and bread. Jefus faybe bato the bignge of the fyffhes which ye ha uenowe caught. Stmon peter Reped forthe and diewe the nette londe full of greate fp@hes/an honored and. Itij. And for all there were to many / yet was not the net plope. Jeing tu bur Che-Golpettol. S. Ihon,

to the come and byne. And none of the best ples durke afke tym : what are thou: For they knew e that pt was the lotte. Jelus the cam and toke breed/his saue the ab fifthe lykwofe And this is move the thyebe tyme that Jelus aponed to bys discaples/after that he was

Withen they hab byneb/ Jel

Withen they hab byneb/ Jelus laybe Simo weter/Simon 3oana/lourt thou me more the thefet be fage bute bym/ye to the/thou knowell/that 3 los werbe. Delaybe buto bym/febemy la bes. We lapbe to him agayne the feton D De tyme / Simon Joanna / louelt thou merbe faybe buto bymi ye losbe thou mowell that I lone the. De fayde buto : him/febemp thepe. De laybe buto him the thpide tyme/Simo Joanna/louel thou me ? Deter Cotowed be caufe he tapbe the thysbetyme/touest thou mil ad Capbe buto hi/ 2 orde thou knowell all thinge thou knowell that I loue the Jelus lapbe buto hpm/ febemp lijepe.

Clerely bereip I fape buto the/when thou walk ponge thou gerbedlt thy fple feand walked whither thou wolch but whe thou arte old/thou halt fret the forthe the hondes ad another thall sprice the and leade the whither thou wolden not that spake he figurfyinge by what deeth he shall e gloufy food.

Ene. III. Chapter, And whe he had capbe thunf he lays to bem. A folowe me. Deter tournes about ab fame that bifciple whom Jes fus loued folowpage (which alto lenes on his bielt at fonper) and faybe/lorbe which is be that that betrape the . U.16. en peter lawe bim/be lapte to Jelus! Loide what that become of this mane Jelus lapde buto him: pe 3 wyll hane him to tary tyl 3 comer what is that to the followe thou me. Then went thes Capinge abrote amoge the brethet that that desciple thulbe not bre. And Jelus R lapbe not to bym/ be fball not bpe/ but pf 3 will that he tary toll 3 come what is that to the? The fame disciple is hef whychtellifyeth of thefethpinges/and whote thefe thynges! And we buewelthat histeftmonpigerne. & There are allo many other the pngeg which Jefug bib wb. pch pf thep fhulte be wife tenenerpw6/3 luppo. fe the worlde coulde not contagne the bokes that find De be wapter.

W were endeththe Bolpell of Saynte Ihon.

The Actes / off The Apolites.

The ford Chapter ..



be The ophplus)?
that Jeftis begate
that Jeftis begate

the bape i the white the chine was take by after that he thor rowe the holp go.

apolites/whiche he choic to whom also be the web hom folfe alone after his pation by many tokes/aperyage bare them fourty dayes/and spake bato the of the hongdem of Bod/and gathered them to gether and communded them them to gether and communded them salem/but to warte for the promps of the father wheref pe have here of me for 3 hon baptised with water but ye shall be baptised with water but ye shall be baptised with the holy good and shall with in this feawe dayes.

Then they were come to gether/the epalhed of hym lapinge/Maker wylt shou at these tyme reduce a gapne the hymphom of Arael We lappe but the hymphom of Arael We lappe but the the leafons which the father hath put in his owne power/but yel half recease we power of the holy gook which that come on you. And pe thathe wytnelles but one in Jerulalem/and in all temes tyland in Samary/and cuen buto the worldes ende.

ges/whyli they behelde he was taken by/and a cloude receaned hym by out of their lyght. And as they fastenned their lyght. And as they fastenned their eyes in heaus/as he wet/to two wen flote by them in whyte clothynge which also layes: pe men of galile/why flonte pe galynge by into heaus? This laine Jelus which is taken by fro you in to heauen/that to come/enen as yo have lene him so into heauen.

Then returned they but o Jerufalein from mounte ofinete/which is nepe to Jerufalem / contepnyinge a laboth das per tothey Rad when they were come in/they went by into a parler / where abote both weter ad James 3hon and Andrew/white and Chomas/Barries inew/and Mathew / James the forme of Alpheus/and Symon seleces/and

The Actes of the Apolites. Indas James loke. Thele all cotinued with one acouse/in playes/ab implies cion with the wemen/a Masy the mother of Jelu. And with his betthen.

And un chofe bares weter Bote bp 6 in the mybies of the disciples adlayse The noumbre of names were aboute an hondreth ab twenty) pemen ad bies emen/this feripture mutt nedis be fale filed which the holygood therow the Blat. et. e mouth off Dauid fpake before off 314 Joa. while, Dass/ which was gyde to them that to-Re Jefus. For hewas noumbred weth bs ad obtamed fellow Chip in chig mp niftracion. And be bath nowe pollelled a plat of grounde with the rewarde of mat. proif intqupte. And when he was hanged bratt a Condre in the mpd teg/an all his bowels guffhed out. And it is imowen buto all the inhabiters of Jerufalem. In Comoche that that felbe is called in thepr mother tonge/ Acheldenia/ thas

plat. Ithis Is to lave the bloudy felde.

It is writen in the boke of plaines posts babitacion be boyde, and no man bus habitacion be boyde, and no man be let another take. Uther fore of thele men/which have companyed wyth by (all the tyme that the loste Jelus went out and in amonge by/begynnynge at the baptym off Jhon buto that lame baye that he was taken by from by)

Che.H. Chapter.

mna one be ordepned to be a wytnest

with be of his refurtection.

ied Barlabas (w bole friname was 318 flus) ab Alathias. And they prayed las puge/Thou loade whyche knowes the berus of all men/shewe whether those bast chosen of these two / that the one maye take the rounc of this minustrascion/ad apostleshippe from the which Judas by trassection fell/that he mysght go to his owne place. And they gas ne fouth their lottes and the lot fell on the cluth their lottes and the lot fell on the cleuen apostles. H

The. 11. Chapter. H

men the aftethe day was come they were all with one accorde gathered too gether in won place. And fodenly there came a for moe from beauen as pe

had bene the communge off a myghtp wonde ad pt filled all the honde where they fate. And there apered but o them clouen tonges / as they had bene fyre/and pt fate apon eache off them / and they were all fylled wyth the holy gos off / and began to speake with other tonges/enenas the spirite gave them betteraunce.

There were Dwellinge at Zeenfalem

The Actes of the Apolites. lewes/tenoutemen/which were of all nacions buber heane when this was nopled aboute/the multirute cain toge ther were allonyed/becaufe that eue ep man berte them fpeake in his owne tonge. They wondied all and marney ted fayinge amonge them felues 120 he are not all thefe which fpeake of ga 13 tyle: And howe heare we every man his owne touge where in we were bos cen: Darthians/Hiebes/ and Clamy. tig and the inhabyters off thelopota. enta/of Jewsy/Capadocia/ wenthus/ and of Ana/10 hugia/10 amphiliar and of Egipte/and of the parties of Libia whych is belpbe Spiene/ And Graun. Bergoff Rome/Jewes and ideolelited Brekes and Arabians. Wie hane herte them freake with ouve owne tounges the greate worker of god. It They we te all amaled / and wondred layingef wonto another/what meaneth thes: Other mothed them layinge. They are full of new wyme.

wen/and lifeby his voyce/ad layer be to the pe men off Jeway/ad all ye that mbabyt Jerusalem/be this knowe but to pour ad with poure eares heare my workes/thele are not bronke as ye were he/ if or ye ye pet but the thinde houre of the daye: butthis is that which was

The H. Chaptee. Tooke bythe prophet Johel . Itfhatte Joheld. in the fall bayes (layth God) of my fpt. ret 3 will poure ontappall fellhe. And ponte fones/ad your odoughter Chall plophely/poure vonge me Chall le bille ong and poure oice me falt draeme bre amed. And on my fernanng/ab on ing honde maybed 3 will poure out of my fpiret inthole bayes and they fhat pio phely. And I willhewe waders in hea nenaboue & tokes in the carth benete blond ab fpre and the bapour offmoke The fun Chalbe turned into Dachnes/@ the mone into blond before that greas te ab that notable bave of the lorde co. me. And the tyme Chall come that who former Challeall on the name of the lose, be/Chalbe faued. H & pemen of 3fra. Hom. 5.68 hel heare thefe worden . Jefus of Mas sareth/a man approued of Bod amous ge you wyth myracles / and wondres! and france whych God byd by hym as the myddes of you as pe poure felues knowe/him haue petaken by the hone des off buryghtewes perfones /aftes he was Delpnered bythe Determpnat tounfell and fore knowledge off Bob! and have cencifyed and flapne hym wa hom god hatt rapled bp/@ lowled the folower of Deeth / because pe was bue pollyblethat he thulbe be holden of yt Bautd Geatteth of home Afore honde Plal. pb. 8 23.1111.

Che Actes of the Apostles.

Che Actes of the Apostles.

Ches of the population of the person of the person of the population of the person of

Miseg. 4. he buto you of the patriarche manth!

for he is both tead and burped and his sepulce remayneth with his buto this daye. Therfore spin he was a prophet an othe to him / that the frute off his an othe to him / that the frute off his lopnes shulde spt on the searc. The sawe before an spin spake of the resurrection of think that his some shulde not beled so in helf nether his some shulde se in helf nether his self hath god rayad boppe/where of we all are witnesses.

De of god eratted is ab hath receased of the father the promps of the holy good/he hath liked forthe that which re nowe lead heare. For Dauld is not alcended into heave for Dauld is not alcended into heave but he lapbe. The bonde lapbe to my torde at on my right bonde onty? I make thy forest the feede / Bo thereore let all the house.

of Ikael knowe for a luerty/that God bath mate the lame Jelus whom pe has ne crucifyed/ Lorde and Chill.

whether berte this they were plie hed in their herteg/and lapb onto 10 to ter/and buto the other apolites: pe me and brethren/whatfhall we bo- 10 etes taybe but o them/Repent and be baptle led cuery one of you in the name of 3e fus Chill for the remission of fpnnes/ and ye that recease the gyfre of the ho sp good. For the promps was made ber ta pouland to youre chylbie and to all that are a farre/ even as many as oure lorde Bob fhall call. And wyth mamy other wordes bore he wyenes / and erhorted them faying. Saue poure fele nes from this butowarte generacions. They that glably receaued bys piene chynge were baptyfeb / And the fame daye/there were abbed buto them/abo oute a the thoulande foulest

descripte and felloushippe, ab in bead botteppe and felloushippe, ab in bead hinge of the breed, and in praper. Aid feare cam oner energ soule. And many wondres of agrees were the wed by the apostles. Althorocene gathered the to gether, and had all through comme. And solde their possessions ad goodes and parted them to although as energy was had select them to although as energy

with one acoide in the temple/ ad his he the breed in enery house/ a are the princate to gether with gladues/and unglenes of herr marlynge bod/ and had fauour with all people/ad the low de added to the congregació dayly the that shulle be sauch.

The.iti. Thapter.

Eter and Thon went bp to gether ito the terle at the Inputthe boure off prayer/ Jand there was a certapne aman halt fro his mothers webe who thep brought ab lapte at the gate of the teple called beantiful to afte higalmeg of the that entred into the tepte. Wihe he lawe pe ter & 3ho/ that thep wolde go into the teple/he befpreb to receaue an almes/ Deter fattened his eyes on hym with Ihomad Capbe/loke on by / ad he gane Debebntothe/tentipage to receane les methinge of the. The layd peter/Sile ner and golbe baue 3 none / fucheas 3 Daue/gene 3the/ 3n the name off Jelu B Emile of Majareth/epfe bppe & walke And he toke him by the right home ad Tyfte him appe/And immediatty his fe te and anclebones receaued arengli! ab he fpie ge/ tobe/ab alfo walked ab meren with the mothe teple walk plu and temperate / and laubyingt book

Che.til. Chapter.

And all the people lawe hom walke and lande wood / And they knowe home that pt was he whichelate and begged at the beautyfull gate off the temple? And they wondred ad were fore allow nied at that which had happened but o him as the halt which was healed hel to were and the people vanne amaled but o the in Salomons haull.

whe peter fewe that/he answered unto the people/ if pe men off 3frael why marnaple pe at this? Or why loke pe fo thebfattip on be/as though by ote re owne power/of holpines we had ma be this mango: God of Abjaham/3fa. Caclad Jacobithe God of oure fathers hathgloufped his fonne Jefus/whom mat.rrbff pe betraped ab Denyed in the prefence mar.rb.c. of wilate/when he had iudged him to Zu.prij.e belowfed/but pe benped the boly and toa. tbu.B inft/& befpred that befhulde gene you a moutherer/and apiled the loute of ipte whom god hath rayled from Deeth! offthe whych we are wytheffes / And his name thoso we the farth of his name/hath made this ma founde who pe le and knowe/And the fayth whychys by hnn/hath to this ma geue this pero tatt health/in the presence of pouall. And no we brethre I wote wele that

And no we brethre I wote wele that thorows ignoraunce pe have done ptl as dyd also yours whars. But Sob

The Actes of the Apolitest. subpet thewed before by the mouth of all his prophetis that Chill thule fuf fre/hath thus wyle fulfplied pr. Liepet petherfore ab turne that poure ipunch maye be bone awaye/ & when the to me of comforte cometh/which we that m bane of the prefence of the tophe/and whe god Chall fende him/which before was preached buto you that is towite Belug Chut/whichmut benen receb ne butpil the tyme that all thyngis be retored agaytte which god hath fpoho by the mouth of all his holy prophetis fence the worlde began.

Deu.Phili.

For Rioles fand bnto the fatherst A prophet Chall poure loide Bed raple bpbntopou/wonof poure brethe ly. Rebitto me / him Chan pe heare in all thingis whatforuer he Chall fage onto you. For the tome wpli come/that enes Ty foule which that not heare that far me prophet/Chalbe exiteb fro the prople. Alle all the prophetis fre Samuel ab thece forth ag many ag have spoke pane in lykewyle tolte of thefe bayed. pe are the chylbre of the prophetig/ab to you pertayneththe teltament that god hath made buto oure fathers fape Den. att.a tige to Abjaha/ Euen inthy feete Chall all the apprechis of the erth be bieffeb) Frie buto you hath god rapled by his soune Jesus / and bran he bath sems to

The.ttf. Chapter. Mede you/that every one of you Couls tume from his wickebnes.

The.fffi. Chapter. Sther habebute the pee opte/the preftige the rue lar of the temple/and the Cabuces cam apon them? takpage greueoully that they taught the people ab

meached in the name off Jelus the refurreccion from beeth. And they lapbe hondes on the/e put the in holde butils thenexte Daye | for pt was nowe enem tybe. Many of them which herbe the worted beleueb / ab the noumbre of the men was aboute fynethonlande.

It chanfed in the mozowe that thele enlarg ad feniourgiad feribenjas and nasthe chefe prefte ab Capphas and 3hon ab Alexander/ab as many as wee se of the hynred of the hye prefte/wee re gathered to gether at Jerufalem/ab fet the in the mydres/ & afted by whas power/or in what name haue pe bone ebys (pis: & Then weter full of the B holy good/fapd unto the. pe rulars of the people/ab Centourg of Icael/Cyth we thys daye be examined of the good de debe wne to the frike man by whas meanes he is made whoale/be pt knoo wen buto you all/and to all the people ou Ileael/that in the name off Jelus

The Actes of the Apolites: Chitte of Mazareth/who pe crucifyed .crbil.band who god rapled from beethagay. mat. rri.b ne/this man Rondeth heare pelembe mar.ru. a. fore.pou whoale/ Chis is the ftone call Luce. rr.ca fpte of you bilderg which is fet mithe ela. rrbiti. chefe place of the comer Mether is the Wet.11. are health intenpother. Pos perallois Mort. ig. gthere eny other name geuen to men/:

wherein we mult be faueb. K

When thep lawe the bolones of pec ter and 3ho/And knew that thep were bnlerned men & laye people/they mar ueplicd/ab they knew them /that they were with Jelu. Sernge alfo the man m bich was healed fondynge with the thep coulde not fape agaput it/ but co maunded them to go a lpde out of the countell / And comoned amonge them felues faringe: what that we do to the Ce mer for a manifelt figne is Done by them and is openly knowen to all the Chat Dwell in Jerufalem/ ab we cannot Denpe pt. But that yt be nopfeb no far ther amonge the people/let be thicas then and charge them that they fpeake pence forth to no mananthis name.

And they called them /and comant D Deb them that in no wple they thuibe tpeake or teache m the name off Jelli. But Weter & 3hon answered onto the ad laybe whicher pr be right in the ly de of god to obeye you monte the god

The.IIH. Chapter, indge re. for we canot but fpeake that: which we baue fene ab herte/So thica. atened they them and let them go And. founde no thringe howe to punnythe them/because of the people for all me landed god for the myacle which was bone. For the man was about fourty. peare olde on whom thes mylacle off healynghe mag thewall

As loone as they where let go they. cam to thepr felower and frewed ats that:the hyghe prefleg and elbers hab: saybe. When they herbethat/withone mynde they ipfred by thepr boyces to god a faybe/2.orbethon acreged whe tchhad made heaue and easth/thelee/ and all that in them is / whych by the mouth of thy feruatit Dauid ball layb/ Why bid the hetthe grubge ab the peo tofal. if. a. ple ymagen barne thynges: The lyno gigof the earth Robe by ad the rulars cam to gether agaput the Lotbe/And

agaput his anoputed. Sot of truer hagaynft thy boly chile de Jefus, whom thou haft anoputed! bothe merode/ ad alfo wanting joyla. te with the gesuple / and the people off Irahet/gathered thein felues to ges ther forto do whatfomer thy honde ad thy councell betermyned before to be bone. And nowe Loide beholde they thieatenyngis / and, graunte bute ing.

Che Actes of the Apolites.
Cernantis with all cotydence to speake thy work/So that thou Atetche forth the honders be whether have for any sobers be whe by the name of thy have speaked the place moned wheatethey were all filed with the holy gook/ad they were all filed with the holy gook/ad they forke the words of god boldely.

The multitude of them that bele & ned/were of won hert/ab of wonmym De . Allo none off them laybe/that eng thinge of those which he posselled was bis owne/But hab all thinges comon. and with greate power game the apo. Oleg witnes of the refurreccionof the Loide Jelu. And gret grace was with them all. Mether was there enyamon. gethe that lacked. For as many as we se pollelless of londisor houlles/lold them ab brought the pryce of the thins gis which were folde/ab layed pt done meat the apostles fere. And disciblicit wag mabe buto euery manaccopbinge ag he bab nebe. &

the apolles Barnabas (that is to laye the lome of cololacion beinge a leuis te and of the countre of Cypers) had londe and loide pt | ad layde the pipes boune at the apolles fete.

Che,b, Chaptes.

Che b. Chapter:

gnanias with Saphira his wpfelolde a poffellion/ad Repte awaye parte of the price (his wyfe allo beyns ge of counfelt) ab brought a certayne parte and lapbe yt boune at the apostles fete. The faybe peter/ Anamag how ig pt that faran hath fpla led thyne here / that thou fhuldelt the buto the holy good: and kepe awaye. parte of the proce of the lynclod: were tayne penot buto the onely: And after: pt was folde/was not the papce in thy: ne owne power? wowe is pr that thou; halt conceaned thys thyinge in thyne herte: Thou halt not thed buto me/but buto God When Ananias herbe thele weibes/he fell bouneand gaue bp the goft. And gret feare cam on al the that thefe thynges herde . And the ponge men rofe bp and put hpina parte /and carped hym out/and buryed hym.

It fortuned as pt were aboute the space of its houses after/that his wyo fe cam signoraunt off that which was bone. Peter saybe but o her/ Tell me/soide pe the sode for somother and the sayte/pe for so mothe. Peter sayd but o her/why have pe agreed to gether/to tept the spirete of the sorder Losthe fe tept the spirete of the sorder Losthe fe te of the which have buryed thy husbar

C.1.

Thes Actes of the Apolites.

Be are at the Doze/abt hall carp the out
the the felt bonne trapght waye at his
lete ab pelbed by the good. The ponge
men ca mad foune her bead/ad carped
her out ab burped her by her hulbande
And gret feare ca on all the congregacton And on an many an herde yt.

By the hondes of the Apollies were manyagned ab wondregfhewed amo. ge the people And they were all toge ther with one acorte in Solomos haus And of other durit no man toyne hym Cylte to them but the people magny. trebthem. The noumbre of them that beleued in the loade bothe off men and wemen gre we moare and moare info. meche that they brought there acke in to the aretes / and lapbe them on beb. Des and palettis: that at the les waye the shadowe of weter when he camby mpghe Chabowe Come off them. There challe a multitube out of the cites to. und about buto Jerufalem i bigugging with the thete fiche and the whichwee se bered with buclene fprites. And th. or were beated euery won.

the chefe plette arole by and they be that were with hym (which iste fette of the Saduces) at were full of indigination/adlayde hodes on the apolites and put them in the comen prefor/but the angell of the lorde by nyght open

The.b. Chapteel

the: ab laybe/go the peropte and speace the in the teple to the people at the wor beg of this lyfe. Which they berde that they entred in to the temple erly in the

mompage and taught.

The chefe piest chand they that wes
the with him/ad called a counsell to ges
they/and all the elders of the chyldren
of iseas/ad fent in the presonto fetche
them. When the ministers cam and fos
unde them not in the preson/they cam
agayne and tolde sayinge: The preson
founde we shut with all disignice: and
the kepers sondyings with out before
the dores / but when we had openned
we founde no man with in. When the
chefe press of all ad the enserof the tes
ple/ad the hye presses here these thus
ges/they douted of them/where but o
thys we she growe.

the men that pe put in preson fronde in the temple and preache to the people. The went the enter off the temple with minpflers; and brought them worth out brotence, if or they feared the people ple left they shulde have beneficated. And when they had brought the step step set them before the rounsell. And the these prese asked the saying in some these prese asked the saying in some these steps saying in some these prese asked the saying in some saying in the saying in some saying saying in some saying in some saying in some saying saying in some saying sayin

C.IJ.

benot teache in this name and beholibe pe have filled Jerulatem with youre bocteine/and pe incende to bringe this

mang blond apon bg.

Deterand the other apollies anlwe, & red/and fapde/. Wie ought moareto o. bey Bobthe men. The Bod of oure fathere rapled by Jelus whom reliewe and hangebontree. Bypm beynge a tuter ab a faucoure hath gob eralteb wh th his right honde/for to gene repenta. unce to Meaet and forgenence of fpn meg. And we are big recordes as cores nynge thefe thynges/and alfo the holy good/whom Bob hath genen to them that obey hom. When they herbe that they claus a funder / and fought meas neg to Beythem. Then ftode there by won in the counfeill a pharifey named Bamaliell/a techer of the lawe/hab in auctorice amonge the people and come maunoed to putthe apodles afpe alp. tell fpace/ and fapbe bnto them/ Ben off 3frabell take bebe topoure feines what pe entede to do as touchinge the te me. Befoze thele bapes role op out Thendas bod puge bym alfe/to whom reforted a nombre of men/about a foure bondied/w hich was nayn/and they all which beleued hpin were Cratteda brode/ad brought to nought. Afterthis 6 man acole there by won Judas of Ga.

The.bi.Chapter.

Me/in the tyme when tribute begant and brewe awaye mothe people after hym. Healfo periahed and all even as many as berkened to hym are scate.

ne poure selves from these mentad let them alone/for pf this consell or werke be of men/pt wyll come to nought/but ad pf pt be of God/pe canot where pe pt/lest haply pe beforte to strue as gapus god And to him they a greed/ab catted the aposties/and bete the ad communication mannded that they shalle not speake in the name of Jesu/ and lete them go.

and they departed fro the consell retoplinge that they were conted worthy
to luffre rebuke for his name. And day
thin the teple/ad in enery house they
ceased not / teachinge and preachinge
3elus Chist. The. bi. Chapter.

bre off the Disciples gree we there arole a grubge amoge the grekes agapu the the etimes/because the propose nedp wer negle ge

in the dayly almose dealinge. The the twelve called the mututude of the discipleg to gether & sappe: pt is not mete that we shulde leave the worde of god and minister the almose/whereoze been and minister the almose/whereoze been

The Actes of the Apolicis. Then loke ye out amonge you feuts men of hones reporte/full of the hely good and wploom/which we mape a popute to this nebfuil bulpnes/for we will gene oure felues cotinnatipto pia periad to the ministracion of the wol-W. And the fapinge pleafed the whoale multetnie wele. And they chole Stene is a ma full of fayth/ ab of the holy good and to bilip ad totochoung: ad Michattop/and Timon/ad permenas/ad fite cholas a profetite ofanthroche/ which they fet before the apolites: and they praped ad lapbe their hondes on them

And the worde of god encrealpd/ad the noumbre of the Disciples multiplie ob un Jerufalem greatip / And a grete company of the preftes were obedient to the faythe. A Stenen full of faythe 0 and power bib grete wonders/abmy ractes amongethe people. Thenthere arole centapne the ftole or college/whi ch are called libertines / ab Sirenens and Alexanduans/and Cicilians/and Mang/ab bifpitteb with Steuen. And they coulde not read the wyldo:abthe epiret:with which wiret he spake The Cent they inmen whych fayd/ we have herbe hym fpeake blafphemons wol bes agaynt efoles/ and agaynt god/ and they moued the people/and the elbers/adthe ferthes / and they thapen

Che.bif.Chapter. hymanb caught him/and brought him Des the countell/and brought forth faice witnelles/whichlapte/This ma ceaffe ehnot to fpeake blafphemong wordes agaynt thes bely place and the lawe! for we beebe hom fave Thes Jefus off Majareth Chall Dellrope this place: ab thatt channge the ordynances whych Moles gane bnto bs. And all that fate in the counfell lokeb Bebfallpon him

ceofan angeit. The.bit. Chapter.

and fame his face as yt had bene the fa

the spake the cefe presse pept euenfo: And be fay De/pemen/ brethen and fathers / harken to / The Bob of glozy apered bre to oure father Abjabam/

whyle he was pet in Melopatania: be fore he bwelt in Charran/and lapb bns to hom / come out off thy contre / and deff. gif.@ from thy kynred / and come into the fonde which 3 thatt thewe buto the. Thencam he aut of the londe of caldep ad dwelt mehaeran. And after that as fooneas his father was trab/he bious ght hom into thes tonbe/ where in pe nowe bwelland he gaue hom none inheritaunce in yt : no not one fote off grounde. And promifed that he wolde gene ye to him ab to his feedafter him C.IIII.

when as per he had no chpide.

feed that be a dweller in Graunge lonbe/and they thail put them in bondage
and thall entreate them euplt. in.C.
peares. And the nacion to whom they
thaibe in bondage/will I punethe (laybe god) and after that thall they come
forthe/and ferne me in this place. And

Befi. rbii. gane him the conenant of ciccuncilon Befi. rri aand he begate 3 laac/ad circuciled him Befi. rrb. the. biti. dape/and 3 laac begate 3 acob Befi. rrixfand Jacob the twelve patriathis.

and.rrr.a And the patriarhis haumge indigna, ad.rrrb. ccion folbe Joseph into Egipte/ad 600 B

Seff. El. enour and worldom in the fight of 19 has rao kynge of Egipte. And 10 harao mis

nerall his boufboide.

Teph and caufed big fatherte be bjous

She and all hys hynne / the score and

Befi.plij aand Canaan and gret affliccion/and our fathers founce no lustenance who are fathers founce no lustenance whe Jacob herde that there was come in Egipte/he fent oure fathers fruit and when he had fent them the secounde when he had sent them the secounde then are Joseph was knowen of his bies then/and Josephs kruted was made knowne buto when so harao. Then sent 30.

the.bil. Chapter.

25. Coules. And Jacob bescended in to Egipte / and deped bothe he and oute Geff. Albie fathers ad were translated into Siche Geff. Litto ad were put in the sepulche that Abia ham bought for money offthe somes Seff. L. ba

of Emor/at Sichem. When the tyme of the promes bine Ero.f. as nye (which food had prompled with an otheto Abiaham)the people grewe ab multiplied in Egipte coll another hom ge arofe which knewe not off Jofeph The fame bealtefattelly withoute house reb/and eupli intreated oure fathers/ and made the to call awaye their chpis Die/that they Chulbe not remapne aly. ue. The came tome was Moles boine Gro: 16.85 and was a propper chpide inthe aght. of God which was northied by in his fathers house thre monethes . When be was cast out/10 haroes wughter tos ke hym bp / and noualhed hym bp for perowne fonne, And Boleg was lear ned in all maner of wplod of the Egis pciang/and was inpghty meebegand m wordes.

pt cames his hert to bift his brethief the chyloren of Israel. And when he fa we one off them suffre wronge / he befended hym /and averaged hys quares that had the harme bone to hym / and smote the egipcia. For he supposed his Che Actes of the Apolites. Bretinen wolde have buderfonde har wethat God by his hondes shille go ne the health: but they buderflode not

And the next days he thewed him his people, if the botto them and the place and well have let them and the place layings.

Sous peate brethen why hurte pewo another? but he that did his neghbour wrongs / thrust hym awape sayingst thought the a rular and a indigention made the a rular and a indigention described the Egipcian pitter days? Then he ender at that words / and was a tranger in the londs of that will bere he begate two sounes.

Unen.pl.peares were expired/the reaperebro hom in the wildernes of mounte Smathe angell of the Loide tha dam of type in a buffle, with the fes fame pe he wondred at the fight/ab Dine meare to beholde it. Andthe boyce of the Lorde (pake buto himt 3 am the Bodof thy fathers/ the Bod of Abia. ham/ the god off Maac and the Bodott Jacob, Woles trembled and dunk not Deholde. Then Capbe the Lorde to him Out of the Chewes from thy fete/for she place where thou fondell yo holy counde. I hanep erfectly fene theaf. diccion of mp people whichis in Egip telad have berde thepr gronpnge and macome doune to Delinet the. And no

the come ad 3 wil sends the into egipte.
The same Mosed whom they forsome the same who made the a rular /and a indge 1 God sent bother miser and a definerer/by the honder of the angell which apered to them in the builde.
The man brought this out shewpings bis.ir.r.r.ph wonders and agrees in Egipte/and in this.ir.r.ph

the red fee/and mithe wifernes. pt. pe. riff.
aces. This pe that Afoles which fap. Cro. phi. a
be but the children of Itael : A prophet hat youre loste God caple by bu- we. phitise
to you of youre brethen lyke buto me

This is he that was in the evigrega Ero.pip. hom Chatt pe heare. cion/in the withernes with the angell which fpake to him in the monte Sma ad with oure fathers. This man recea ned the worde off lyfe to gene buto be to who ourefathers wolde not obeye. But call pt fro the and in their herreg. Cro.pert turned backe agayne in to Egipte lays inge buto Aaron: Make be gobbes to go before bo. for we wote not what is become of this Moles that brought be out of the lobe of Egipte. Andthey ma Deacalte in those Dayes/ad offered fas seifice buto the pmage/and retopfed it the workes of they cowne hondes.

then God turned bym fite/and gas nethem bp/that they fluide worthipe the flarres of the lage as it is write in Amog.b. gthe boke of the prophetis: O pe of the house off frael: taue pe genen buto me offerpages or facrifices by the space of the wilderness and pe to be but a pour the cabernacte of mo loch/and the flarre of poure god frempham/fpgures which pe made to work hippe them: And I wyll translate pour

Deb.binbehe cournant in wilderners/as he had apoputed the speak pinge butto apoputed the speak pinge butto afoles/

Joine.th cehat he chalbe make pt acordynge to the faithion that he had fene which tar bernacle once fathers receaved and brought pt in with Joine in to the polifeiton of the gentpis/ which gentpis Rod brave out before the face off oute fathers but the tyme of manie/ which

plat.crri red that he myght fynde a tahetnacie j.par.rbij. forthe God off Jacob. And Solomon in.Re. bi. byit bym an house.

Ca.lphi . fapth the prophete. Beaut is my feate and erth is my fote ftole / what house will pebpibefor me fapth the lorder of what pa my retipnge space? hath not my house made all these thruges?

pe diffeneched and of bucircunciled bertegad earegipe baue all wayes ter

The bif Chapter.

The bif chap

haue not kept yt.

Whether herte thefethpuges/their herres clone a funder/ab thep guadhed. on hym worth thepr tethe. De bernge full off the holy good loked by wpth. his eyes into heane and lawe the mas telte oft God and Telug ftonbpnge on the tyght honde of gob/ and lapde: 10/. 3 le the heanes open/and the forme off: mantionbe on the tyght honde of god. Then they gave a foure wyth a tonde bopte/and Ropped their eares ab rans neapon bym all at once/ab cafted hyms. out of the cite/ab Boneb hpm. And the withelles lapbe boune their clothes at a yonge manes fete named Sant. And they Roned Steuen callynge on and tayinge: Lorde Jelu receaue my fpiret and he aneled bonne and cryed wyth aloude bopce : lotbe impute not thra lynne buto the /for they wore not whe at they do And when he had thus fpos Ben be filla depe. H Che.bitj. Chapter.

The Actes of the Spotles.

dul had pleature in his deeth. At that tyme was there a gret perfecution a gapust the cogregation which was at Jerusalem ab they were all scattered

Syand Samaria/ercept the apostics.

Then denout men dessed Steven/and made gretelamétacion over him. Savait made havocke of the congragacion entryinge into everybouse/and opewe ont bothe man ad moman/ad thinsed them into preson. They that were saveted abrode went every where pitale the to a cite of Samaria/ and preached the to a cite of Samaria/ and preached the both onto the. And the people gave here but other things which sobilip spake with one acopte/in that they here beand sawe the miescles which poblic beand sawe the miescles which people

be boyce cam our of many which were polletteb off them / Many taken with palleps/a many that halteb were hear led. And there was gree to be in that the see. I There was a certapne må calleb Simon / which before tyme in the lame cite bled witche crafte and bewith the detected the people/favinge: that he was a man that coulde be greate thinges.

the gretest layingent his is that power of god/which is called grete him the fit moche by be cause of longe tyme with loncery he had believed their with tes. Is some as they beleved to british bed preachinge of the kingtom of God ho of the name of Jesu Chill/they we be baptised bothe men as weme. Then se baptised bothe men as weme. Then tised/And continued with 10 hilly/and wondred beholdinge the miracles as

agnes/which were thewed.

Jetulale herte lape that Samaria had receaned the worde of God : they lene buto them worde of God : they lene buto them were ad 3hon/ which who they were come/prayed for them/that they were come/prayed for them/that they myght receans the boly good for thems as yet he was come on none off thems But they were baptiled only in the name of Chill Jelu. The lapte they their hondes on them/ ad they receaned the boly good. H

layinge on of the Apolites hondes on them/the holy good was geneuche of fered them money layinge: Geneuche also this power/that on whom socies also this power/that on whom socies ly good. Then saybe weter buto by so berelly then saybe weter buto by so berelly then and thy money together for thou wench that the gyfte of god/

mape be obtented with money has been nether parte not fellyshippe in shis busines. For thy herr is not right in the spatt of god. He pent the therfore of thys thy wickednes, and playe bod that the thought off thyne herre mape beforgenen the for a percent that thou arte full off bitter god! and wrapped in intoupte.

The answered Simon ad layer/1018; pe pe to the lorde forme that nene of these thinges which ye have spokefall on me. And they whe they had refined ad preached the worde of the lordere tirened to Zerusale ad preached the government in many cites of the Samaritas.

to white fapinge/Arple ad go toward bes midde dare buto the wase which teader hero Jerufale buto wase which teader hero Jerufale buto was which is in the defect. We arole and whet out and beholde a man of ethiopina which was gelded/ad of grete aucrosite with Candace quene of the ethiopias which thad the rule of all her treasure; caso Jerufale for to praye/as he returned bome agapue syttynge in hys charet he repoe & say the propiet.

mearead to pne the felfe to yonder that tet. While ranne to hum / and herde bein rede Clay the prophetand laybe

The bill Chapter. Understondest thou what then redett. and he layb/howe can 3/ercept 3 hab a groe: And he befred to hillip that he wolke come bp ab at with him for the mater of the feripture which he rebbe was this . he was ledde as a thepe to eta. Siil. 6 bellagne/And lyke a lambe bom befos re hos therei / to openich he not hos mouth/in that he lubmitted him fplfe/ his indgement was exalted/whothall beclare his generació for his lefe is ta henfrom the erthe. The gelted ma ans Iwered while ad layee/3 praye the of whom speaketh the prophet thestoff himfplfe: or of feme other man?

Dhilip opened his mouth/& began at the fame feripture ad preached buto bym Jefus. And as they went on their ware/thep cam buto a certapue water and the gelded man lapbe/ Se here ps water/whatfhallet me to be baptited? pobilip capde buto hpm/ 3ff thou beles ne wyth all thyne hert/thou mad . be antwered fapinge/3 belenethat Jelus Chille is the Come of God. And come maunded the charet to Robe Apil. And they went wune bothe into the water/ bothe whilip/and alfo the geleb man. And he baptifed him. As foone as they were come out of the water the fpires te of the lorde caught 10 hilip/And the gelded må la we him no moare. And he

went on his wave recovange/but while he was founde at Azotus. And he wake hed thosow out the contre preachings in their cites till he cam to Celetea, he their cites till he cam to Celetea, he

Balat.j.c.

Aul pet brethynge ontthe reatnyngis and flanghter against the Disciplesofthe Lorde/went buto the hee preste/and beared of him letters to Damasco tothe

magoges that pf he founde enpositie wape whether thep wer/men of went be might bipnge them bounde bite je rulalem. As he went on hre tomey/pt fortuned that he brue nege to bamalio ab lobenly there figned rounde about ppm a tyght from heaven/ 2nd he fell to the earth/ab berbe a bopce fayingt f.courb. b to home Saul/ Saul/ why perleentelt M.cov. gh a thou mer and he fapbe/ what artethou Loibe: The Loide lapbe/ 3 am 3elus whom thou perfecuteft/it fhaibe hate tor the to hpeke agaput the puche/he bothe tremblynge and affonyed faybe Lorde what wylt thou have me to do? And the Lorde Capbe baco lym / Acple and go into the cite/and prihalbe told the what thou Chalt bo.

the men which companyed him on & bis wape Gobe amaled/for they berde

Che.fr. Chaptes.

from the erth/ And whe he had opened by ever he sawe no man. Then ledde they him by the honde and brought him into damation. And he was til dayes with out sight/s nether are not branks.

matcon named Ananias: to bym fpake the Loide in a billon/Ananias/And he fapte I am here Loide. And the Loide fapte buto hym / arpfe and go into the fapte buto hym / arpfe and go into the firete which is called fraight and feke in the house of Judas after one called Saul of the cite of Tharkis/for be hold be he playeth. And hath fene in a billon a manamed Ananias compage in buto him/And puttynge hys hodes on hym/that he myght recease his fight.

de by many of these man, howe mothe harte he hath done to the layntes at gerulalem as in the polace he hath and croute off the hye pickes to bynde all that call on the name. The lotde laybe but hem. Os the wapes for he is a tholen bellell but a me to beare my name before the gentyls and kyngis and the chylicie of Ilrael for I will theme how my names lake.

Anamas went his wave and entred puto the house and put hys houdes! on hym and layde? brother Saull the

P.11.

totde that apperpo buto the in the war peas thou canft feut me buto the that thou mightest recease thy sight and be the with the holy gook. And some bratis there fell fro his eyes as st had bene scales and he receased his sight and arose at was baptised. And receased meate and was comforted.

the besteples which were at panalicon. And Areyght wave he pleached Chile in the Sinagogis howe that he was the some off God. All that hete him wer amaked a sayte/is not this he that spoyled the whych called is this mame in Jerusale: And cam hythersol the entent that he shulde bypuge them bounde but the hye preses: Saulen creased in Greghte/And cofounded the sewes which dwelte at damased after mynge that this was very Chile. He

Coficell amonge the selves to kell him.
But their layinges awapte were knoBut be and hyght to kyll him. The
Socis daye and nyght to kyll him. The
the disciples to ke hym by nyght / and
put hym thoso we the wall and let him
boune in a basket.

to cople him fife with the apostles/ad the west all afrage of him & beleved

The.ir. Chapter. not that he was a difciple/But Barns dag toke him ab brought him to the as police a tolde the how he had fene the loste in the wayer hab fpoke with him ab how he had wine boltelpat damalco in the name of Jelu. And he had his co. nerfacion with the at Jerufale & quye him fplee boidly in the name of the loze be Jefn. And be fpake & Difputed wpth the greats ab they went aboute to Rey him. When the biethie knewe of that/ they brought him to Celarea/and fent him forth to tharfus. The had the com gregacios rell thosowout all fewip & galtle & famary/ & wer ebifped/& walked in the feare of the lorde/And multiplied by the cofoste of the holy good

throughout all quarters he cam to the fainctis which dwelt at Lidda & there he founde a certapne ma named Enesas/which had kepte his bed. biti. pere lycke of the palley. Then laybe weter but hym: Eneas/ the lorde Jelus Cheriff make the whoale. Atyle and make thy bed. And he arose immediatly. And all that dwelt at 2 poda ad Asson/sawe him/and tourned to the lorde.

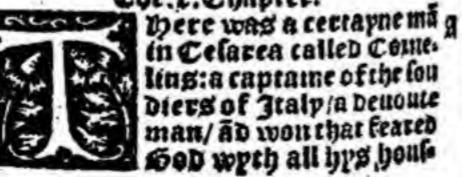
there was at Joppa a certaine woodman (which was a disciple named Taobita/which by interpretacion is called borcas) the was full of good wurnis/

D.III.

The Actes of the Apollies. and aimes detes which the on, 3th unled in those dayes that she was him and dyed. Ushen they had wallhed her ad lapd her in a chaber. Becanfe lydde was npe to Jopparad the disciples had herbe that weter was there they fent buto him/defpipinge hym that he wide not be greued to come bure them.

Weter arole & cam with the/whehts was come they brought hym into the chamber/& all the wybo ws fode tow De aboute him weppinge ab Mewpinge the cotis and garmetis whych boicas made while was with them. peter out them all forth ad kneled donne and prayte & turned him to the hody/& laps be/Cabitha arple. She opened herep es & whe the lawe weter the lat bpper And he gane ber his home & tplted her bppe/ab called the fanictis and wybo. wes ad the wed her alpue. And pt was answnerhotowoutall Joppa and mamp beleued on the Lorde/And pt foutile med that he tarped many dayegin Jop. pa with one Simon a tauner.

Che.r. Chapter.



Che. r. Chapter. bolde/which gaue moche almes to the people/ab prapte God alwaye/Che las me man fame in a bydon eutbentip abe Bute the nyuthe houre off the daye the angell of God commynge in buto hym and layinge buto him/Comeling/whe be to hed on hym/he was afraybe/ and laybe/what is yt loade: The laybe buto bym. Thy prayers and thy atmofe are comesppeinto remembraunce in the prefence of Bob/Andnewe fende men to Joppa/and call for one Symon nae med alfo peter/me lobgeth with won Simona taner/whole houte is by the fee fpbe. We Chatt tell the / what those oughteft to bo. When the angel which fpake buto Cometius was beparteb! he called two of his boutholde / and & benoute foubier of them that wayteb on him im whom he wide att the mates

and fent them te Joppa. Onthe motowe as they wet on thee priorney/and bewenye buto the cite? Deter went oppe in to the oppermoit parte of the house to praye about the bi. houre/ The wered he and hongreds ad wolde haue caten:while they made recy for him. we fell into a traunce/ab lawe heaue openediad a certayne bef. fell come boune buto hem / as pt hab bene a greate fhete/hnpt at the.itil.cop ners/and was tett boune onthe erth/

D.itti.

where in were all maner of this forth beatles of the erth a berné a womes ab foules of the aper. And a boyce has be but o hom from heave. Hyle peter by a beatle of the aper and a boyce has be but o hom from heave. Hyle peter by a beatle of the never eaten enythype ge that ps comen or buckene. And the boyce spake but o him agapue the second be tyme that wood hat he clensed that make thou not comen. This was beceauch thipse / And the bestell was beceauch

oppe agapue into beanen.

Whyle weter muled in hom friftig what this bello whych he had feneme ant; behotbe/the men which were lent Sto Corneling/bad made inquipracefor Simos houte/ab ftobe before the mie And catted oute wong aluco whether Simo which was alfo called peter we: re lodged there/whyli weterthought on this billo/the fpiret layer bato bim Zo/menfeke the/ arpfe therfore/get the bonne/and go with them/addoute not/ffer 3 hane fent them. peterwent Donne to the men whych were fent bus to him from Comeling/and fapbe/20 Jam he/who pe feke/iuhat is the rau te wherfore pe are come : They lapbe bato him/Comelingthe captagne a in-Reman/ab won that feateth 600/and of good reporte amonge all the people en the temes was watned by an holy

Che. Chapter.

angel/to lende for the in to his houles and to heare worden of the. The called

hethem in/ad lodged them.

On the motows weter went with themiab certapne brethten fro Joppa accompanyed bym. and the thyrbe das pe entred thep into Cefarea Comeling wapted for them/and had called to ges ther his hynlmen/and special frentes And as pt chaunfeb weter to come in/ Comeling met hom / and fell boune at his fete/ab renerenced him. Deter to. he him bope/layinge/ Euyn 3 mylplfe. am a man. And as be talked with hom he cam in and founde many that were. come to gether . And he fayte baro the/ pe bo knowe howe that pt is an bulaw full thynge for a ma bepnge a Jewe to company of come buto an aliant. But god hath Chewed methat I Chulde not tall enp må comen op buclene/theafore ca 3 buto pout with oute freuple ag foe ne as 3 was fent for/3 afte pon thereo. reformhat intet/ have pe fent for mer And Comelius lapte / This Daye we-

And Comelius lapte/Chis daye were we. tiif. dayes I falted/& at the nynthe houre I playbe in my house & beholde a ma kote before me in bright clothymoge/and lapte. Comelius thy player is herte at thene almes dedes are had in remediaunce in the light of god/sende therfore to Joppa/and call for Simon

The Actes of the Apolites where also also be ment be foulle of won Simon a tan mer by the feelphe/the which as foont as he is come / shall speake but the. Then fent I for the immediatly/s than half well bone for to come / powe are we all here present before God to hear the all thronges that are communicable to the of God.

men. E.D. Weter opened his mouth and laybe in pa. Eir. c Of a truth I pereraue/that God is not tob. Erriti parciall/but mall people he that featante by. b teth hom and worketh ryghtewelnes/eccl. Errb. in accourt with hom

eccl. ereb. is accepted with hom.

soma. ii.b pe knowe the preachonge that God & Gala ii.b. Tene baco the childre of Ilrael preaching the bib. b. ge the peace by Jelus Christe (which colol.ii.b is lorte once at thinges) A which preactions, chonge was publiffed thorowout all temp and begain galile after the haps tim preached by Thou/ Afterthat God

temp and begain galile after the haps
tim vieached by Thou! Afterthat God
bad anopated Jesus of Pazarethwith
the holygoot! a worth power/he went
aboute boying goode/and healpinge all
that were oppiested with deucles. Hos
nesses of al thinges which he did in the
tende of the sewes at Jerusale/who
they sew/a hounge on tree. Hypin God
tapled bype the choice Baye/a shewed
bim openly not to all the people but bin
the openly not to all the people but bin
the people with the people but bin
the people by the choice before of sool

which are ad droucke with hymnattes be avoic fre deeth of And he commune ded by to preache buto the people & to tellifye? that pris he that is ordepued of God a subge of quycke ad Dead. Co hym geneth all the prophetes wrines that thorow his name (ball recease resultio of lyfies al that belene in him for

besthe holy good fell on allthe which mich.bil

betde his pleachprige/And they of the circuctuon which beleued were altony ed/as many as ca with peter/because that on the gentpis also was shed oute the gyfte of the holy god. For they her bethem speake with tonges and magnify God. Then answered peter/can eny ma forbyd water that these shulbe woth baptised/whych have receased the holy god as wele as we. And he comanded the to be baptised in the name of the loade. In Then playde they him/ to tarpa feawe dayes.

The.ri. Chapter.

postlegand incime which wer in sewip/that the heisthe also had receased the moits of god/Whe perusal was come bype to Jerusal

with him layinge Thou wetell in buto.

The Actes of the Apolites.

men buctecucifed/ad atel wyththem. Weter bega and expounde the then ge in ogber to them fapinge / 3 was m the cite of Joppe prapinge/ad matta unce 3 fame a bilon/A certe bellell bes fceube as pe had bene a large ipunpa clothe/let wune from henyn by the for wer corners/And pt ca to me/into the whych when 3 had fasteneb myn eyed 3 colpbered and fame fowje foteb bes tis of the erth/ad berme and wormes and fonleg of the aper. 3 herbe alloa bopce/ fapinge bnto me/ Arple Detet! Hep & cate/And 3 Capb/god forbyb lop De for nothunge come or buclene hath & at empepme entred ito mp month The boyce answered me agayne from heauen count not thou thofe thingis buile me/which Bod hath clenfed/ And thes was done thre tymes. And all were tas Ayn bope agapue into heaue.

And beholde immediatip were thie me come buto the house where I was fent fro Cesatea buto me | And the spirete sapte buto me / that I shulte go with them/with out dout puge / Aforones these size beethe accopanged me. And we entred into the mas house. And he chewed by howe he had sene an angell in his house / whych sod and saybe to hom. Send men to Joppe / and call for Symo | named also were he spall tell

The.ri. Chapter. the wordes/wher by both thou and all thon houffe Chalbe laued/ As 3 bega to pleach / the holy goot fell on them/as he byd on be at the begynnynge/Then Cca to my temebrance the wordes of the loide howe he layde/3 ho berely baptte fed with water/but pe shalbe baptiles with the holy good. For as mothe the as god gane the lyke gyftes/ as he byd buto bg/when we beleued on the lorde Jefus chut/what was 3 that 3 Chulbe haue withede god: whe they herte the isthephelte their peace & gloufeb gob layinge. The harb wed alfo to the gentyla grannied repetaunce buto tyfe.

thorow the affircio that arole aboute thorow the affircio that arole aboute fleue/walked thorowoute tylithey the buto phenices and Cypers and Antio the/preachynge the words to no man/but but but the tewes only. Some of the were men of Cypers and off Sprene/which whe they were come into Antio the/spake buto the grekis/& preached the lorde Jesus / And the houde off the lorde was with the ada greate nouse beleved adturned buto the lorde.

of the cogregació/which was in Jerus falem/And they sente fouth Barnabas that he shuide go duto Antioche/ with the church was come/ and had sene the

The Attes of the Apostlesi grace of the lorde/was glad/ad erhen sed them all/that with purpole of hert they walbe cottmuatty cleane buto the lorde. for he was a perfacte ma/and full of the holy good ad of fapihe. Anb. moche people was abbed buto the losde The expacted Barnabas to Tarins for to fene Saul/ad whe he hab fonbe him/he brought him buto Antioche. 3t chaunted that a whole rearether had their couerfacio with the cogregacion there/# taught morhe people mlo mo che that the Difciptes of Antioche mes the type that wer called chufte. 30 thos le daps ca prophetis fro Jerufale bute Untioche/Cher flode bu won ofthens med Agabus/a Agnifyed by the spirete that there Chuice be gret berth through oute all the worlde which ca to palle in the empronte Claudis bapes . The the Difciples euerpman accordinge to hes habilite/purpoled to fente focourbnie the beethe which dwelt in temp whi ch thynge thep allo bib ab fent it to the elters/by the hodes of Barnabas and Saul The.xii. Chapter.

Aprige la ren tiotes on cet tapne of the togregacion/ to bere che/me hpited 3as mes the biother of 3hon/ with a fiver de/ad because

Che.rif. Chaptee. Be lawe that yt pleafed the fewes! We proceded forther / to take peter alfof: the wer the paper of unlened breed ad whe he had caught hun/he put hyms in prefon/a Delpnered bim to.itti.quas terntog of fondiers to be hepte/entens bynge after etter to bynge hym forth to the people. Then was weter Bepte in prefon But praper was made with out ceafpinge.off the cogregacion bito: god for him. When ther ob wolbe haus brought him ouce bato the people/the fame nyght Cepte Weter bytwene. if. fondiers/bonde with two shapped:ab the kepers before the Dore Bepts the prefon. And beholdethe angeil off the lotdewas there prefent ad a light fhye Burbinthelodge. And helmote weter on the fpace Reepd him bppe fayinger Atyle bppe quichip. And the thepnes fell offro his hobes and the angel lays bato him. Syide the felte ad bende on. thy landaltes / And to he bid And he fap. be buto him/Call outhy matel aboute the/ad folowe me/ And he ca out & folo wed him/& wift not that it was teneth. whych was bone by the angett/ but the ought he had fene a biaon. When they. were paft the fpift ab the teconde water the/they cam buto the perou gate that: ledeth bato the cite/which openned to them phibis owne accorde. Zing the S. The Actes of the Apolies. wet oute a palled thosowe wo firete/s by and by the angel Departed fro home

and whe weter was come to him al te be lapte nowe 3 knowe of a fuerty that the love hath fent his agel/a hath Delinered me fro the honce of merou! ab fro all the wapringe fore of the peor ple of the tewes. I A and as he cole bered the thinge/he ca to the houlleof Atlary the mother of one 3hon/ which was called marke alfo / where many were getherebto gether in prayer. as toeter knocked at the entrey wie a bas fell cam forthto berke/named hipoda. and who the knewe weters bapce/he opened not the entrey for glabnes but can in/ab tolb howe peter Gobe befo. se the entrey/ And they lapb buto her: thou arte mad. And the bezethe doune that pt was enen fo/ The fapte they/3t is his angel. Weter cotinued knockin ge. Wihen they had opened the bore/ad lawe hym/they were allonyed/ We bes ened buto the with his hode to holde their peace/ad tolbe the by what mean nes the lorde had brought him outeoff prefen. Le And fapbel 100 thewe this onto James and to the brethe. And he Departed ab went into another place.

masbecum of weeter / When therobe

The xill. Chapter: Bad called for him & fonce hi not/he ere ampned the hepers/& comanbeb to te. parte. And he belcebed fro Je wip to Ce faren: ad there abode. Werote was bilpleased with the of Tree & Sydo / And Sthey cam allat once/ ab mate int ercel. don buto bladus the kingis chamberlein and befpred peace by caufetheps countrey was notputhed be the appris londe. Apa a daye apoputed/the tynge araged hom in ropall apparell/and fet bim in big feate/ ab mabe an oracte bit to them . And the people gaue a Chute/ layinge/It is the boyce of a god ad not ofama. And immediatly the angell of the lorde fmote hym : be caufe he gave not Bobthe honoure ab he was carpit of wormes / and gave bppe the gooft.

the worde of god grewe and multisplied. And Barnabas and Saul returs ned to Jerusale/ad fullyfled their offer ce/ad to he with the 3ho which was als se called Marcus. The rup. Chapter.

the cogregació/prophetis
and doctours /as ibarnabasad Simon called flyger/Andlucius of cerene/
ad Alanahen herode che
tetrarhis nouselowe/ a Saul. As the y

tetrarhis notifelowe/& Sant. As the p ferned God/and facted/The holy gook fapd/puta parte for me Barnabas ab.

私小

Saul for the worke were buto I have called the. Then fatted they ad prayed: and put their hondes on them/and lete them go. And they after they wer lent of the boly good /cam buto feleutia/ and from thence they fayled to cypius And when they wer come rolalamine/ they shewed the worke of god in the sy magogis buto the te wes. And they had

3bon to their minifet.

Ulben thephad gone oner all the ple onto the cite of Daphos/they loube a certapne forferera falce prophet whie ch was a tewe/named Barielu/which was with the ruler of the contre won Sergrus paulus a prubent man . The Cameruler called buto bom Barnabag B and Saul/ad beared to heare the wol-De off god The Soulever Clemas (for to was bys name by interpretacion) with fobe the ant fought to turne a. waye the ruler frothe fayth. The Sau te which allo is called Dani beinge ful of the holp good/fet his epes on hym/ and layde Oful of al lutelte ab diffett fulnes the chylbe of the benyll:ao the enemp of al righteoufnes thou cealeft notto peruettthe Aranght waves of the loade. And no we beholde the honde ofthelordets apon therandthou thait be bignbe ab not le the funne for a les: con. And immediatipfellon hymamy!

The. pfit. Chaptest

de ad a darchnes/And he went aboute lenyuge/the that shulde leade hym by the honde. The the ruler whe he sawe what had hapened; belened / and wone bled at the doctryne of the soide.

hym had shipped fro Baphus/they can to perga a cite of paphilia There des parted Ihon from the /ad returned to Jerusalem But they wandled thoso we the countres/from perga to Antioche a cite in the countre of pissons/ ad wet into the synagoge on the saboth daye/ and sate boune. After the lecturoff the lawe and the prophetis / the rulers off the synagoge sent but o them sayinge/ ye men ad brethren/ yfpe have envice mon to exhorte the people/saye on.

paul kode bppe and beckened with his house adlayw/Alen of Itael/and pe that feare God/gene audience. The God of this people chole out e fathers ad exalted the people/whe they dwelt as krawngers in the londe of Egypti Ero.f.s. and with a mighty arms brought them Ero.ris. dont of pt/ad aboute the tyme of.rl. pea Ero.ris. des suffeed he their maners in the wil. dennes. And destroped by nactors in the londe of Canaan/ad deuided their lode to the by Lot. And afterwards he tosue. riss game but o the indges aboute the space of indicatif. be cos. itis. ad.l. peregone o the tyme of Judi.iis.

£.1j.

The Actes of the Apolles. f.ee.bill.a Samuel the prophet. And after that 1.reg.ir, cehep belpred a hyngeiad God ganebm to them Saul the Conne of Cig/aman; and.La of the tribe of Bentamin/bythe fpace of.rt. peres. And after he had puthym D. Doune / he fet bppe Daufd to be they hynge/to whome he gaue witnes/lap. D. Irroiffinge. 3 hane founde Daufb the Conne of I, reg. pbi. Jeffe/a manafter mpne owne hert/be: thati fulfpil all my wyll. Of this manes fede hath God (accop Æ(a.zi.a. Dinge to hyg promied brought forthte the people of Mael a facout/wa Jelus whe 3ho had frut preached before his mat.till. acomynge the baptem of repentance to Mar.i.a. Meael And whe 3hon had fulfilled his Luc.in.a. courle/he lapbe/wihom pe thinke that Joan.t.c Jamthe fame am 3not : but beholbe there comethwo after me/whole fhor Mar.j.a eg of his fete I am not worthy to lole. Hye menab brethrefchpibrer of the generacion of Abjaha/and wholoener amoge poufeaceth@ob/to pou gthis worte of belth fent. Them hebitergof Berufale/ab their ruters becanfe chey knewe hym not/not per the bopcisof the prophetts whychare rende chery faboth Daye/hane fulfyited the in con-Dempnpage bun. And whethep found no caute off deethin hpin / per bifpred mat. Erbitthey Wilate to ky! hym. And whe they mar.rb, bhad fulfilled at that were witte of him!

The. riff. Chapter. theptone him wune from thetree and luc. rrffix & put hym in a lepulchte/But God rap. toan.rir.c fed hom agame from weth/ad he was fene many bayes of the which ca with hem from galite to Jerufalem whych mat. rrbiff mat.rbi. are hys witneffes bute the people. And we declare buto pou/howe that Lu. prittis the plomes made buto the fathers / Joan, Ff. god hath nowe fulfylled bate be the chploten/in that be repled bppe Jelus agapne. Leuen as pt is witten in the fpifte plaime) Thou arce my fone this wat.if. & fame Daye begate 3 the Ag cocernynge Deb.j.b. that he lo repled hym bppe fed beeth/ nowe no more to returne to corruptio belayd on this wple/The holy promi. les made to wante I woll hepe fayth. Ela. 16.62 fallput becfore he land allo in another place/Thou Chait not loffrethy famete wfal.tb.b tole corrupcio. For Daurdafter he bab in his tyme fulfilled the wyll of god hein.reg.ij.b Hepte ad wasland with his fathers ad lawe corcupcion . But he whom ged repled agapne/lawe no corrapcion. Beyt knowe bnto poutherfore pe men ad brechte/chat thorowe thys ma ps preached buto pour the forpeuenes

Be pt knowe buto poutherfore pe men ad biethie/chat thoso we thys may preached but o pouthe for peuenes of lynnes/And by him are at that beled he suffifeed from all thyngis from the which pe coulde not be suftified by the lawe of Moles. Be ware therfore lest that all also, i.e. that fallon your which is spoken of in Abs. i.e.

£.114.

The Actes of the Apollies. Cheprophetia Beholbe pe telpilers/if wonderand perifye pe/for 3 be a woy he in youre bapes : whych pe thall not beleue pfa man wolde beclare pt you. When the Jeweg wer gone oute of the Synagoge: the gentyle befought the that they wolbe preache the work of god to the bitwene the fahoth bapes with the cogregation was trong bppe/many of the fewes ab betteens profeiris folowed waule Barnabas which spake to the and exhorted them to continue in the grace of gob. Hand the negre labeth bape cam almoticibe whole cite to gerberto heare the wor a of Bodune the tewes lame the peo ple/thep were full of indignacion and pake agapuft those thingigwhichwee spoke of want/ They spake agaput pt/ and bifpiapled pt/rapipinge on rt. Che Daul ad Barnabag weged boibe/and Tapbe pt was mete that the worke of god Chuide fyid hane bene preached to pou/But Ceinge pe put pt fro pou/and" thinke poure felfes omworthy of eues ladige lpfe/lo/ we tourne to the getyls Sa. Flix.b for fo hath the lorde comaunded bs/3 baue materbe a light to the getylsthat thou behelt; buto the ete of the world The gentyls berbe/ab were glab ab Biolphed the worde of the lore ad bele

mes eue as many as wer ofdeueg puio

Che. Mil. Chaptes. eternallipfe: ad the worde of the lorde was publiffed thorowe outeal the re gio. But the temes moued the worf hip full ab honorable weme/and the chefe men of the cite. And reyled perfecucio agaynt Danle Barnabas/And expels leb them oute of their collis But they Mat.r.b. Choke of the bufte of their fete aganyft effar. bi. & the ad ca buto Jeonium. And the bifet Luc.ir. a. ples wer filled with toyeand with the holy gooft. & The. rittl. Chapter. thepwet both to gether its to the Sinagoge of the ies mes and fo spake / that a gret multitube both of the sewes and also of the gree his beleued . But the bubeleuinge teo wed / fterpb bppe and buqupered the myndes of the getyls agaynt the bres then Longe trine about they their ab quit them felnes boldip with the helpe of the loube the which gane tell ymong buto the worde of his grace/ And cane tyd agnes and wonders to be bone by they bodes. The people of the cite we re bemidediad parte belbe with the ice

weg/and parte with the apostles. uhen there was a faute mabe both of the getyle ab also of the tewes with the peruters to put them to Chame and to frome the/they wer ware off pt / and

E.IIII.

The Actes of the Apolites. ned bnto littra ad derba/cites of Lia onta/ab bnto the regto that frethton & De about/ad there preached the golpt And there fate a certapnema athum! weake in his fete/ beynge haltfro hys enothers wobe/and never walkid. The Came heete Waul preache/whichbehel De him/ab perceaueb that he hab faith to be whole ab Capb with a loube boy. ce: Cond oppe ryghron thy fete And he Beet bppe ab walked: when the people cawe what paul hab wne/theyliftebp their boyces/faringe in the fpeacheot 2 pcaonpa: Goddeg are come Bonneto be in the tylines of men. And they called Barnabas/Jupiter And Waulmet curius/be cause he was the preacher. The Jupiters prefte/whych bwelt be foretheir cite/broughtoren ab garlon Dig buto the churche posche/ab wolde have bone facrifice with the people.

Whethe apostles Barnabase paul berbe that/thep rent their clothes/ab ran in amonge the people/cryinge and sayinge: (pis/ why bo pe this: We are me lyke buto you/ab pleache buto you that pe shulte rurne from these banities but the lyttinge god/ whych made beaute and erth and the see and all that

Mal.crib. in the 18/ the whychin the see and all that Apo. ritis. fred al nactors to walke in their owne wayes. Revertheless lefte not bym

The rith. Chapter.

The with outen witnes in that he fire wed his benefaictes in genynge by ra pue from heaue, and frutful ceasous, allinge oure hertis with fode ab gladenes. And with these sayingis/scale research they the people that they had

not bone facrifice bnto them.

Thether caceetayne feweg from In. tiochad 3conia/ and optayned the pea pleg confent ab Coned Want/and Diew him oute of the cite/luppolinge he hab bene bead. As the bilciples Bode roun. be aboute hom/he arole bppe and cam into the cite. And the nexte daye tepar ted with barnabag to werba Afterthep had preached to that cite & taught mae ny/thepreturned agayne to Liftra/ad to 3contum/and Antioche/and Grenge thed the disceptes foules exholtinge the to cottone in the faith/affpiminge that we mutte throwe moche abuerlice entre into the hyngho of god And whe they had sidened the fentours by eleccionin enery cogregacion/ after they had praybe and falled/they comended them to god on whom they belened.

And they wet ouer all pludia ad call into paphilia/ ad whe they had prease they the worde of god in perga/they descenyed into Attalia/and thence be parted by thippe to Antroche/fro where the they wer deliquered buto the grace

of god to the worke which they habful alled. Whethey wer come a had gathe red the cogregation to gether/they te herled at that god had done by the and howe he had opened the doze of fayth buto the gentyle. And there they also be longe tyme with the disciple g.

The. Eb. Chapter.

chie excepte pe be circuty
feb after the maner of mo
les pe canot be faueb The
arofethere biffencion and

biliputinge not alittle buto Daul & bas mabas agaynt the. And they betermie med that Mani ad barnabag ad certaps ne other of the Chulbe afcebe co Jerula le bute the apolites a Ceniours aboute this quellia. After they were brought on thepe wape by the cogregacio they palled ouer whenteg ab Samaria & elarynge the couerfacto of the getyla! abthep brought gret tope buto all the bietine. Wihether were come to Jern. falethep were receaued of the cogrega cionad of the apostles and elberg. and they declared what thynges God had bonebythen . Chen arole there bope certapne of the fecte off the pharifes! which byd belene fapinge that yt was medful to curcuncife the ad to intopus

them to hepethe lawe of Afole s. The apolies and the elders cam to gethen

to reafen of thyg matter. When there was moche bilputynge Deter role bppe and layb bute the/pe men ab brethie/pe knowe howe that a goode whyle a goo/ Bod chole amonge be that the gent ple by my mouthe thus De here the worde of the gofpella bele ne/And god which knoweth the herte/ bosethe witnes/andgaue bnto the the holy good ent as he byb bato bs/a he put no differece bit wene the ad be/ ab with fatth purified their hertes fome therfore why tepte pe god/that pe woll be put a pohe on the bifciples neches! which nether oure fathers not we wer able to beare/But we beleue that thos towe the grace off the lorde Belu chrill E we Chaibe faued asthep bo / Then all the multitude was pealed and gane au Dience to Barnabag and pani/whych

toide what fignes ad wondtes god bad
thewed amonge the gentpis by them.
As fone as they belte their peace Jac
mes answered sayinger effen a biethre
berken buto me / Stmeon tolde hows
god at the beginninge byd bistiche gen
tyls/and receaued of the people buto
his name ad to this agreith the wordis
of the prophetis as yt is writen after
this I wilecturne/ad wil bilde agapus

The Actes of the Apostles.

amos.ir.the tabernacle of want which is fall Doune/ab that which re falle in behep of pewpil 3 bilde agapne ab 3 will fet Pr bone/that the readur of men might Teke after the Lorde/abailo the getyls bopon who myname is calleb onfaith the lette/which both all thefethingest knowne buto Bobare all byg wether a From the begynnynge off the worlde, Bubettore mp fentece ig/that we trous Die not them which of the gentplate Inened to Bod i buethat wewsite bute them that they abitapne the felnes tro althines of pmages from fornication/ fed freanglyb/and fro bloude. For the Ces of olde tyme in euerpeice hath the that preache hpm/and he is rebe inthe fragogis enery faboth baye.

The pleased pe the apolites and the elders with the whole cogregation to lend chofpen men of their owne copany to Antioche with paul ad Barnabas. The pleas Judas called also Barnabas ad Silas which were chefe me amoge the breibte ad gave the letters in their hour after this maner. The apolites selders ad brethre lend gretynges but elders ad brethre lend gretynges but the brethre which are of the gentyls in Antioche stein e criticia. For asmothe as we have herde that certains which departed from bs / have troubled pour with wortes ad cobred yours in your myndes

Theirb. Chapter. fayinget pe muft be circucifed ab kepe. thelawe/to who we gave no loche coi mandement. It Cemed therfore to be a. good thinge/whe we were come to ge ther with we accorde/to fende chofpis: men bnie you/withoure beloned Bas. nabas ab waul/men that hane teopere bed thepr tpues / for the name off oure loibe Jefüg Chift. Wie haue fent ther. fore Indas/ad Splag/which Chall aifo tell you / the fame thynges by mouth. for priemed good to the holp good ab to bg/toput no grenoug thynge to yes moje the thele necellary thinges/ that isto lave that ye abitapne fro thinges offered buto the pmages/from bloub/ from frangled and fornicacion, from

Unde they were departed/they ca to Antioche ad gathed themultitude to gether delivered the pille Unde they had redde ye they retopled of that colo facion. Indagad silas beinge prophetes / exhorted the people with moche pleachynge/and firengthed the. After they haddetatyed there a certaine for they haddetatyed there a certain for the bies the bies the bies the bies the bies the bies of the bies the bies of the propleased of the bies the bies of the bies the bies of the b

which pf pekepe poure felues/pe Chall:

The Metes of the Apollies.

the worke of the lorde with other many But after a cercayne space panilays De buto Barnabas. Let be go agayne & bilte oure betine in enerpette wete me have the web the worde of the look ad fe how they bo. Barnabag gaue cor unfell to take wyth the 3ho catteballe Marke/ But paul chought it not mete to take him buto their company which eparted fro the at pamphila/s wet tot with them to the worke. So Charp was the diffencto bitwene the/thatth ey Departed a funter won frothe othes Barnabag tohemarkee Caplebonto Cipers. want chole Sylas & Departed belivered of the brethre buto the grace of god/e he wetthosowe all cysta e the ucta/abitahmae the cogregacions.

E The. xbj. Chapter.

to Liftes/And beholdes certaine disciple was the remained Cymotheus a woman softe whych was a tewen belened/but his

tather was a greke of whom reported well the brethre of Liftra/and Iconicum, want wolke that he flulke go forth with him/ad toke ad circuicised him be cause of the tewes which were in those quarters / for they knewe all that hys sather was a greke. As they went the

The. 26f. Chapteri some the cytes/they belynesed the the becrees for to kepe/orbeyned of the as postleg and elders which were at 3e. rulalem . So were the congregacions Rabliffed in the faith/ad encrealed in noumbre baply. When they had gone B thosowe out whigh ab the region of Balacia, ab were forbibbe of the holy gooft to preach in Ann/ thep ca to Effe na/ab lought to go into Bethinia & the Spirete Coffered the not/when they hab gone ouer Milla/theyen wune to Troaba and a bitton apered to want in the nyght. There fode a man of Macebo. ma & praped bym fayinge / Come inte Macedonia and helpe bg. After he had fene the biad immediatly we prepared to go into Macemniacertifiebthat the Loide had called by for to preache the golpel bnto them. Then loted we forth fro Troada/and with a Arayuht cours le came we to Samothiacia, the nerte baye to Meapolim/afro thece to 10 his lippos/which is the chefest citie in the parteg of Ajacebonia and a fre cite.

tapne bayes con the faboth dapes/we wet out of the cite befptes a riner whe te men were wont to praye/ab we fate bonne ab spake buto the woma which thitheresouted/& a certapne woma na thitheresouted/& a certapne woma na med spinals seller of purple/ of the cite

The Actes of the Apolites:

of Thiatrea whych worthypped bob!

gave by audiece/whose hert god open

med that the attended but o the thinges

which want spake/which she was bapti

sed/ad her houstholde/she belought by
sapinge/ yf ye thynke that I beleve on
the loade come into my house/ as aby-

Dethere And the infanted bg.

sertaph damfelt pollelled with a lpitte that prophelled met be which brought her maker ad makers moche bauntage with prophelled met be which brought her maker ad makers moche bauntage with prophelpinge. The lame followed wall and be lapinge Thele men are the lernauntie of the most hye god which the we but o be the waye of hele th. And this dyd the many dayes but to the spritte Icomaunde the in the name off Jesu Chist that thou come out of her/and he cam out the same houre.

that the hope of their gaynes was godene they caught wall and Silas: and brought the mather place but to the rulers and bely need them to the officers fayinge These me trouble oute cite/which are tewes and showe newe becrees and show are not lauful for by to recease mether to observe sepage we are komeing. And the people same on hem/ad the officers reas

their clothes/and communded them to be beaten with roddes and when they if.col. H. & babbe beaten them fore/they call them

habbe beaten them fore/they call them into preson commundinge the toplet to hepe them surely. Which when he hab receased suche commannumet trusted them into the inner preson / and made

their fete fall in the Bockes.

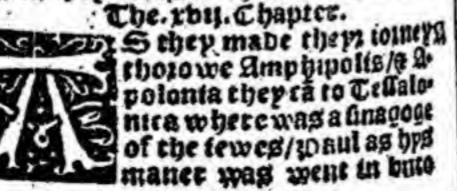
At uppnyaht wauls Silas praper ab laubed god/ ab the presoners herbe the/ Sobenip there was a greate erth quake so that the fondation of the preson was shaken/a by a by the bores or pened a enery manes bondes were lessed. When the keper of the preson was kett out of his slepe/a sawe the preson bores open/he dine out his sweathe ab wolk have killed him file suppospinge the presoners had bene sledde. Dank the presoners had bene sledde. Dank the presoners had bene sledde. Dank the site out have be presoners the presoners had bene sledde. Dank the site of him file suppospinge the presoners had bene sledde. Dank the site of have be presoners had bene sledde.

the called for a light and sprange m/
and cam tremblynge / and fell downe
before paule and Splag and brought
them ont/ad sappe/Syrg what must I
be to be saued. And they saybe/belene
on the Loide Jesus/ and thou shalt be
saued and thy housholde. And they preached but o him the works of the soile/
and to all that were in his house. And
be toke the the same house of the might
and washed their wondes/ad was bas

A.f.

The Actes of the Apolles willed with all that belonged unto him exapgut ware: Ulben he had brought them into his houlle he let meate befor se them/and to yeb that he with all his boullholde beleneb on Bob.

And when pe was daye the section & fetthemuniters layinge Lettholeme go. The keperst the preson tolbe the Capinge to Waul/the officees hane lent worde to lote you! nowe therfore get you bence and go in peace. Then layde Daul buto them: They have beatenbs openly buconbempned/ for all that we are Romains ad hane call by into ple ton/a now wolde they fende by awaye preuelp: Mape not fo/but let the come the felues ad fet be out. The minifers solde thele wardes bute the officerse they feared when they herbethat they were Komains ab cam & befonght the and brought the out/ad deficed them to Departe out of the cite. They went out of the prefon ab entred into the houle of Libia/& when they had fene the bie then/thep coforted the and Departed.



The roll Chapterl them/ad thre laboth dayes declared of the feripture bute the openpuge @ ale. gynge that Chiff mil netes haue fuffered and rylen agayne fro beeth. And that this Jelus was Chuk who (laybe he) 3 preache to you. And fome off the beleueb and cam and companyeb with paul and Silas. Alle of the honouras ble grekis a greate multitube/and of

the chefe wemen/not a feame.

The tewes which beleued not bauin ge indignacyon toke buto the cuyli me which were bagabodes ab gathered a copany/a fet all the cite ou a rooze/ab mabe a faute buto the houffe of Jafon/ ab lought to brynge the out to the peos ple/and whe they founde the not/ they dine Jalon & certapne brethe buto the beades of the cite cepinge: Thefe thas trouble the worlde are come hyther ale to whych Jason had receaued prenely! ab thele all bo cottary to the orbinacto one of Cefar affirmpinge another hymo ge/won Jefus , And they troubled the people ab the officers of the cite when thepherte thefethinges/And whe thet were lufficietly answered of Jason/ab of the other they lere them go.

The brethe immediatly feut awaye Paul and Sylas by nyght buto Bers rea. Whether were comethy ther they sucred into the spungage of the tewes

£.40

The Actes of the Apolles. There were the nobled amongetheote Thealama which receaued the work with all biligece of mynte fab featched the feriptures Daply whether thole thi ges were ene fo. And many of the bele ned & of worthipful weme which were grenis ad of me not a feawe. Whe the tewes of The Calonia had knowledge that the worte of god was preached of paul at berrea they ca thithere moued the people ad the brad by the brethie tent away want to go buto the fee but Stlag at Tunotheng abote there fille Chep that groed want brought him ba to Actes a receaued a comaundmet bn to Sylas and Timotheus / forto come

to bym atonce. And cam their waye. Wibile Daul wayted for the at Attes D Distpirete was moued in him to le the ette gene to worthippynge of ymages Che be disputed in the Smagoge with the tewes/& with the benout perfones And inthe market Daply with the that cam buto him. Certayne philosophers of the Epicures/abof the Stoicis we puted with bim. And fome there were which capte w bat wilt this babbler las pe. Other Capb/he femeth to be a tybya ses bipnger off newe Deupls because pepreached buto the Jefus/ ab the tes inerection/ab they to be bim & brought Dem inte Alarce Grete Capinge / mays

Che. rbil. Chapter.

we not knowe whatis thes newe besettine wheref thou speakelt: for thou brengen traunge tydengis to once eastes. Use wolde knowe therfore what these thengis means for all the Attentions of traungers which were there gave the selves to nother sels but on there to tell or to heare newe tydenges.

waul Robe in thempbbes of Marce Arete and lapbe / pemen off Attens/ 3 perceaue that in all thingis ye are fom what superficious. For as I palled by and behelde the maner howe re works bpp poure gobbes/ 3 founde an autere wer in was write/buto the buhnowen god. Whom ye thentgnotatly worthip him frewe I buto pou. Bod that made the wollde/ad all that are in pt/fepinge f that he is loide of heauf and earth/ he bwelleth not in temples mate with ho bes nether is worthppped with mennes bondes/as though he neted of eng. thinge . If or as moche as he geneth to all men lpfe ad bieth enerp where and hath made of one bloud all nacions off men/for to bwell on all the face offthe erthe. And hath augned tomes apopul ted before. And the endes of their inha bitació that they fluide felie god pfthe epmight fele & fpnte hunthough he be not farre from enerp one oft bg. for in oun we lyne/moue ad hane oure beyns F.14.

The Acted of the Apolited.

Be as certapne off poure owne poeted tapte for we are allo his generació: for as moche the as we are the generació on of god ought not to thy the that the godhed is like buto golde aluer or flone grane by crafte ad pinaginació of ma.

Egarbed not / but nowe he bibbethall ame enery where repet/because he hath apoputed a Bape/in the whych he woll indge the worlde acordyng to ryghter welnes/by that ma/who he hath apoputed/a hath gene fayth to all me/after that he had rapled him from beeth.

ttibe they herbe off the refurrection fro weth/some mocked/ad other sayte we wol heare the agayne of thys matter. So paul beparted fro amonge the Certaque me cleane buto paul & beleved amonge the which was Dioniaus a Cenatour/and a woma named pamares/and other with them.

free that paul beparted a from Attens / and cam to Colinthum/and founde a certayne Jewe named A quyla: boine in ponthus latly come fro Italy with

the weste departe fed Rome) and he

blewe buto them. And be cause he was of the same crafte be abode with them an wrought (their crafte was to make tentes) at he preached in the synagoge there saboth days / And exhorted the sewes and the gentyls.

When Stlage Timotheus were coo me fro Macemnia/waulwas payneb in the spirete as he tellifped to the tes westhat Jelus was Chitt/when thep laybe cotrarp ad blafphemed/he Choke his rapment & Capbe buto them/poure bloud apon youre owne heedbeg . fros hence forth 3 go buto the gentylg/and Departed from thens/ and entred into a certainemanes boute named Jufing which worldppped god/ whole houte toyned harbeto the Synagoge . Wote Crifpug a rular of the Smagoge beles ned on the loade with all big houshold And many of the Corinthias gaue atte Diece ab beleued/ab were baptileb.

The spake the looke to paule in the nyght by a by non/be not afraphe/but speake to holde not thy peace/for 3 am with the/ and no man shall imade the that shall have the for 3 have mothe people in this cite. And he rested there a peace and are monethes/and taught them the worde of God.

off Achata/The temes made infurres.

Coe Mittes ottige apoules. cian with one acorde a gapna paulant bronght him to the moges feate faying Chis man teacheth to worthip godch trasp to the lawe/As wand was about to open hys mouth Ballie laybe buto thetewes/pf pt were a mater of wion ge/of an empli Dete (o pe te weg) reafon wolde that 3 Chutte heare pon/butpf pt be a queltio of wordes/ or of names of of poure lawe / loke ye to pt poutt felues. For I wylbe no subge in loche maters/& he Draue them fro his leate. Chen coke all the grekes Softhenesa sular of the fpnagoge/and fmote hym before the lubges feate/ And Ballioca sed for none of tho thingis.

Manlafter thpg/tarved there petad goode whyle/and the toke his teaue at the brethie fab lapled thice into Sylls Soulcella ad Aquela accopanyinge him after that he had fhome his headince chea/for be bab a bowe. And he cam to Ephelug and lefte the there /but he bym fylfe ented into the fynagoge/and reasoned with the tewes/luhe they be Treb bunto tarplonger tyme with the se colented not but bad them fare wel lapinge/Jimuft nedes at this feat that comethbe in Jerufalem/but 3 voplite. tuene agaphe buto you pff God wpil/ And Deparced fre Ephelis / a cabnto Celarea/a alcended & fatuted the com

gregation ad Departed buto Antioche and when he had tarped there a whyle he departed ad went ouer all the countre off Galacia and 10 hipgia by older frenghtynge all the disciples.

ne at Alexadira care Ephelus. An eloquent man/a myghtp in the scriptures The same was informed in the wape of the lorde & he spake feruetly in the spto ett/ and taught diligently the thyngis of the lorde / and knewe but the baptim of Jhon only. And bega to speake bolbely in the Synagoge. Unben poulcula and Aquila had herde hym / they to ke hym buto them / And expounded buto hym the wape of god more perfectly.

chara/the brethre exhorted hym therto and wrote buto the disciples that they shalbe recease hym. After he was come thither he holpe the moche whych had beleved thorow grace. And myghetely he onered the rewes open showing by the scryptures that Jesus was Chirk.



was at Corput hum / that was at Corput hum / that was at Corput hum / that was percofted and cam to de phefus and founde tertape ne diffiples ad lay buto

The Actes of the Apolites The haue pe receaued the holy good at ter pe beleued: And thep layer buto his Mo/nether haue we her be pet therebt eny holy good or no. And helayd buto the/ where pth were pe the haptiled! And they layd/with Ihos baptim: The Tapte paul/ 3hon bereip baptifed with the baptim of repetance/ fayinge buto the people that they Chalde beleneon hpm/which thule come after hi/ That is on Chill Jefus. When they herbe that / they were baptyled in the name of the lorde Jela/ and whe paul lapte his homes and the/the holp good ca on them. And they fpake with tongis and prophefied/All the me were about.pil.

and be went into the fpnagoge/and B behaned him fife beldely for the ipace of the monethed/bisputynge/& genya ge the exholtacion of the hyngbom of Dob. Luhe Diners wered harm her. ted/and beleueb not/but fpake enyllet the wave of the lorde before the multitude/he departed fro them / Andlenes sed the Difcpples awape / And taught Daplpin the fcole of won called Tyl mig/And thes contenued by the space of two peares/So that all they which Dwelt in Affa herbe the worde off the Lorde Jefu, bothe Jewes and Grekes. and Sod wought not fmati myracles or the honder off went/So that from

Cheinfr. Chaptes.

hyd body were brought buto the ficke/ naphyng or partlettis/ ad the Difealess and eupl spirites exparted from thems

Certagne of the bagabonbe iewes eropeiftes/toke aponthem to call oues them'w hich had envil forttes the name of the Lorde Jelu lapinge/ We abute you by Jelu who want preacheth. The te were leuen Conneg off one Scena & rular of the fpnagoge which byd forab the eupli fprite answered ab layber Jefug 3knowe / and paul 3knowe / buc who are per And the man in whom the wicked beupli wag/rane on them/and ouercam them/and prenapled agaynt the/lo that thep fledbeout of the houle le naked and wonded. Thyg was knoo wente all the fewer and grekes allo/ which dwelt at Ephelus / ad feare cam onthe an/And they magnifyed the nao me ofthe lorde Jelug.

And manythat belened cam and confelled ad thewed their workes / Many off them whych bled curyous craftes brought their bokes and burned them before all mele they counted the pitce of them/and founde it fyfcythoulande splueringes: So inyghtely grewethe worde of god/ad prevapled. After the worde of god/ad prevapled. After the se thynges were enwe paul purposed in the spatte/to passe oner Macedonis ad Achaia to go to Jerusalem sayinge,

After I have herde bene I mus allo k Rome. So fent he into Macewnia two of the that ministred but o him/Cumo thens ad Leadus/ but he him spliete; mayned in Asa/for a feason.

The fame tyme there acole notytella abo aboute that wape/for a certayne man named Demetrius /a goldimpth which made filuer fchapnes for Diana was not a litel beneficial buto the craf tes me: which he called to gether with the worke me of lphe occupació fapo Syla pe knowe that by this crafte wt paue banntage/Moreoner rele ab hte are that not alone at Ephelus but ab mod thotowoutall Ana/this manien tpleth/ab turneb aware moche people Taying/that they be not goddes which are made with hodes /fo that not only this once crafte cometh into parell to be fet at nought/but that alfo the teole of greate wtana fulle be telpiled And her maiene Chulte te aroped/which all Malanbthe worthe worthippeth.

were fut of want he/& cryed out laping were fut of want he/& cryed out laping weate is Diana of the Epheñas. And all the cite was on a roose/s they rule bed into the comen hand with one allet and caught Bapus and Aritarcus/me of Macedonia/Panius compannous/

the people / the Disciples suffered hymnot Certayne also of the chefe of Alia which were his frentes fent unto him despinge him that he wolde not please to into the commen haul Some cryed won thinge and some another and the congregation was all out of quiete ab the moare parte knews not wherefore they were come to gether.

Some of the company dine forth Alerader (the tewes thrustinge hym for
wardes) Alexandar beckened with his
honde an wolde have gene the people
ananswere (Alben they know that be
was a tewe there arole a shute almost
for the space of two houses of alme criinge/greate is diana of the Ephesias.

the people he fapd/ pe men of Ephelus what mais he that konwethnot howe that the cite of the Ephelus is a wore that the cite of the Ephelus is a wore that the cite of the Ephelus is a wore that the cite of the Ephelus is a wore that the cite of the Ephelus is a wore that the cite of the Ephelus is a wore of the pmage which cafto heant? Servinge then that no manlayth here againg pink/pe ought to be content / and to due nothinge rathly / for ye have brought hytherthele me/which are nether robbers of churches/ nor per despiters off ponce godes. Wherefore ye demetric ad the craftes me which are with him have enplayinge to eap ma/ the lawe is open/and there are enless/let them

The Actes of the Apollesi necufe wo another. 3ff pe go abouten ethel chinge/it mape be Decermined in a law full congregacion/for we arein seoparby to be accused off the bayes bulpnes . fer as moche as there is no caule wherby we mate genea tehenige of this cocourfe of people. And while bab thus fpoke/he tet the cogregation Depaute. The.rr. Chapter.



ftertherage mag realed g Dani called the bilciples bnto bim/a tolle byslew ue of the /ab Departeb for to go into Macedonia/ab when he had gone oner

thole parties / ab genen them large th bostacions/he ca into grece/ Aub thete abobe.tij.monethes/Wiben the lewes lapbe wapte for hom as he was about to faple into Syna. De purpoled to to euenechotowe Macedonia. Theteato panied bym into Alia/ Sopater of Ber esen/And of Teffelomia Arifarcus as Secundus/& Bayus of Derba/ad Tie mothens/ Out of Ana Tichicus/# Tio phimus/Thele went before/ ab tarped beat Croas / Wie fapled awaye from to hilippos after the efter holy bayes! and cam buto them to Troas m fput Dayes/ab there abobe feuen bayes.

On a faboth Daye the Descriptes cate p Berder totto piene preed: & Mani bien

Che.rr. Chapter. theb buto them (redp to teparte on the mojowe) and cotinued his preachynge. buto mybupght. There were many lys ghteg in the chamber where we were gathered to gether/and there fate in a wyndowe a certapne ponge må nameb Cutichos/falle into a depe lepe/ And as paul Declared he was moare oues. come with Repe/and fell boutte fro the thylor lefte/g was take by mad/ waus went boune ab fell on bim/ @ embraled him/s laybe/Make nothinge a be. for his lyfe is in him/ When he was come bp agayne/he brahe the breed & tafteb and comoned a longe while eue tpl the Cmounyage & fo teparted. They brought the pongemana tpue/ab were notalys tell coforteb. Then toke we Chipppnge an departed bute Affon/there to receas ne paul/for le had he apoynted & wol be him spife go be jonte/ when he was come to be bute Allon/ we toke him in and ca to effetilenes/And layled thene ce/ab cam the nexte dape oner agaynis Chies, And the day folowinge we arts uedat Samos/ad tatted at Trogilion. The nexte baye we cam to Balerois os Daul had betermined to leane Epheo fus as they layled / because he wolde not fpende the tyme in Alla. for he has feb to be(pf pt werepolible) at 3erun Caleminthe feade of pent becotteg.

The Actes of the Apolles. From Mileton helento Epheling and callebrhe elbers of the congregaelon. Wi hen they were come to him he Tapbe buto the/pe knowe fro the fpis Daye that I cam onco Ada/ after what maner 3 have bene with you aralies Tons / ferupage God with all humbles mes of inpube and with many teates ab tentacions/ whiche happened bute meby the layingis awayte of their west and howe I kept backe nothinge that myght before youre proffet /but that I have thewed you and taught you openip/at home in pouce houles wit nellynge bothe to the tewes lab allote the grekes / the repentaunce toward god andfaith to warbe oure lorde Jelis

the spirite batto Jerusalem/abknowe to twhat Chalicome off me there/but that the holy gost witnessethin every cite sapinge/ that bondes and trouble abyde me / But none off the thynges move me. Mether is mylyfe tere battomy spife/that I myght fushil my courte with tope/ & the ministracion which I have receaved off the loade Jesu to testify the gospel of the grace of god.

Sod) Chaille my face no more/Wherfor

Che.gr. Chapter! re I take you to record this fame days that 3 am pure fro the blond of all me. for Ihane kepte nothynge backe : but hauelhewed you all the confeltof god Take here therefore buto pourefelues! and to all the flocke / wher of the beip good hath made you ouerlears to tule the cogregacion of god/which he hath purchased with his bloud. For 3 am fis re of this/thatafter my bepartige Chal grenous raniahing wolues entre in a. moge pou/which wil not spacethe doc he And of poure owne felues that men aryle fpeatige peruerle thiges/to bia we disciplegafter the Therfore awake ab remeberthat by the Cpace of.iti. pea tes 3 ceafed not to warne euerpone of yourboth night and Dape with teates. And nowe dere brethre 3 comende pour to god a to the work of his grace whithis able to bilbe further/and to geue pou an inheritatice amoge all the whie Deharefanctifeb 3 haue Deared no mas fpluer/golde/or beffur/pe knowe well that thele hondes have minitred bato mynecellites/ & to the that were with f. cot. ittl. & me 3 haue thewed pou allthingis/ ho.f.tella.fi.& we that to labounge pe ought to receati.tella.tts ne the weake/a to remeber the wortes of the toade Jelu howe that he layte Je pa mote blelled to genethe to receane When he had thug fpoke/he kneled 6.1.

boune ad praped with the all. Another wept all aboundarly/And fell on panies net he /ad histed his solowynge most of all/for the wordes/ which he spake that they share se his face no mose/And they accompanied hym buto the Supple. The rel. Chapter.

Dirchanlebihataslonta as we had lauched fouth!" ab were Departed frothel we cawitha arapghrout fe buto Choon/abthe baye folowynge buto the Kho Des/ad fro thece bnto joarara. And we founde a Chrope rebby to faple buto Ohenices . And wet a borbe ab let for the. The apered buto by Cyping and we lefte it on the lefte honde and fay led buto Siria/ and ca buto Tire . fol there the Chippe bulabed her burthen. And whe we had foude bethie wetar tied there . by. Dayes: and they colde Dant thorowe the Corecterthat he fh: uld not go bppe to Jerufale. And who the Dapes were ented we beparted/ab went once waves and they all brought ba'on oure wape/ with their wpurge Childre till we were come out of the ti te/ ad we kneled boune in the Chose ad praybe and whi we had take oure lear we one of another/ we toke Chippe:and they returned home agayne.

The.rri.Chaptee:

Wihen we had full ended the courte Bito Cire we arpued at potholomaida/ ab faluted the brethren ab abode with the one Daye. The nexte Daye: we that were of panlug copany ca buto Cela. reas we entred into the houlle of wht lip the euagelia: which was one of the feneiab abobe with him. The lame ma had fower boughtergbirgens which bid prophely Andag we tarted there a good mayny bayes/there cam a certas pne prophete from Jewip / named A. gabus . Wihen he was come bnto bs / he toke pauls gerbell and bounde his: hondes and fete ad lapbe/ Thus lapth the holy good/So fhill the Jewes at Jerufalem/ bynde the manthat oweth this gredell/ad Challbeliner him into the hondes of the gentplg.

Chet of the same place / besought hyme that he wolde not go bope to Jetusale The paul answered a saph/lithat to ye weppinge a breaking mine hert. Jaim reby not to be bounde only but also to bye at secusale for the name of the soid Jesushipe we coulde not turne his mis be we ceased sayinge / The will of the love to be fulfilled after those dayed we made out e sites redy at wet by to Je will of the rulatem. There went with braiso ceritague off the Disciples off Cesarea/ ab

B, III

The Actes of the Apolites. blought with the wentinaton of Cp ping/anolde Disciple/with who welly nite lodge. And when we were come to Jerufale/the brethie receaned beglab, ip. On the motowe Daul went inwi the bo buto James. And all the elers eam to gether. And whe he had fainted them/he tolde by order/ what thrugis Bod had wronght amonge thegenis by his miniaracion/whe they here pt they glouisted the loade and laybe buto bpm/ Chon lepa brother / howemany thoulande Jewesthere are whychbes lene/ab they are all selong ouer their we: and they are informed off the that thouteaches all the Jewes which are amogethe getple to fouloke tholes ab tapat that they ought not to circustile their childre nether to live afcer thein Romes. Unhat is pt therfore: The mul ettube mult nebes come to gether. foi thep Chall beare that thou arte come, Do therfore this that we fape to the.

We on the/Them take and purifyethy fyle with them/and wood on the that they maye thane their heeddes/and all they maye than the througes which they have that the thinges which they have there off the are nothinge but that thou thy splife also walked ad kepell the lawe. As couchinge the generals which believe we have white and

tonclibed/that they observe no soche thonges/but that they hepe the selves fro thinges offered to pioles/fro bloud from trangled/and from fornicacion. The the nerte daye paultoke the me and purifyed bym splfe with them/ ab entred in to the temple /britaringe the fulfillinge of the dayes of purificacion butpil that an oblacion shulbe be offer

red for enerpone of them.

And an the feuen Dayen Chuide haue beneenbed:the fewes which were off Ana when they lawehim in the teple/ they mouce all the propte ab laybe hog Des on him cryinge/Effen of 3frael hel pe / Thys is the man that teacheth ail men euerp where agayna the people! ad the lawe at his place. Aloroner al. to he hath brought grekes in to the tea pie/and hath polluted this holy place. For they fawe won Trophimng an Co phellan with him inthe cite/ mim they supposed want had brought in to the teple. And althettte wag moued/athe people fwarmed to gether . And they toke Daul /e Drue him out of the teple/ and forth with the bores were thut to.

As they wet about to kyll him/tybut gescam buto the dpe captayne of the founters/that all Jeculalem was moned/whych immediatly toke founters and budgesaptaynes / and can beune

Ø.11%

The Actes of the Apolles. unto the unhe thep lawe the bppettap tapne ad the foudiers. They lefte luy tige of want. The the captame canca seit tohr him ad comanded him tobt bounde with two chaynes/ab temann ard what he was/ad what he had one Wio crped this/another that / amonge the people. And when he coulde not knowe the certapne/ for the rage / he commanbed bym to be carted into the caftle. Wibe be cam buto a grece/ptfo tuned that he was borne of the fou-Diers for the biolece of the peoplethe multitucof the people folowedafter

cepinge/a wape with bpm.

And ag paul Chulte hane bene tarped & into the caule / we fapor buto the bye Capturne : Alaye 3 (peake bnto the? Which fapte / Caft thou fpeate greke! Arte not thou that Egiptian which be fore thefe bares/ made an bezoure/ab lede out into the wildernegabout.ill thousand men that were mouherets Daul Capte 7 am a mā which am a its we of Tharfing a cite in Cicil a citefpa of no brie cpce/ 3 befeche che foffceme to speake buto the people. Whe he had genen hom ticence / pani ftobeonthe Repaesiad beckned with his hode buto the people | and there was mates Breate Gicce. And be ipake buto the in Chue layinge. The. prij. Chapter.

Che tril. Chapter. E menbrethe:abfathers beare mme anfwere whto ch's make buto pou. Whe Sthep betbethat he fpake Ed Ebine bnto the / they kes petne more flece / And he

fapte/3am berely a ma which am ates we/ borne in Tharfus / a cite in Cicil/ neuerthelelle pet brought bppe in this cite/at the fete oft mamaliel/ ab infoje med biligetly i the law of the fathers ad was fecuet myabed to God warte/ as peallace this fame Daye/ ab 3 perfecutebthis wape bato the beeth/ bym binge/ ab belyuerpnge into prefen bos the me ab weme lagthe chefe prett bor th beare me witneg:@ allthe feniours of whom alfo 3 receaued letters buto the biethie / and went to Damafconto bipngethe whichwerethereboute bu to Jerulalem fosto be punnyaheb.

And it festuned that an 3 made my tomeplad was come nye unto Damale con/aboutenone /fotentythere Chone fro henen a greatelyght countr abone te me/and 3 fell bito the errhi ab her. De a bopce lapinge bnto me/Sant/Sa ul/why perfecuteft theu me: And 3 an [wered/what artethou lorder ab he fa pe bnto me. 3 am Jelis of Majareth whom thou perfecuteft. And they that were with me fawe verely a lyght and

D.IIII

were a fraphe / but they herbenotthe bopce of hym that spake with me. and I sayd/what shall 3 do soide? And the soide sayde but o me / arpse and go into Damasco and there it shalbe tolde the of all things which are apoputed for the to be sughtness of that sight / 3 was led the brightness of that sight / 3 was led the by the honde of the that were with the land cam into Damascon.

Won Anantas a perfecte man / and as pertapupinge to the lawe haupinge goode reporte of all the Jewes which there Dwelt/ cam buto me/ ab dode ab fapd buto me / Brother Saul receaue ebp aght. And that fame houre 3 recea. ued mp fight ad lawe him. And he lay. De buto me / the Sod off oure fathers hath orderned the before/that though ulbed knowe his will and thulbeft fe that which is rightful/and fhultelt he are the boyce of bys mouth / for thou Chalt be his witnes buto at men of tho thingig which thou halt fene ab berbe And nowe/why tarielt thou! Arple ad be baptifed & wallhe awaye thy fynes in catipnge on the name of the loute.

And it fortuned/ whe I was come as gapne to Jerusalem and prayde in the dempte/ that I was in a traince/ And sawe hym sayinge buto me/ Wake has be ad set the quiciy out of Jerusalem

The tell. Chaptee.
The they will not receaue the witness that thou bearest of me. And 3 laybe/ loide they knowe that 3 pieloned / ab bete in enery lynagoge them that bele ned on the and when the bloud of thy witness Stene was sheed 3 also stoke witness Stene was sheed 3 also stoke the taymet of the that sewe hym. And the taybe but o me/departe for 3 willess be thea farre hence but o the gentils.

They gane hi andiece bntethis wog be/ab lifted bppe their boyces ab lays be awaye with forbe a felowe frothe erth pris pitie that be fhulbe line. And theperpedad cattoftheir closhes /and thrue bult into the aper. The captapne babe him to bebsongit into the caftle/ and comaunded him to be frourged ab to be erainineb that bempght knowe wherefore they cryed onhim . and as they bounde bym with thongis. want fayde buto an buter captaque ig it laus ful for you to scourge a Romain bucos bepned: Wihe the bidercaptagne hers De that/he went to the oppercaptayne and tolde him fapinge/What intentell thou to bo? This man is a Komain.

Che bpper captaque cam to hym/ab [apbe/Tel me/arte thou a comain ine fapbe/pee/And the captaque aswered/ uith mothe money obtaqued 3 the frebom | And wall sapte | 3 was fre

borne. Then Arayght wave departed fro hem they which shall have examined hym/And the captagne also was a fragte / after he knewe that he was a tomayn/be cause he had boûte hym.

On the motowe he lowled him from 6
bis boudes wateringe to knowe the cereapute for what cause he was accused
of the tewes / & comatided the hyepter
thes and all the counses to come to ger
eher/ad brought mani/ and set hymbe
fore them. The exten Chapter.

and tappe: Men and been chien / 3 have lived in al goode coftiece before god but pi this dape. The hye

them that flote by to smyte hi on the mouth / Then saybe want to him bob shall smyte the thou payntyb wal Sitted thou and undgest me after the lawe And they that slobe by saybes keuplest thou woodes high prese Then sayb want will not be prese. Then sayb was the hye prese. For the law was the hye prese. For the law was the hye prese. For the law was the hye prese. For the rular of the propie.

parte were Saduces/an the other pha ellegibe cryed oute in the confellitie

The. Exitt. Chapter. and brethre 3 am a pharilage/ the lotte ne of a pharifage. Of hope !@ of the lyf of the wad 3am accufed. And whenhe whi.ff. b. hablo lapbe / there a role a bebate by. twene the pharifapes & the Sabuces/ ad the multitude was beuteb. for the mat. prij.e fabuces fape that there is no lyf after this/nether angel/ not fpirit. Butthe C pharifages grafit bothe. And there atole a gret cepe/and the feribes which wher on the phantlais parre froue lay inge: We fynde none eupl in this man. Chougha fpirete/as an agel hath apen red to hi/let be not arpue agaynt gob And whe there arofe greate Debate! the captapne fearinge left waul foutb haue bene pluchte afondte ofthecoma unded the foudters to go boune/and to falle bym fro amonge them/ab to bun. ge hom into the calle. The nyght folo. wyng god Gode by hpm and fayb. Be of goode cheare paul: for ag chot: hall tellifted of me in Jernfale/fo mult thou preche me at Kome/Wihe Daye wag co me/certaph of the tewes gathered the feines to gether & mate a bowe fapage that they wolde nether eate not bitche til they had killed paul They wer abou te.rl. which hab maberhis cofpiracio. And they ca to the chefepreftes ao fe.

and they ca to the cheteptened oure niours/and fayte: we have bound oure feines with a bowt that we will eats

mothynge but pli we have siapne paul nowe therfore gene knowlege to the bpper captapne/ab to the counsel that he bringe hi forth but o by to more who as though we wolde knowe some thin se more perfectly of hym. But we'er energy ever he come neare) are redy i the means au season to kil him.

their layinge awapte/he went and entred into the calle of the bute captayues but alled one of the bute captayues but o him/ad layde Bryuge this your ge ma but o the captayue/for he hath ay certayue thigeto the we him And he to be him/ad ledde him but the hye captayue/and ledde him but the hye captayue/and ledde him but the hye captayue/and ledde him but the him/ad ledde him but the held he this younge ma but the him/ad hath a certayue matter to shewe the.

The hye captaque toke hi by the hod and went a parte wyth him out off the waye/ad at keh him/what has thou to tage but a me? And he fayd / the iewes are determined to descrethe that thou woldest brige forth paul to mesowe in to the confet as though they wolk enquipe fomwhat of hi more parfectly/ Entfolowe not their inides for there laye awapte for him off the/moothen rimen/ which have bode them felued with a bowe/that they will netheres.

te not dinke til thep have killed bym.

And nowe are they redp/# loke for thy
promes. The bypercaping pre lete the
polige ma departe a charged hymlays
inge/ Se thou telno ma that thou half
tolde me this/ And he called but o hym
two buder captagnes fayinge / Alake
two buder captagnes fayinge / Alake
sedy two hodied foudiers to go to Ces
farea/ad hor menthieleore & ten. And
fpere me two hodied at the thyrde hou
re of the night/And behave the beattest
that they maye put Paul on / ad byms
ge hymlafe but o ffelir the bye debite/
And wrote a letter in this maner.

Claubing Liftag bato the most my ghtp rular ffetir fenbeth gretpngps . This man was takenofthe iewes lab foulde haue bene killed of them/the ca 3 with Coudiers fab receued hom / and perceaued that he was a Komain and when 3 wolde hatte knowe the caufe! wherfore they accused hym 3 brought hi forth into their coulet There perce aned I that he was accused of quelte os of their lawe/ but was not gilipof eny thige worthy of beeth/or of bobes Afterwarde when pr was thewed me howe that the tewes lapbe wapte for the man/3 fent hym Grapght wape to the/ and gane comaundmet to hog ace cufats/pf they had ought agayut him to tel pronto the/fare wel.

The Actes of the Apolited. The foudiers as it was comanted by to the /to he want ab brough: hibyny ght to Antipatragon the motoweth ey lefte the hozime to go with hife te turnebbnto the caftle: whe they tato celarea thep retmered the piffiero the bebete/e prefeteb waul before hi/whi the bebite had reducthe letter/heared of what contre he was lad whe hebe bertote that he was of Cicil I will hea rethe (faph he) whe time acculetgate come allo. And comanted hi to bekep. te in herodis pallis. The rriff. Cha. fter.b.baps Anamasthe bpe prefte beleebeb/ mith feniource/and withater 2 2tapne otarour namebtat lar agaput 10 ani : when paul was called forth/ Tartulis began to accuse hi saping: Sepnge that well ue in gret qupetnes by the meanes oft the & that many goode thingis are bo me buto this nacio thosow the promos ceithat alowe we euer ad in ali placis/ mod mightp felix with al thakes:not withstondinge/lest 3 be cedeous buto the/3 prape the/that thou wolten hea te be of thy curtefy a feame wordes. the haue founte this ma a petilent Relowe/ad a mouer of tebate amonge ede temes thoso wout the world Anda

Che. rritti. Chapteri maltayner of the lette of the Magares B tuhpch alfo hath enforced to politice the temple/ who we toke ab wolbe has ue inbgebacorbinge to oute lawe: bus the type captayne Linas caapo bs ab with gret biolence toke bi out of oure hodes/comandinge his acculars to come buto the/off whom thou mays (ye thou witt engapte) know the certapn. te of at thefe thigig wherof we accufe hym. The iewes tyke wyle affermed! fayinge that it was euen fo. The Dank (after that the rular him alfe had bece Bened buto him that be Chulde fpeake) antwered I thall with a moare quies mynte antwer fer mpfilte for as moch as Ibnberttobe that thou hat bene of many yeres a tubge buto thys people be caufe that thou mapft knowe that there are pet but. ry. bayes fece 3 wet oppe to Berulate forto prape And that thepnether foude me in the teple bil. putinge with eny ma / other rapfyinge bp the people nether in the unagoges not in the cite/ Mether can theppione the thinges wher of thepaccufeine. Butthis 3 cofelle buto the/ that afe

beteninge all thyngis which are witte to the lawe and the prophetis hauinge bope in god of the lyfe that the dead bope in god of the lyfe that the dead bope in god off the lyfe that the dead

The Actes of the Apolitesi That have both fult and buiufte/ which lef they their felues loke fore Andthe Tope Guby 3to hauea cleare tonfcice towarde god/ and towarde man allo. Camp peares a go 3 cam and brought almes to mp people and offeringisin the which they founde me purifyedit the teple/nether with trouble inot yet with buqupemes. There were certap me tewes out of Alia which ought to be pere prefent before the and accuseme! of they had ought agama nie outle let thele fame here lave/pfthephane founde enpeupil Doinge in me while 3 Monde here in the confelepteptet tos ting one boyce/that 3 cryed Room ge amonge the of the lpfe off the bead am 3 accused of you this Daye.

for he knewe beep wele of that wave and laybe/whe Lilias the captaqueis come/Jwyll know the bimolt of your rematters at he commanded an burbercaptaque to kepe want and that he child have releand that he shull have releand to the shull have for the but o home of his aquaputance to minister but o home.

After a certapne bapes ca felir and his wofe Bundila which was a lewes ab called forth want/ ad herde hom of the fatth which used ward Chill. And as he preached of Judico/tepctaunce/

and indgement to come/fetittebled/
ad answered/thou has wine prough at
this tyme/departe/whe I have convement tyme/I will sende for the. He has
ped also that money shalle begeve him
of wall that he myght lowse hym whcriose he called hym the oftenner/and
comoned with him. After two years ca
festus porcus into felix roums & fe
in wyllynge to shewe the sewes a plea
sure lefte want in preson bounde.

The.rrb. Chapter.

the provice/after thre das res/he ascended fro Cela rea unto Jerusalem. The enformed him the hye pre des/and the chefe off the

tewes agapult paul/s they entreated him: and befreed fauour agapult hym that he wolke sende for him to Jerusals ad layer awapte for him in the wape to bylihym. Festing answered that paul shuide be nept at Cesarea / but that he him use wolke shortly departe thither Let them therfore (sappe he) whiche amonge you are able to do it come with ne with his and accuse him/yf there he eny faute in the man.

ten dayes he exparted thro Celarea/#
the nexte daye late doune in the mose

ment feate/and commandes paulto be brong!; t. When he was comethed west which were come fro Jernfalc/ca aboute him ad layte many ad grenous coulde not prone as loge as he sniver coulde not prone as loge as he sniver coulde not prone as loge as he sniver gainst the lawe of the lewes/nether gainst the lawe of the lewes/nether gapus the temple / not per agapus Coulde of the temple at all.

Fedus willinge to Dothe tewesple C afure/answered Daul ad lapbe/wite thou go to Jerufale / & there be tudged of thele thinges before me: The lapbe Daul I Conbe at Celars indgemetled te where I ought to be subged. To the tewes baue 3 no harme bone las thou berp wel knowed. 3f 3 haue hutte the or comitted eny thinge worthy of with I tefule nor to Dye . 3ff none off thele thyngis are/ where of they accuse me/ no man ought to Delpuer me to them/3 appeale unto Cefar. Then Spalle fe Rus with beliberacion/and answered: Thou bafte appealed buto Ccfar/buts Celar fhalt thou go.

pa ad Bernice ca buto Celarea to web com feding. And when they had bene there a good ceason. Heitus rehersch Danles cause buto the kyinge sayinge. There is a certayne ma lefte in preson

The rrb. Chapter! of felir a about who when 3 ch to 30. tufalem the hpob preftes a lenfouts of the Jewes enformed me/ab befpreb to. haue indigement agapna him. To who 3 answered: 3t is notthe maner of the homaing to Delpuere eny man that he fhulte perithe before that he which is, & accused/have his accusars before home and hanelicece to anfarer for hym filfe as pertagninge to the crome wher of he is accused/which thep were come bpe ther with our delape on the motowe: 3 fate to gene judgemet/and comambed the mate be trought ferth agaput who when the acculate dote bp/thep blought none acculacion of loche thynges as Iluppoleb But habte certapne que thiong against him of their owne fuper Aicion & of one Zefug which was teab whom Daul affprmed to be alpue. Des caufe 3 bouteb of the quellios 3 afted hym whyther he wolte go to Jerufale/ and there be tudged of thefe matters. Then when want had appealed to be kept bute the knowledge of Cefar /3 communded him to be kept tyl 3 might lende brm to Cefar.

Agrippa layd onto frestus/ I wolde also heare the man mp spife. Co moto we (sayte he) thou shalt heare him. On the moto we whe Agrippa was come/ ad Bernice with greate pompe a were

m.n.

The Actes of the Apollies. entreade into the counfeil houlle with the captapnes ab chefe men of the tite at ffedus commaundement was was moughe forth/ad festus layde/hynge 6 Agreppa gall men which are here pie: feat with by/pe fe this man about who all the multitude of Jewes hathbene with me both at Jerulalem & allo here cryinge that he ought not to lyne eny lenger. pet founde I nothynge wouthy of Deeth that he hathcomitted. feller thelete feynge that he hath appealed to Cefat/ 3 haue Determpned co fende him. Of who 3 hane no certagne then ge to wapte buto my lorde / Wihertoje 3 haue brought him bato pouland ipe ctally buto the / hynge Agryppa / that after examinacion hab/3 myght have Cumw hat to wapte/for me thinketh ye onreafonable forto fende a prefonet/ and not to the we the cautes/which are layde agaynû typin.

The xxbi. Chapter.

Chou aree permytted to the speake for the fife. Then wall retched forth has bonde and answered for the firm dife/3 then he file.

te happy kyinge Agrippa/because 3 shall answere they daye before the off all the thyingia where off I am accused of

The.prbf.Chaptes.

perte in all customes/k quellios which are amoge the rewes wherfore 3 befe-

the the to heare me paciently.

at the frist amoge more ownenacio at Jerusalem knowe all the iewes which knewe me fro the begrunginge/of they wolk testifie it for after the most star pred secte of our elawe lined 3 a phart spe adnow 3 stonde ad am sudged for the hope of the promes made of God/buts our efathers but o which promes our e. the cribes instally serupinge God daye a night/hope to come. For which hopes sake/kunge Agrippa am 3 accused of the sewes who shall it be thought a though the former which hopes sake/kunge Agrippa am 3 accused of the sewes who shall it be thought a though the former would be the sewes who shall it be thought a though the sewes who shall it be thought a though the sewes who shall it be thought a though the sewes who shall not you will be thought a though the sewes who shall not you will be thought a though the sewes who shall not you will be thought a though the succession of the sewes who shall not you will be thought a though the sewes who shall not you will be thought a though the sewes who shall not you will be thought a though the sewes who shall not you will be though the sewes who shall not you will be thought a though the sewes who shall not you will not see the sewes who shall not you will not see the sewes who shall not you will not you will not see the sewes who shall not you will not see the sewes who shall not you will not see the sewes who shall not see the sewes where sewes sewes sewes sewes s

Jailo bereip though in mp file to we many contrary thyngis clene agaynth the name of Jelus of Mazareth/which thinge Jailo byd in Jerusale. And many of the sametis that I in preson the special auctorite of the high presestand whether wer put to werly species/And whe they wer put to werly space the softenence/And I punity shed the ofte in enery spragoge of copelled the to biasphenie/a was yet more mad apon them ad perfecuted the lens but a fraunge cites/About the which thyngers as I went to manasco with auctor special in the special in the same special in the sa

The Actes of the Apolles.

wite / ad consistion from the hyghpte tes/cuenat myd dape (tipnge Agripi pa) I sawe in the wape a light fro headen/about the bipghtnes of the summe stypne rounde about me and them/wh

pch tomeyed with me. When we wer att falle to the etth/30 her de a boyce fpcalingebnto me/a la? enge in the ebrue coge Saul Saul/why perfecuted thou mer It is harde for the to bucke against the pucke. and Jlayle Who acre thou towe: And he fapte/38 Jefing who thou perfecutelt But chite Rod bp on thp fete, for 3 haue spertd onto the for this purpole to make the a minifer & a witnes both of the thin ges which thou halt fene/ & of tho thin gegin the which 3 wil apere buto the Delynerynge the from the people/and tto the getyls/buto the which nowe] & Cende the/to open their eyes that they myght turne fro barchnes buto lyght/ and fco the power of Sata buto 600/ that they mare receaue forgenence of Cynneg/and inhericance amonge them

Which are lanctifyed by farth in me.
Uherfore kinge Agrippa 3 was not;
Disobedictionto the heanely byson:but
Chewed first onto the of manasco/a at
Jernsale/a thorowout all the cones of
Jewny/a to the getyls that they shall
repent/a turne to God/ad bo the right &

workes of repetaunce. Hor thys cause the temes caught me in the teple & wee about to hit me/M enerthelese 3 obtament helpe of God/ ab Gond but o this dape witnessing bothe to smal and to greate saying none other thinges the bid sape shirt in prophetis and those bid sape shirt come that Chille shirt some that Chilles helpe shirt come that Chilles shirt sape shirt that the shirt be the first that shirts shirt are the same that the same shirts shirt

fuffre/ab that he shulte be the first that shulbe ryse from Deeth/& shulbe she we light but the people/& to the gentple.

As he thus answered for hym spife/
festus sappe with a soude boyce, want

feltus lapbe with a loude boyce. Daul thou arte belies thy alfe. Moche lears nynge had made the mad. And wall lapbe/Jam not mad molt bere feltus/but speake the wordes of trueth ad sos bernes. The kynge knoweth off these thinges before whom I speke feely nesthere thy nhe I that eny of these thinges are hypoe from hym. For thys thynge was not whe in a comer trynge Agrips

te wele thou beleuelt / Agrippa lapbe buto paul / Sumwhat thou bryngelt me m mpube/for to be come thusen/ And paul lapb/I wolde to god that not only thou/but also all that heare me to dape/were not sumwhat only/but also gether soche as I am except these bone des. And whe he had thus spoken/the hynge rose by se the debite & Bernice/

and they that face with the And who ebep were gone aparte/they taked be twent them selves sayinge/This man were nothings worthy of weth/not of bonds/The saybe Agrippa buto felly this man my six have bene towsed yff be had not apealed buto Cesat.

The. rrbij. Chapter.

4. cop. pj. P.

we thuibe taple into 3tawe thuibe taple into 3taip/ they belynered pant/
and certapne other pieto
ners buto wo named 3ulius/an buder captagne

a shippe of Adramicia/ad lowled from lond/apointed to saple by the costes of Asia/was Aritarcus out of Macedonia of the soutre of Thesialia/beynge with bs. The nexte daye ca we to Sido/a Julius contrously entreated paul/againe him siberte to go but o his fredes ad to refreshe him spife/ And from thece lanched we aspled harde by Cypers/ because the windes were catrary. The sapled we oner the see of Eccil/a pam phylia/a cam to Alyra a cite in Lycia.

And there the bnærcaptayne founde be a fhippe of Alexadipted pto faple into Italy/& put be there in/\$ whe we had fapled flowly many dayes/\$ frace we te come ouer agapus Guyun (because

Che.erbii.Chapter. the wynde with stode be) we sapled has be by the codes of Cady/oner agaput Salmo/and with moche worke lapled beyonde pt / and cam buto a place cale led Goode poste/Mye wherebuto was a cite called Lafea . Wihe moche tyme was fpent/ab laplinge was nowe ices perbeoug/ be cause also that we had os Cuerloge fatted/Waul put the mremea braunce/and faybe bato them/ Spis 3 perceane that they brage withe weth burte and Damage/not of the labyinge and thippe only but allo of oure tynes But the buber captaque beleued the gouerner / and the mafter better then the thingid which were fpoke of want And because the bauen was not comobing to wynter m/ many toke countell to beparte thence / yff by enymeanes they might ataphe to 10 benices le the reto wenter/ whichhauen pertayneth to Canby/and feruith to the fourthwell and nosthwell wynde/When the fouth wynde blewe/they supposinge to obtae yne thepr purpole lowfeb buto Allon/ and layled palte all Candy.

But anon after there arole (agapus Bethete purpose) a dame of winde out of the northeaste whe the Chippe was caught/and coulde not respit the wynbe/we lete her go and brawe weth the wether. We came buto an ple named Claudia/ And had mothe worke to the me by abore which they toke bypeand bled helpe buder gerdynge the Chippel fearynge lest we shulbe have falle into Spites/ad we lete doune a bestell all were carped. The nexte days when xe were tosted with an exedynge tempes they lyghtened the shippe/a the third bape we cast our wythoure owne how best the tacklynge of the shippe. Whe at the last nether summe not starte in many dayes apered/And no small tempes laye apo bs/ail hope that we shull be be save apo bs/ail hope that we shull be be save by was taken awaye.

Chen after longe abitinece paul fios De forth in the mpodes of them ablap De/Syrs pe thuibe have berbe me/and tot haue beparteb fro Canby / nethes to have brought bute be chye harme ab lotte. And nowe 3 exhorte pou tobe of goode chere/for there Chalbe nolos fe of eny mand tyle amoge you. But of the Chippe only / ffor there dode by me this nyght the angell of God/whole? am/and whom Iferne fayinge featt not want/for thou muft be brought be Tote Celar/And to/God hath gene bil to the all that are in the flyppe well the wheefore Spis be of goode cheet for 3 beleue God that fo pt fhalbe euen as pe was colde merad we must be cas ento a certayne plonde.

The.rrbif.Chapter.

But whe the fourtenthe nyght was come as we were carped i Adia about mydayght the Chypme Demed that thes se apered fome countre buto them/ ab they founded and founde pt.rr.feddog They went a lytell farther ad founded agayne/ad founde.xb. feddos. The feat ringe left thep futte hane falle on fos me rocke/ they call. mij. ancreg out off the Rerne ad woulded for the dape. As the Chromen were about to fle out of the Chippe/& had let doune the bote ins to the fee buter a colour ag chough the wolde haue call ancreg out of the fors Chippe: want fayd buto the buder caps tayne a the foudiers/ Except thefe aby be in the Chippe ye can not be lafe/ The the founters' cut of the cope of the bos te/and let pt fall awaye.

And in the meane tyme/bitwirt that and vage/Daul velought the all to tache meate/layinge/Chis is the fourted the daye that pe have tarped and cottonied fallyinge receaupinge no thinge at all/wherfore I prape you to take measte. For this no dout is for youre helth/for there thall not an heare fall fro the head off enp off you. And when he had thus spoke/he toke breed/and game the ankes to God/in presence of them all/and brake yt/and began to eate. Then were they all off Good cheare/ad they

also toke meatertie were alto gether en the Chyppe two hodged ab the from and arrene soules/ tihe they had east prough/they lyghtened the Chippe ab east out the wheate into the see.

line it was daye they knew not the fonce/but they spied a certaine reache with a bake/into the which they were mynded (yf yt were possible) to think in the shippe/And when they had take bype the ancres/they comitted these ness but o the sce/ad lowsed the rubber bondes a hopsed bype the mayne sayle to the wyinde ad dine to soude/ad they fell into a place/whych had the see on bothe the spies/ad think in the shippe/and the foose parte sucke fast/admorned not/e the hynner parte brake with the biolence of the wancs.

the foudears counsell was to kyll the presoners lest enp of them/whe he had swome out shulbe sie awaye but the buber captapue wyllpuge to same to and kept them from they purpose and comaunded that they that coulde swom shulte cast them selves sprisme the see/a scape to sonde. And the other be comaunded to go some on boides and some on broken peces of the ship pe/ad so cam yt to passe/that they same all safe to loube.

The.xxbiif. Chaptes.

The rbiff. Chapter. no whe thepwere scaped they knewe that the ple was called Melyta / The people of the countre Ches wed by no lytell kyndnes be se for thep ainbled a fyre ab receaued be enery one because off the prefent rapue/& becaufe of coloe. Wihe paul had gathered a boundle off ayes kes/And put the into the fric/a byper because of the het) crept out and tepe on his honce/with the men of the contre fawe the worme hange on his hone de/they fapbe amonge the feinegithis man must nedes be a mortherer/ who (though he haue efcaped the fee) pet bengeauce luffrethnot to tpue/And he thoke off the byper into the fpie and felt no harme / They wayted when be thate have fwolne or fatte boune mab fodely But after they had loke a greas tewhyle/and fawe no harme come to hym/they chaunged they, myndeg / ab

anthe same quarters/ the chefe ma off the ple/whose name was publics/ had a southippe/ whych receased bs/ and isoged by the dayes courteousy/ and isoged by the dayes courteousy/ if fortuned that the father off public uslaye syche of a fieuer/& of a bluddy fixe to whom was entred in/a playe de/and laybe hys hondes on hym/and

The Acted of the Apollesi heateb him/Whe this was bone other allo which were Difeafed inthe plejd and were healed and they bib be gin honour/ And when we beparted/they Baded be with thyngis necellary.

After thie monethes we lapled inet Chippe of Alexadip which had wented en the ple/ whole badge was Cafforat Mollur/And when we ca to Ciraculal we tarped there.ttj.bayes/fro whente we layled about ab cam to Regis/and after won daye the fouth wynte blewe and we cam the next daye to punolis where we founde brethen/a were be Cpred to tary with the fenen bayes and to cam we to Kome. And from thence b when the tretten herbe off be/they cam to Apiphopum / and time tauerns/ and met bg/When Dani fame them he thanked Bob/and wered bolde, when we cam to home / the buder captaque belpuered the presoners to the chele eaptarne off the holt / But paul was fuffered to b well atone with wone for bter that kept bym.

3t fortuned that after the bayes Dant called the chefe of the Jewes to: Bether/Whithep were come, he lape onto them/ Rien ad brethie/though? haue committed no thynge agaput the people / or lawes off oure fathers/ ret was I delpuered presoner sto Jerula.

The trbif Chapter. lem into the hondes off the Romayng) whych when they had examened me wolde hane let me go/ be caufethep fa unde no cause of wethin me/but when the tewes cryed contrary/ 3 was contrapned to appeale buto Celar / Doc becaufe 3 had ought to accule mppeo= ple of. for this caute have 3 cailed for pouto le pou/ and to fpeake with pout for I because of the hope of Itraelam

bounde with this chapne.

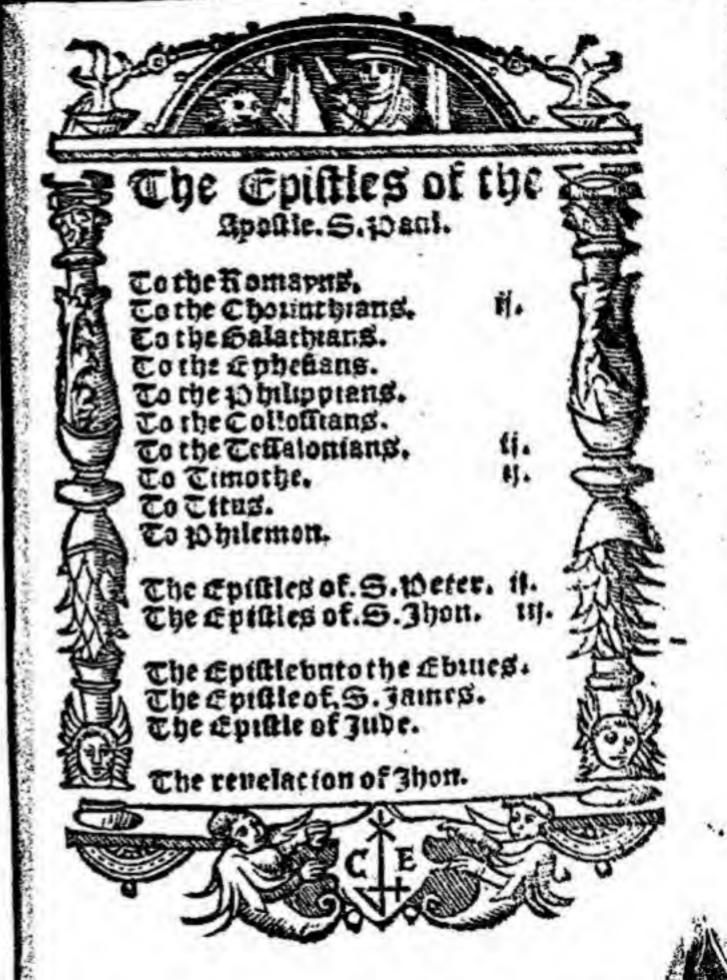
And they laybe bute him/We nether receaned lettergout of Jewsp partap. ungebnto the/nether cam enpouthe bethie that thewebox fpake enphare me of the | But we wot heare of them what thou thinkest/for we have herbe of thes fecte/that every wheare pt ps f spoke agarnit/when they had apopus ted hym a baye / there cam many buto him into his lobginge/to who beerpo. unbeb/e tettitebthe kyngom of Beb and preached buto them off 3cfu/both bythe lawe off effolest and also by the prophetts from mornpage to npght/ and some beleved the thynges whych were fpoken/and fome beleued not.

When they agreed not amoge them felues/they beparted/ after that paul had spoke one worde: wel spake the ho ir god by & fay the prophet buto oure fathers/fayinge/pobnto thes people

The Actes of the Apolles. and la perwith poure eares Chalpe hear te/and Chall not bubert onbejand with poure eyes Chall pe le ab Chall not per Ela: bf. c. ceaue. For the hette off thes peopleiso mat.riff.b wereb groffe/a thetreares werethpe mar.tin.b he of hearynge/a their epes haur they Zu.buf. P. clofes left thep thutbe fe wpththeit a 30an.xii.f pes/ab heare with their eares/andbis Mom.ri, b DerConde with their herres/abihulde be conuerted/ and 3 Chulbe healethem Bept knowen therfore buto you /that this confolacionoft Bob ps fent tothe gentple / and the; That beare pt / and when he had lapde that the tewes beparted from hpin/and hab grete wiph tions amonge them felues.

lodgynge. And receaued all charcam
to hym/preachyng thelryngom
of Bob /and teachynge thele
thingis which cocerned the
torde Jelus/with all confibence / no man forbyd:
Dynge hym.

There enbeththe Actes of the Apolles.



The Epistle of the Apo-

The fpilt Chapter. H



phetis in the holy feriptures that mas begotte of the feabe of Danid/ as pers tappyinge to the feabe of Danid/ as pers to be the fone of God by power by the 308.1.76. holy good that fanctifieth/ and also in the that that Jelus Chult oure lopde role agapne from deeth/by whom we have receased grace ad aposties hippe/ that all gentiles shulde obeye to the fapth which isin his name/of the which not the factor of the which not the factor of the which have tes by bocatton. To al you of Rome beloued of Ged

Sa.4.

To the Romanns. ad lanctes by callyinge. Grace bewith you and peace from God oure father/

and from the lorde Jelus Chiff.

S pil bereip 3 thatemp god thorow B Jefus Chiff for you all / be cause you: re fapth is publidhed though out all the worthe for god is my witnes / who 3 ferue in mp fpirit / in the golpell off his foffethat with out ceafringe 7 ma nemenció of pou all waves in mppla persibefechinge that at one time of a nother a profectous former (by the wil of god) mpgijt forenne me to come bre to pou Ros 3 longe to fe pou / that 3 mpght bestowe amage pou fome spiri. tual gifte/to fregthe pou with al(that ps)that I myght have confolaciontos gether with you / through the comen fapth which bothe ron and 3 haue.

I wolde that ye thuibe knowe bie: thren ! howe that I have often trincs purpoled to come buto pou (but haue bene let hytherto) to haue fome frute amonge pou/ as 3 baue amongcother of the gentple. for 3 am tetter both to the grekes / and to them which are no grekis:buto the learned and alfo buto the bulearned. Lph wpfe as moche as in meis: Jam redpto preache the golpell to pon of Rome allo.

for 3 am not a Chamed off the gole pett of Chial because it is the power

The.f. Chapter. ef Bod buto faluacion to all that beles ne/namely to the fewe/and alfo to the gentple / for by it the ryghtemelnes which commeth of God is opened/fro Aba.W.a. fapthe to fapthe. As it is written/ The mobie. r. @ tuft Chal line byfapth.

Bala.uj.b

for the wrath of god of beane ape. reth agaynft all bugoblynes ab bury. ghtewelnes of men; which with holbe the trueth in bury ghtewelnest leynge that that thunge which maye be knos wenof god is manifelt amogethe for Bod bid Chewe it buto the. for his inunable thyngis (that is to lave his es ternall power ad godhed) are buber. Cond ad fene by the working from the creacio of the world So that they are with out excuse/in as moche as when they knewe God they glozyded hinos as god nether were thankful/ but wes red full of banities intheir pmaginas cions/ and thepr foliathe herces were ephe. Iffie blynded. When they counted then tele ues wyle/theybe ca foles & turned the glory off the immortall God / buto the umilitude of the pmage of mostal ins and of byides and foure foted beattes and ferpentes.

forthis caule god gane the bppe bis to their hertes luftes) buto buclennes to defile their owne bodies bitwene them felues/whichtourned his trucely

As.th.

To the Romayng.
Into a lye and worthipped and femen
the creatures more then the maker whych ps bleffed for ener Amen.

to this cause god gaue the bppe bud to thamfull intes. Hor ene their weme byd chainge the naturall ble buto the bunaturall. And tyke wyse also the me lefte the naturall ble of the woman/ad biet infust woon another amonge the selves And ma with ma wrought fithy ness receaued in the selves the rewar be of their errour as it was acordinge.

And ag it femeb not good bato them to be a knowen of god/ enento god bes Mueryb the bppe bnco aleawbe mpnb/ that they fhulte bo tho thynges which were not comelp : beynge fulofall bittighteous bopnge/of fornicació/wit. 3 Rednes/conerconfines/malicionfines/ full offenute/most ber/ bebate/ bilayte eupl condictoned/whilpererg/backby. ters/ haters of God/boers of wronge proude/botters/birngers bppe of eupl thongis/bilobebient to theye fathers ad mothers/ with out buderfte bynger conenaute breakers / bnloupnge/ftou. borne ad merciles/which men/though they knew the ryghtewelnes off 600 howe that they which foche thingis ce mpt are worthy off teeth / per not only Did they the fame/butaifo had pleatu. re in the that bid the. The.ij. Chapter

The.fl.Chapter. therfore arte thou in excit fable o ma wholoener the mat.bijta. that fame where in thon indgeft another/thou con Demnett thy fylfe. for the on that subgest doest enen the fame file fe thynges . But we are fure that the indgement off God pg accordpage to trueth/agapuft the which compt foche thynges. Thynkell thou O man that inogelt them whych bo foche thynges ab yet wit ene the berplame/ that thou Chale elcape the tubgement off God? Other despiset thou the riches of hes goodnes and pacience/adionge luffce rance: and remebreft not how that the hindnes of Bod lebith the to repetance Butthon after thyne harte herte the at cannot repent: heapest the to gether thetreasure of wrath agaputte the Da. mat. rbf. D pe of bengeaunce: whe Chalbe openned the rightewes indgemet of god which will rewarde enery man accordinge to Bhis betes/that is to lave prayle/honou re/ad immortalite to the whych contiaupngeingoode boynge/leke eternall tyfe/But buto the that are rebellions and disably the trueth/yetfolowe into quytie/fhaft come inbignacton ab wine the /tributacion and anguyffhe apon the foule of eneryman that both engis Aa,iii

To the Romanns.

Of the Jewefpill/And also of the genstyl. To every mathat doeth good hall come prayle/hondure ad peace/ to the sewe fpill/and also to the gentyll. for dewe fpill/and also to the gentyll. for den.r.d. there is no parcialite with god: But so den.r.d. whose ever hath synned without lawe tob. rerbit shalperishe with out lawe And as ma Actu.r.e. ny as have since but the lawe shall be sudged by the lawe. For before god be sudged by the lawe. For before god that, did they are not right eous which heare Jaco.j.d. the lawe: but they which do the lawe shall endiffed. For if the getyls which have no lawe/do of nature the the

thatbe interped. For if the getyls who they have no lawe / Do of nature the the pages contapned in the laweithe they havinge no lawe are a lawe but them telnes which thewe the bede of the lasses which they hertes / Wihyle them to their to their their their their their thoughtes / accuspage won another/or excuspage at the days whe god that indge te lecretes of me/by 3e. This Chait accordings to my bospel.

Beholde/ thou arte called a Jewe/
and trusted in the lawe ad recopsis in
Bod/and knowest his will/ad hast erperièce of good & bad in that thou are
te informed by the lawer And beleuest
that thou thy sife arte a gree buto the
blynde/ a lyght to them which are in
berchnes/ an informer of them which
lacke discrection/a teacher of the bules
atued/ which hast the ensample of that

which ought to be knowen / and off the trueth in the lawe. Nowe teachest the on another; but teachest not thy sife / Thou pleachest / a mass shulbe not seas leiand yet thou sealest. Thou says? and thou breakest we diocke Thou about the hound heakest we diocke Thou about test ymages and yet robbest sod of his Esa. if bl bonoure. Thou reio yest in the lawe / Eze. profi ad thosow breakings the lawe dishormoures god. For the name off god is eaulls ohen of amoge the gentyls those

rowe you as it is witten.

Circuciaon berelp anapleth pf thois kepe the lawer But if thou breake the lawethy circuition is made bucircuct fion . Therfore pf the bncircuciled kes pe the right thinges contagned in the lawe Chai not his bucircucifion be co. unted for circuciaone And Chal not bno circucius which po by nature (pf it bea pe the lawe indge the which beynge bnter the lawe ab circucitio) bott traf. greffe the lawer for be is not a Jewel which is a Zewe outwarde Mether is that thinge circucillo which is ontwar de in flessherbut he is a Zewe which is hid within a the circlicition of the her te is the true circuciao which is in the sprete/ad not in the letter: whose prag leig notof men but of god.

The.iij. Chapter.

Mai.i.

To the Romanns. that preferment the hath a the Jewe fother what as anafitageth circumcilion! Surely berymoche. fr the buto them was come mittebthe worde of Bodi

Uzhat thë though some off the did not Toa.tif. D' beiene : Challtheir bubeleue make the pfat.crb.a promes off god with out effecte ? god fotbid . Let gobbe teue & sime lyars/ as it is writer Chat thou myghtelt be indified mehplayngis & Chuldeft oner come whe thou arte indgeb:if oure bit righteweines make the righteweines of god more excellent i what that whe tape : ps Bod bueighteous which taneth bengeaunce? (3 Speake after the maner offmen) Bob forbid. fforhowe b then that god judge the worlderif the beritte of god apere more excellet tho tow mplye bute his praple/whyam 3 nece forthe indged ag a Conner : glape and as fome afferme that we fave) let

then they no/in no wyle : for me hane all redp proved how that both Jewes and gentpisare buder fynne/as it is watten: Chere is none righteous / no Plat. pina not ones There is none that buterfion

not rather (as men euplispeake ofbs/ by bo euri that good mape come thee. of:whole Dammacion is infte. Uthat Cape we then ? Are webetter The.fil. Chapter.

Dith / there ps none that leketh after Chod/thep are all gone out off the wa. plai. b.c. ye/they are al made buptoffitable/ the and. riti.bl reis none that botth good/ no not wo. platerris Their throte is an ope fepulcre/ with pfal.ip.c. their touges they haue bisceaned/ the Efa.lir.b. poplon of Alpes is buder their lippes plal, ruj, b whole monthes are full of conrunge ad bitternes. Theye fece are Cwyfte to fijeed bloud . Deftenctio and weetche. bues are in their wapes: And the was peofpeace hauethep not knowe. The te is no feare of god before their epes

H pead we kno we that whatfocuer thelawe faith/he farthit to the which Bala, ij. b arebnderthe lame / That all monches mayebe ftopped/and at the worlde be Subdued to God/ be cause that by the weg of the lawe/Chalno fletthe betie diffed in the auht of god. For by the la. we commeth the knowledge of Conne.

Nowe berelp ist the rightewelnes that cometh of Bod beclared with out the fulfpllynge off the lawe haupnge witnes perofthe lawe ab off the pro. phetig. Cherightwelnes no bout who tchys goode before Bod:commeth by the fayth off Jefus Chife buto all/ andapon at the that beleue.

for there is no differece / al are fym. ners/& lacke the prayle that is of balo m ure before god but are mained freli by

Co the Romapus. his grace/through the redecton thatis in Chuit Jefu! who Bod hathmade a Ceate of mercy thosow faith in his ble oud to the we the righte weineg whi ch before him is of balonce/m that he forgeneth the fynnes that are palled! which god bid fuffre to thewe at this tyme: the rightewelnes, thatisa la wed off hym that he myght be conted inde/ and a tultiflar of hym which be leuthon Jelug. &

Where is then thy veloplynge! it is excluded. By what lawe thy the laweoff workts? naye but bythelawe

of fayth.

the Suppose therfore that a ma igin athed by fapth with out the bedes of the lawe ps he the god of the tewes on ty? ps he not alfo the god off the gen tyla ? We is no boute god allo offthe getyls. Hop it is god only which intiff. eth circucifion which is of faith:@ bn. circuciao throw farth. Do we the de Atope the lawe throwfarth! God fou bed. We rather mayntayne the lawe.

Che.iiij. Chapter.

Dat Chal we fay the /that a Abraham oute fatheras partapninge tothe fiell: he opb finterif abiaham were tuftifped by Bedes/ the hathhe wher incore

The.iiii. Chapter. topcet but not with gob. for what faprhthe fcripture: Abraha belened god Gefi.rb.b en was conted bite hifor righte wel: Bala.iif.& neg To hi that workethig the rewar . Jaco. 11.D. te not reckened of fauour:bnt of dues ty Tho hithat workerh not /bur bele: ueth en bym that in Billeth the bugods lyis fayth counted for righte weines. Ene as Dauid Describert the bleffed. fulnes of a man / buto whom God al pfal. rest. erpbeth rightewelnes without bedes Bleffed are they/ whole burightewel nes is forgene/ ab whole fpnes are co nered. Bleded igthat man to who the

loide imputet bnot fynne.

Cathis blellednes the apo the circle effed or apo the bucircucifed : itte lape verely howe that faith was rekened to Abraham/for rightewellies. Howe was it reckened in the tyme of circus cillotor in the tyme before he wag cirs theiled. Det in tyme of circheino but whe he was pet buctrenucifed And he receaued the figne of circuncifion as a feale of that right wellies which is by faith which faith he had pet bepng bn. circucifed/that he Chulde be the father of afthem that beleue/though they be not circucifed /that right welnes my= ght be imputed to the also/And that he myght bethe father of the circucifebe nothe cause they are circuncised only

Cothe Romayng.

but because they walke also in the step pesoffaith/which was in ourefather Abraha before the trine of circuciaon.

For the promes that he Chuld bethe bepre of the worlde was not genen to C Mbraha of to hos feab thorow the las werbut thoso wthe rghtewelneg whis ch comethof fapth. Hoz pf thep which are of the lame be hepregithe is fayth but baine & the promee of none effecte Because the lawe causeth wathe. for where no la we is/there is no trafgeef Qo. Therfore by fayth is the enherita: unce geuen/that it mpght come of fas wour/ & that the promes myght be lure to althe feed Mot to the only which are off the lawe : but also to the which are of the fapth of Abraham which is

gen. rbij.athefather of bg al. Agit ig wite: 3 ha ue ordepned the a father to many nacions/before web whom thou hat beteued / which queckeneth the beed ad callethe those thyngis which be noth

as though thep were. Beff . reff . which Abraham/conteary to hope/ and.rb.b beieued in hope / that he Chulde be the D father of many naciós accordenge to that which was spoken : So that thy feed be ad he farnted not m the farth mor reccofphered his owne body whe ich mag nowe deed/eng when he was almost ar bondsed reare old. Mether

Che.b. Chapter! edidered he the barames of Sara De Racketed not at the promes of ged the rowe bubelefe: But was made ftroge mthe fayth/and gaue honour to Bod/ and Gedfallip briened that he which had mate the promes was able also to make it good:and therfore was it reco bened to hym for righte welnes.

3tig not waiten for bein outp/that it was reckened to him for right wilnes but also forbø/to whom pt shalbe cotta. ted for rightwelnes lo we betene on bi that rapled bppe Jelus oure lorde fro beeth which was belinered for oure, lynnes/& roleagayne forto tultific bos.

The.b. Chapter.

therefore be cause that we are inflished by faith we arat peace with god the cowoure love jet's chiff by whom we have awas pein those w fayeh buto

this fanour wheren we from a recopfe in hope of the papfe that fhalbe geue of Bod. pether to we to only; but alfo we reiopce in tribulació for we know that tribulació brigeth paciece/ pacie Jacob. 1.46 te bipngeth felpnge / felynge bilgeth hope & hope maketh by not a Chamed be cause the lone that bod hach buto baliatheed abjode in oute hetten/ by the holy god/ which is gene bato bo.

Boy hit he mete bet miene greos

Hebre. ix d dynge to the tyme: Chuft dped foibs

for a vaintage paraduenture he date put him fplfe in parel of dethers. But Sod fetteth out his love that he hath to be seinge that while we were pet springe that while we were pet springers/Chiff dped for bathoche most then nowe (fepnge we are instifted

an his blond) thall we be preferred fro wrath thosow hym.

For pewhe we were enemys/we we re recociled to Bod by the deethofhis. tonne/moche more/fepnge we are res edciled, welhalbe preferred by his ly Te Mot only fo/but we also toye in 600 by the meanes of oure lorde Jel' Ctill fibp whom we have receamb this ate conmet Unberfore as by one manipu me entred in to the worlde ab beeth by the meanes of spine: And so deeth wet ouer alt men / in Comoche-that all men puned. For euen buto the tyme of the lawe was spine in the worlde but lynme was not regarded/as longe as the ze was no lawe / neuerthelelle beeth rapgned from Aba to Moles/eue oner thealfothat unneb not/with lpke trais Brettion as bid Adam: which pothely. militude of hom that was to come.

But the gyfte pa not tyke as ps the C

The.b. Chapter.

many be dead/ mothe more plenteous apon many was the fauour of Bodad gyfte by fauoure whyth fauoure was

genen by one man Jelus Chul.

And the gyfte is not over one frine as deeth cam thorow one frine of one that frined. For damnació cam off one frine but o codemnación. But the gyft cam to sultify fro many frines. A for yff by the frine of one/deeth raygned by the meanes of one/mothe more that they which recease aboundance of factor and of the gyfte of rightewelses taygne in type by the meanes off one (that is to lape) Jelus Christe.

of one/condemnation cam on all men/ euen lo by the instifyinge off one commeth the rightewelnes that bipingeth lyfe/apon all men. Hot as by one mannesdisbediece many be cam lynners/ so by the obedience off one shall many

be made ryghteoug.

The lawe in the meane tyme entred in that spane shulde encreace. And who ere aboundannce offspune was/there was more plentcoulines of grace That as spane had ray gned but o beeth / ens so myght grace ray gne thorowe ryshe tewelies but o eternal lyfe/by the help pe of Jesu Chist. H

The, by. Chapter.

3 b.j.

efict.

To the Romanns.

that Chall we saye then? Afhall we continue in fpn g ne/that there maye be ac bondance of grace: 600 forbid. Dowe Chal we the at are trad as conchynge Tyme tyue eny lenger thering Aliene

her pe not that all we which are bapti Ted in the name of Chuft Jelu/are bas gala, fiff. b prifed to bpe with hym ? Wie are buty ed with him by baptim forto bye/That as Chult was tayled by fed beeth by

the glosp of the father/enenio we allo hebratif. a thulbe walke in a newe ipfe. for pf we 1. 10et. u.a be graft by Deeth iphe bnto hym /euen ephe.ity.e fo mil we be tyke him in refuttection solol, in, b Ting we muft remember that oure ob

De ma pe crucifyed with him alfothat the body of fynne might beterip be betroped that hence forth we finite not be fennauntig off fpime. Hot he that is

beading fee from Come.

Unherfore pf we be tead with Chill 5 we beleue that we shall true with him remembrynge that Chilt once rapled from beeth/breth no more. Decth hath no more power ouer hym. for as tois change that he byed: he byed as coters nynge fynne once. And astouchynge that he ipueth/he liverh buto god. Ly Bewple pmagen pe also / that pe are bead as cocernpagelyfie but are alque

The.S. Chapter.

buto God thosowe Jelus Chill oure loide. L' Let not lyffe rapgne therfore in youre mostall bodyes that pe thulbe there bute obey in the luftes ofyt. Mer ther geue pe poure members as inftru mens of burpghtewelnes buto fpnne/ But gene pourefelues bato Bob/as they that are alpue fro beeth. And ges ne route members as inftrumetis off tyghtewelneg buto 60b. Synne Chall not have power oner you. For pe are not buber the lawe/but bnber grace.

What then: Shall we Crme becaus le we are not biber the lawe / but bie Der gence: Bob forbid/ Hi Ricme ber re 30%. Bill. D not howe that te wholoeuer pe compt it. 10e.ij.b Poure felues as fernahets to obere his fernantis pe arcto who pe obeye whes ther pr be off fpnne bute decth / 01 off obedience buto rightemelneg: Bod be thanked / pe were once the fernauntis of fpnne/But nowe have obered with poure herres buto the forme of Doctete ne where but o pe were belinered ye as re the made fre fro fynne/and are beco me the fernautig of righte welnes. Fe b & Jwill Speake group because of the infirmite of poure fletthe . As pe haue geuen youre members fernanntis /to butlenneg and to intquitte / from into quitte / besto iniquette / enen fo nowe gene youre membets fernanntis buto

18 b.11.

epshtewelnes: that ye maye be lantis ned. Hot whe pe were the lernantis of spane ye were not but er rightewelnes what frute had ye then into thyngis/ where of ye are nowe alhame: hot the ende of the thingis is weth. But nowe are ye delynered from spane/ and maste ye delynered from spane/ and maste frute that ye shulde be sanctifyed/ and the ende everlastinge lyfe. Hot the rewarde of spane is deeth/ but eternal lyfe is the gyft of God/ thosow Jesus Chill oure Loade. H

The.bij. Chapter.

Emember pe not biethien a

(Ispake to them that kno
we the lawe) how that the
lawe hath power ouer a
man/as longe as rt enduteth/for the woma which

Leoz.bil. g is in subsecció to a mais boude by the lawe to the man as longe as he lyucth. If the man be dead the is toled fro the lawe of the man. So then pf while the ina lyueth the couple her spife with as mother man he couple her spife with a socke breaker. But pf the man be dead the is fre from the lawe/so that the is no wedlocke breaker / though the couple her life with another man.

Then so my brethen pe also are mas

De Dead as cocernyage the lawe by the

body of Crift that pe Chulte be completed to another (I meane to him that is type senagapne from deeth) that we chulte by mere in the fleshe/ the lustes off lymne whyche were stered bype by the lawe/ rappned in ours membres / to brynge forth frute buto deth. But now are we belynered fro the lawe/ dead from yt

where buto we were in boudage/that we shall seeme in an newe connersacion of the spirete/and not off the olde

conuerfacion of the letter.

What fhall we fave then ye the las we fynne? Bob forbyd / But 7 knewe not what fpune meat/ but by the lawer for 3 had not knowe what luft habbe meant : ercepte the lawe habbe laybe thou thair not luft. But fpune toke an Ereite.c. occasion bythe meanes of the comanie meur.b.b Dement/s wought in me all maner off concupificence. For verely without the lawe fpne was bead. Jonce lyneb with out lawe/but when the comaundemet cam/lynne renqued & 3 was dead. And the bery fame commaundemet whyth was orde pried butto lyfe was founde to be buto me an occasio of beeth. For lyis netoke occasion by the meanes off the commaundemet and fo difceaued me/ and by the spife commannemet flewe me/wherfore the lawe is holy/and the j. Tim. f.b.

28 b.itt.

To the Romanns.

commaunbemetholy (ruft/ and good. Was that then which is goed make weth buto mer God forbyb. Mapelyn ne was beeth buto me/ that ptmpght apere how that fynne by the meanest of that which is good/had wroughter ethin me / that fynne whych ps buder the commannbement/mpght be out of measure spnfull / for we knowe that the lawe igfpiritnall/but 3 am carnall Colde buder Conne/be cance 3 wote not what 3 bo ffor what 3 wold/ that do 3 not/but what 3 hate/that do 3.363 w nowe that whych 3 wolde not / 3 gra. unteto the lawe that pt pg good . Sold then nowe pt ps not 3 that Do pt / but Conne that bwelleth in me . for 3 kno. wethat in me(that is to fape in mp fle the) Dweileth no good thynge. To will is prefent with me but 3 fynde no men nes to performe that whych ya good. For 3 so not that goode thinge which 3 wold/but that expli w 3/which I wole De not. finally/pf 3 w that 3 wolte not then ye pt not 3 that Do pt / but lynne that dwelleth in me boeth pt . 3 fpnde then by the lawe that when I wolke w good/eapil is prefent with me. 3 belite unthe lawe of Bod/ag cocernynge the imward man. But 3 le another lawe in my members rebellynge agayna the lawe of my mynde/and subduyngeme

The.biif. Chapter. bata the lawe of frime whych is in my memberg. O wieteheb man that 3 am/ who that bely ner me from this body of beeth ? I thanke Bod by Jefus Chuft once loabe. Sothen 3mp fplfe in mp mpnbe ferue the lawe of god ad in my Bellhe the lawe of Cynne.

The.bin. Chapter. 4

Dere is then no Damnacio on to them whych are m Chill Jefu: which walke not after the fletthe / but after the fpiret. for the la we off the fpiret/wherin

istyfe thosow Jefus Chuft hath belps uered me fro the lawe of fymie & Deeth for what the lawe could not mag mo theagpt was weathe be cause off the Bellhe/that performed Bod/& Cent big fonne in the amilieube of fyntul aeathe and by the oblacyon for frine be pourged fynne in the flethe/that the righte welnes required of the lawe might be fulatted in bg/ whych walke not after the dedhe/but after the fpirete.

for they that are carnal are carnals lymynded / and they that are fpittite allare goodly mynded. To be carnally mpnded is deeth / and to be fpirituals mynded is lyfe / and peace & because that the fletthip mynde is emnyte agas gna Bod/for reis not obedient to the

25 b.1111.

Co the Romaphs.

tame of God nether can yt be. So then they that are genen to the fletthe / can

not pleafe Bob.

but to the spirete/ If so be that the spirete of God dwel in you/If there be enp mathat hat hat mot the spirete of Chist/ the same is none of his. If Chist be in you/the body is dead be cause of spine But the spirete is life for tryshtewes ness sake / Whetfore piff the spirete off drink that the spied bype Jesus from deseth/dwell in you/even he that rapsed by Chist from deeth/ shall suprement poure mortal bodyes/because that his spirete dwelleth in you.

Therfore bretine we are now bet & ters/not to the fleffige/to lyue after the deathe/ for par pelpue after the fiellhe/ 4.tim.i.b, pe mult bpe/But pf pe moutifie the bebes of the body by the spirete/ pe shall Sala, titi.a Tyne / for as many as are tebbe by the Spirete of Bod/are the Connes of Bod/ For pehane not receaued the Coppete of bondage to feare eny moarci but pe have receaued the fpircte of adopcion wherby we crye Abba father / The las melpirete certifyeth oure spirete that we are the formes of God / 3ff webe the connes/we are also the heyres (the hepres 3 meane off God) and hepres anexed whip Chia/ & he to pe thus

me luffer to gether / that we maye be

gloufped together.

of this lyfe are not worthy of the gloris which shalbe shewed apon by. Also the fernet before of the creatures abytet before when the sommes of God shall apere because the creatures are subdused to banite agapust their wyll/but for his wyll which subdued them in hope. For the bery creatures shalbe belyues red fro the bondage off corrupcio/into the glorious libertie of the sommes off god/fier we knowe that every creature groneth with by also/ad transpleth in payne even buto this tyme.

fish they only but even we allow he to have the fyrit frutes off the spirete mome in onreselves ad wapte for the adoption ad loke for the Delynerause ce oure bodies. It for we are sauto by hope But hope that is sene is no hope for how can a man hope for that wheich he septh? but and yet we hope for that wheth we se not/the do we with pattern

ce-abpbe for pt.

Lyke wyle the spirete also helpeth oure infirmities for we know not wheat to befire as we ought/but the spiret maketh intercellio mightely for by with the gronpagis which can not be expression with the spiret sport with the spiret spropersion with the spiret spropersion with the sp

To the Romanna. the herte knoweth what is the meanyn ge off the Cpirete/for he makethinter cellion for the lapntes acordinge to the pleasure of god. A forwe know wele that all thingis workes for the bell bis to the that lone god/which also arecal led of purpole for those which he kno we before he also orderned before that they shulde be type factioned buto the Chape of his Coffe/that he myght bethe trit begoten fonne amonge many be thie. Moroner which he apoputed before/them be also called. And which he called them also he instifted/whychhe sultifped/them he also gloufyed.

thenges: pff god be on oure febe who ca be against by: which spared not his owne some / but game hom so, by all bowes hall he not when hom gene by all thenges also: Who shall lave eny thingeto the charge of godes chosen? It is God that instituting hybrid which is wad to rather which is resemble thingeto the right honde of god/ad maker hence which is refer against which is wad maker hence which is refer against which is wad maker hence which is refer against which is wad maker hence which is refer against which is wad maker hence which is refer against which is wall which is refer against which is wall which is the second sec

tone: Chall tribulacion: of anguethe/

nednesse other parelle other swearde

led all dape longe / and are counted as plai. Figs
thepe apoynted to be flapne. Menerthe
lefte in all thefe thongts we one come
arogly thosow his helpe that loned bs
ye and Jain fure that nether deeth/nes
ther lyfe/nether angelt / not rule / nes
ther power / nether thruges prefent/
nether thinges to come / nether he eth/
nether lowth/nether cup other creaties
ec halbeable to tracted from Gobs
bes lone/which ys in Chita Jelu ones

Thear. Chapter. lorde. F Cel ponthe trueth mCrit of my colciece beareth me witnes in the holy good! chat 3 haue grete henynest and cottmual forome in my hert / for 3 have wythed my frife to be encled from Chill for my brethen/ wbych are mykynimen as partayums ge to the fleathe/whych are the Iraelps tes/to whom partapneth the amprion and the glosy/and the testament (3/and the ordinaunce of the lawe /and thefee nice of God/and the plomples/ whole allo are the fathers/and thep of who. me (as concernpage the Ceahe) Chaile cam / whych is Bod ouer, all thynges bleffed for euer/Amen.

b I spake northese thingis as though the wordes off God toke none affecte.

To the Romanns. Sor thep are not all Ilraelites which cam of gfrael: Dether are thepall chib Beff. Erj. b Die Graight waye because they are the feede of Abjaham / But in Ilaac Chall thy feele be called/that is to fape They whych are the chylozen off the flethe/ Bal. itij.b are not the chyldren off God / butthe chylbre of promes are counted thelese Deff. rbitt De/for this is a worde of promes/ ale onte this tyme will I come and Sara Chall bane a fonne. Mether was yt fo with her only but c Beff. Exb c allo when Rebecca was with child by won/3 meanebpoure father 3faac/per er the chpibren were borne/when they had nether bone good not bad (that the purpose of God whych is by eleccyon mpght Ronde) pt was lapde bnto het/ not by the reason off workes / but by grace of the caller / the elber Chall fers ne the younger. As pt is witten/Jacob gen.rrb.c he loued/but Efau he hateb. egala.j.a. What Challwe fape then: is there e. ny burighte welnes with god Ged for bpd. for he lapth to Moles/I will the we mercy to who 3 thewe mercy/and ero. erriif will have compation on whom 3 have compation / So tpeth pt not then in a mag will/et runnpnge/but inthemer. cp of 600. for the Ccupture lapthbuto p Ero.ix. b. 10 harao / Enen by the lame purpole bone 3 Gered the bppe / to shewe my

power on the fad that my name myghe be declared thosow out all the worlde. So hath he mercy on who he will:and who he will he maketh herde herted.

Thou wylt sape then buto me/ why then blameth he be pet ? for who can Ela. rib.e. reaft his will? But o ma what arte the bie. rouf & ou/which disputest with Bod: Chal the lapie. po.b worke fage to the workema / why hat thou made me on thes faction? wath not the patter power oner the claye/es ne of the fame lompe to make one bels felbato honoure/ad a nother buto bif. honoure: Eue fo/ God willinge to thes we hig wath / and to make his power knowe/ fuffered with loge paciece the beffelg of weath/ ordepued to Damna. cion/that he myght Declare the riches of his glory o the bellels of mercy/wha prh he had prepared buto glory that to to lape/be which he called/ not off the icweg only/but alfo off the gerylg/ag he fayth in Ofee/ 3 mpl call the my pe: Ofee. 4. Da ople which were not my people/ab be. 1.10ct.ij.b te beloned whych was not beloned/ And pt shall come to passe in the place where pt was layd buto the peace not mp people / that there thet Chalbe cal = Ofee. j. D. led the founeg of the lumge god.

But Clayas cryethfor Irsel/the.
ughthenoberof the children of Icael Claye.p.s
beas the lande of the lee/yet Chalates

Cothe Romapus. traffit be saued/Be fpunpsherh the wop De bereip ab maketh pt Chost in eighte welites. For a l'hott worde wpl god ma he on erth/And as Elayes layb before Clate.f.c. Except the lopide of labao: h habite left

bs feate/we had bene mate as 30boms and had bene tpleneb to gomotra. Unhat that we fape the we fape that &

the gent pis which folowed not rights welneg/haue ouertake rpghtewelacs 3 meane the righteweines which com meth of fapth/But Ilrael which fole. webthe lawe of rightewelnes/conide not attapne bnto the lawe off troppe welnes. And wherfore ? Becaufethep

efa. erbeit Combled at the Comblinge Cone/Agit ela. protific mitten at the tion a laye in Gon a do. blynge flone / and a rocke whych fhall make men faule, and none that belone

on hym Chalbe a Chameb.

The. r. Chapter. H tiethien my herris delite/a offand prayer to god for 3lra ned/ffor 7 beare the recor mynde to gob warde / but

not acordynge to knowledge/for they are ignoraut of the rightewelnes whie ed is alowed before ged/and go about

The. c. Chapter. to fabilithe their owne rightemelnes and therfore are not obedient buto the rightewelnes which is of balue before god. For Chift is the ende of the lawe to mitifpe all that beleue. K

Moles deleribeththe rightewelnes leni. rbiffe which cometh off the lawe howe that Eze. Fr. b. the man which both the thingis of the wen. ring lawe Challipue therm. But the righte. weines which commeth of fayth/fpea kethon thys wyle / Sape not in thyne berte/who Chatt afcenbe inco heauen? (That is nothinge els the to fetch Ch. rift doune) Other who Chail Defcebe in to the bepe ? Chat is nothynge els but to fetch bope Chaift from Decth / But what fageh the fertpture ? The worde Den pre. is ne the euen in thy mouth & inthya hert. This worde is the work of fapi h

E whych we preache / for par thou Chalt knowledge with thy mouth that Jels is the forde lad Chale beleue with thene hert that wood rapled hym bppe from deeth/thou Chalt be falfe. If of che bes tefe of the bett inftifeth/& to tino wied ge with the mouth maketha man fafe, for the Ceripture fayth/ whofveuer bes ela. prbif. teueth ou him/Chal not be a Chamed.

There is no bifference bitwene the teme and the gentpll. for won is lorde Joel.if. g. of all/whychistyche bnto allthat call Acquisit on hym. Hot whosoner shall call on

Cothe Romayns. the name of thelorde Chalbe lafe home Chalthey call on hym on who they bele ned not? how thall they beleue on hom of who they have not heree howeshal they heare with out a preacher/And howe thatt theppreach exceptithey be Ela. Iti.b. fent : Asitis writte howe beautifull Man. J. D. are the fete of the which bipnge glad tybyngis of peace/and bynge gladty. byngis of good thingis / But they bas nenot all obeped to the golpeli.for & Ela.liff.a. lapas lapth/Lorde who Chalbelene on-Joan. ry.f relayinges: So then fayth cometh by hearynge/ ab hearynge cometh by the worde off God. But 3alke/ hauethey notherber Mo bout/their founde wet plal. tbill. outiento at lontes/ab their wordes into the endes of the worlde. L But 3 Demande whether Ifrael Dide Den. prije knowe or not ? Fpift Moles layth/3 wyll prouote pou forto enup by them that are no people/ad by a folithe nas cio 3 wyl anger pou Elapas afterthat Bla. Irb.a is bolbe and fapth. Jam founde ofthe that Cought me not/ ad haue apered to the that afted notafter me / And agas Ela. Irb.a post Ilrael he fayth/All daye longe ha ue 3 fretched forth my hontes, buto & people that beleueth not/ but fpeketh agaynume.

The.pf. Chapter,

The.H. Chapteri Sape then/hath God call forbid. For enen 3 bereip fend of Abraha & of the tet not call aware hys people whych he knew before. Otherwote periot what the scripture fairb by the mouth of the lias/howe he spake to god agapate 36. rabel/fapinge/Lorde they have killed tif.reg.pip thy prophetis ad digged wune thynt al tere/ad 3 am lefte only/ and they fele my beeth. But what fapth the answer of God to hiagapne ? 3 haue referned buto me feue thousand me which has we not bowed their knees to baal Euc lo atthis tyme psthere a remarkt lef: tethotow the election of grace:if it be of grace/ theight not by the beferuynt. geet workes for the were fanone no fauour: pff pt bebythe teferunge off workis/the is thereno fauour for the were beferuping no teferninge.

ned that that he fought Mo but pet the electio hath obtapued it/the remnant

Bate bipnied/acordinge egit is writen/Ela. bf.e. bood hath genen the the spicete of bis mat. riff. a quyetnest epes that they shall not se 30a. rif. f. ad eares that they shall not heare/s. act. rebits wen but they shall manth saith/plal. it bits

C.c.j.

Let thep; tablebe made a finareto tui ke them with al/aban occasion to fau le/and a rewarte buto them. Let their

ever bewe doune their backes.

I la pe the/ mane thep thecfore from bledthat they foulte but faule oly: gob forbio/but thoraw their fauleis helih happened buto the getple forto piono ne the with at tuberfore pf the fante of the/be the riches of the worlde/ad the enpupathyuge of the the tyches of the getpla/Bowe moche more spuite price to pf they all belened: 3 speake to you getyls/in as moche as 3 am the apolls le off the gemple I well magnifp myn office that I nipghe plouoke the which are my felthe/andmyght faue fome of the. for pfthe caftinge awaye of the! be the recoculinge of the worlde / what that the receauige of the bebut lifeaga pne fro deeth: ffor pf one pece be holy the whole heape is holp. And pf the co. te be holp/the braunches are boly alle

Chough some off the blaunches be c bloke of: ad thou beynge a wyide oly ue tree arte gryft in amoge the ad ma de partaker of the rote / and fatnes of the olyue cree / bolt not thy sylfe against the distanches. For yf thoubout thy sylfe/remember that thou bearest not the rote/buttherote the. Thou wilt say

Theiri. Chapter.

pt the/the brauches are broke off that 's might be griftem. Thou fayed wele because of bubelene they are broke at and thou Contest Redfast in faythe Be not hye mynded/but feare/sepuge that god spaced not the naturali braunches

left hapty heatfofpare nor the.

nes of godion the which fell eigosouls nesibut towartes the hyndres/pfths our of time in his kyndres sor els thou fall to be bewen of ad they pf they by de not they in and their of halve gryffed in agapue. For God is of power to griffe the in agapue. For God is of power to griffe the in agapue. For both the of pue tree: Ad was griffed contrary to nature in a true of impue tree how moche more thall the naturall braunches / be gryffed in to their owne of pue tree agapue:

be hid fro poump brethie (lest pe shuites be wpsein poure owne cosaptes) that partly bipudnes ps happened in Israel/buryli the fulnes of the gentyls be come in Andso all Israel shalls saued as pt ps write. There shall come onte Ela. Up. B.

Dof Ston hethat Doth Delmer/ad Chall meneawape the bugodines of Jacob And this is my tellamet buto the who I hall take awape their finnes. As concernige the golpel/thepare enemes for

C Gil.

To the Romapus. poure la hes/but as touchinge the elet cio: thep areloued for the fatherglakes for berelp the gyftes ad callinge off ged are foche/that pt cannot repethim ofthe/for loke as pe intyme palled has uenot beleued Bod: pet haue pe nowe sbrained mercytholow their bubelefe eue fo nowe have thep not beleued the mercy whych pe happened unto you. That they also mape obtame mercy. Bod hath waspped all nacios in bubes leue that he myght hane mercy on all. Oh the tepnes of the aboundant wife bom ad knowledge of God/howeinco preheable are his subgemengand his wapes buferchable. For who hathkno we the mynte of the lorde for who was Sap.fr.c. hiscoffeller:other who hath gene bn Ma.xl.D to him fpift:that he myght be recopen 1. Cot.ij.b. feb agayner fozof him/ & thosow hym ab buto him are all churgis. Co him be glorp for ener am. The.rif. Chapter & merfore brethe 3 beleche pon bythe mercifnines of a bodyes aquicke facrifile/ bodyes aquicke facrifile/ body and exceptable buto bod which is your refor

mable ferupage of god / an fast vonce reformable ferupage of god / an fast vonce reformate felues like bato this works that be pe changed in poure shape/bythe remupage of poure mynde/that ye maye.

The.rif. Chapter. fele what thyinge that good/that acce. Ephe.b.D ptable/ad perfapte well of god is . for i. Celiti a .3 fave (thosow the grace that buto me gene is)to euerp man amoge pou/that no ma eleme of hym fylfe more the ye becometh hym to eleme : But that he dicretely judge of hom alfe according ge as god hath walte to enery man the mealur of faith. As we have many me: f.cot. eff.& berg inone body:and all meberg iaue ephe, fitt.b not one office/So we beinge many are one body in Cipillife enery ma (amoge oure felues)one anothers mebers. H &Seinge that we haue Diners gyftes acordinge to the grace that is gene bno to be/yf eny man haue the gyft of plo. pheliet him haue pt that it be agrepno ge bnto the fatth Let him that hath an office wayte on his office Let him that teacheth take here to his wettime/ Let him that exhorteth geneattebannce to . his erhottacio. pfeny ma gene flet him bo pt with anglenes/ Let him thaters leth bo pt with biligece, pf enp maches we mercy let hi w pt with cherefulnes C Lettouebe with out diffimulacion, amog.b.b hate that which is envil: ab cleane brephe.tiq.a. to that which is good. Be kinte one to 1. Wet. b.b another with brotherly love 3n geuin ge honoure go one before another Let not that buines which ye have in hon de be tedious to you. Be fernet in Cpis C.c.iil

To the Homapus, rete. Appipe poure letues to the tyme. bebte. Ein Reibyce in hope. Be paciet in tribula. 1.200, tithe cie/cotinue in praper. Diftribute buto the necedite of the layactis kepe holpt taliter. Bleffe the whichperfecuteyou bleffe but curle not Bemery wyth the that are mery/wepe with the that wepe.Beof lpheaffection one towardes another. Be not the myuded but mis he poure feluca equal to the of the los 1010.111.4. wet foste. Lit Be not wyfe in police p 1. De tij. Downe opinious. Recopence to noman il.cor bitf euplt for euplt . Dronibe afore honde geb.rij. D. thyngis honeft in the fyght of all meu/ pf pt be pofible/yet on youre parte has ue peace with all men. Dereip beloued auenge not poure let ben. rrrie nes but gene place buto the whath off Bebre. r. e god for pt is write/bengeaunce is my 1010. Frb. ene/ad 3 will rewarde la prothe loide.

Cherloze pf thyn enemphonger fete hem/pf be thutit: gene him brinke, for in to boynge thou Chair heape coles of type on hys head/ the not ouercome of eupli / But ouercome eupli with goods ucg. H

The.ziij. Chapter. 4 Det.H.e. ... Et eneep fonte lubmit him the byer powers There is no power but of Bod. The epowers that be are ordes Tyned of God . Wibolocues

The titl. Chapter. therfore relpfteth power relpfteth the oidinaunce of Sod. They that relya! Chall receaue to the alfe Danacion.fox enlarg are not to be feared for good workig bat for enpl. Writthou be with out feare of the power? Do wete thent ad lo Chatt thou be prayled of the Came Sos he pethe minpfter of god / for thy welth. Buta pftion m eupl the fearet for he beareth not a lwearte for nought

for be pa the minpfter of Bod/to take bengeance on the shat Do eupli Where fore pe muß nebes obep not for feare of bengeance ontp/ but alfo becaufe of colcience. Euen fostbig caule papepe. tribute. for they are godies minifers

Ternpnge of the fame purpofe. L Beue to euer pmantherfore big due mat.rrie tie/Tribute to who tribute belongeth Cultotowho culto is bue/feare towho feare belegeth/honoure to who honou re pertapneth. Howe nothige to enp ma/battolourone another for hethat loueth another/fulfilleth the lawe for thele comafitemetis Thaufhaltno co. Ero.rr.e. mitaduoutey Thou fnate not hit Thou Deu.b.b. figalt not Geale Thou Chalt not beare C falce witnes: Thou fhalt not mfire:ab to fouth/if there be enpother comante

met:pris alcoprehedid in this fayinge Loue thyne neghbonr asthy alfe/Lo leuf.rfr.b. ne huttethnot his neghbour:therfore mat. Exn.b

C c.till

Cothe Comapus. mar. rif. d. pg loue the fulfyllinge of the lawe. h Bala.b.c. AThysallo we knowe/3 meanthed Jacob. if b featon home that prystyme that we Coulde nowe awake of Repe. for no. we isoure heithnerer then whenwe helened. The apphtys palled and the Dape is come nye. Let be therfore call awaye the bedes of darrhnes/andlet bs put on the armour of lyght: let bs walke honelly aspt were in the days Inghtimot in eatynge/ad dipnhyngeine eberen chaberpage ad wantannegne Zuc.gri. Echerin Erpfe and empingeibnt put pe on the lowe Befus Chaife. Hand make Bala. h.c. not prouiden for the flelfhe / to fuligli 1.10et.y.c. the luitestofpt. Che.xiii. Chapter. De ma thatig weake ithe Tageth / receaue buto poula norm bifputpnge ab trou blynge his colcience. One te althinge, Another whi this weake enteth earbes:let not him that eateth/delpile him that eatethnot And let not him which enteth not ind ge him that cateth. for god hathrecea Jaco, iffi dued hym. What arte thou that indgest another mannes leruaunt? Whether be Conde or fante/that pertaynethbus

to hpg maler. pee/he Chall be fullamed

that he myght Conde. for Bod pable

to make bymitonbe.

The riffl. Chapter. Thys ma putteth difference bitwerte B bape at Dayeranother ma conntethall bayegalphe. Se that no man waner in his ownemind we that observeth one daye more the another / both ye for the loides pleafure. And he that obferueth not one daye mote the another / Doeth ttto plate the lorde alle. De that eateth wth pt to place the lorde forthe geueth god thakis:and he that eateth notiete tethnot to pleafe the lorde with all, ab geneth god thankis. Fornone of belpneth his owne feruaut/ab alfo none of by dpethhis owne feruafit. pf we line/ welvne to be at the losdes well. pf we bye we bye at the loades wil. Whether melpue therfolor Dye/we are the lore ms for Chill therfore byed ab role ac gapne/and reumed/ that he shulde be loide both of Deed and quicke. But why well thouthe judge thy bro theer other why boest thou bespiethy brother: Wie Challall be brought befor rethe subgement leave of Chaile. fortf.coz.b.b. ptig witten: As truelpas 3 line faptb the lorde/all kneed thall howe to me/ Ela. rib. D and all toges thall gene knowledge to jobilip, if. god/fo that enery one of vø gene a cos pregofhpmaffe to god:let bg not ther

fore/indge one another enpmore.

C. But indge this rather/that no man
put a Comblingeblocke/oran occasion

to the Komayng. to faule at in his brothers wave 4 for 3 knowe/and farely belene in the low Jefug/that there is nothpuge commen of pt fylfe: but buto hym that megeth pt to be commen/to him it is comeniyf Acos. bill , thy brother be greued wyththy mea te/now walkelt thou not charitablye, Deftrope not hom with thymeate/for whom Chuft dped. Suffer pe northat poure treasure be eupit (potienot. ffet the apagoom of god pg not meate and Dignke/ but epghte welnes / peace and tope/ in the holy gooff. for wholoener in thefe thynges ferueth Chill/plea. Ceth wel god:and is comended of men Let by folowethe thingis which map ne for peacetad thingis wher with one maye edific another. Deftroye not the Cit.j.b. mothe of Boo for a tytel meates fahe. Al thingis are pure:but pt is euplifor f.coz. buf . that man wiyech eateth wpth hurteof his colcience. It is good neuer to eate fledhe netherco biynke wone / nether enythige wherby thy brather Gotteth other falleth/or psmade weake. wat thou faith. haue prwiththy aife befor re godepapppes he that codepnethnot himfplie in that thinge which he alo: weth. Nor he that maketh colcience/is Dane Dif be eater Becaufe he wih it not of faith if or whatfoener ig not of faith shat lame is spinne L'The. rb. Chapter

The.xb.Chapter. E which are Groge onghe Ato beare the frapines off The whych are weake, ab not to ftonde in oure ow-ne confaptes. Let energ man please hisneghbour buto his welch & chiffpage. For Chill pleafed not hym fpife that as yt is wite ten. The rebukes of them which rebu : plat. irbig hed the/fel on me: Hubattocuer thin gig are wuten a fore tome /are witem for oure learnyngethat we thorow pa cience and co forte of the feripture Chui de hane bope. . 1: Bod which is lore of paciece ad co. folacion / genebnto enerpone of pon/ B that ye be iphe mynted won towarbig another after the ensample off Jelu Chile / that ye allagreynge to gether f. col. 1.61 maye with one mouthe praple god the father of oure toabe Jelus . Whertoze receaue pe one another as Chata ses tenued be/to thepraple of god. And I lave that Jelus Chiff was a minifer of the circucito for the trueth of god/to cofermethe promples made bnto the fathers. And let the gentylg playle god for his mercy. As yets wit plat. tbif. to for this cause 3 will prayle the amo il. reg. Frig ge the gentyls/ and ange inthyname. And agayne he fayth : pe getple retoy. pfal, cxblo

fe with his people. Agayne/ playle the

To the Romanns. lorde all pegetyls/adlande himalas Ela.ri.c. cions. And manother place 3layasle

pth:therefhalbe the rote of 3elle and hethat Chal epfete rapgneouerthegi tpisitn hym Chall the getpis tent. The god of hope al pouwith al tope ad per ce in beleuinge/that pe mayeberpche in hope thosowe the power of the holy goofe. Figunpalfe am full certifted of you mp brethre that ye youre leluceu re full of goodnes/@ filled with alkno. wledge/ad are able to coulel won ano. ther Meuerthelelle brethre I haue fom what boidly witten buto you/as won that putteth peuintemébiaunte/foi the grace which is gene me of God in this purpofe that 3 Chulte be the minic ter of Jelu Chatt amonge the getylen and foutbe minitter the gladde tydyn. gis of God/that the gencyls myght be an acceptable offeringe / fanctifted by the hoty good. 3 have therfore whetst I mape tetople in Chill Jelu / in tho Phingis which pertapne to God. foll Date not Cpeake of enpof tho thynges whych chieft hath not wronght by me (to make the gerpis obediet) with wol de ab dede/in impahep agnes & wobers by the power of the spiret of 600/10 that fed Jerufale & the coftes roudea bout/buto 3llietcu/3 paue filled alcohi seeis with the glade tybing is of chill

The. rb. Chapter. So hane Jenforled my Cpife to premethethegolpeli not where Chitt was named / left 3 Chuide hane bylt on anos thermanes fofidacio: butas it is wite. Towho he was not fpeake of thepfhal Ela. III. De fegthep that herte not/ Chal unteftode forthys caufe 3 hane bene ofte letteb to comebnto pou:butnowfepnge 3 ba nenomoare to to in thefe cofferes/e ale fo hane bene defproud many peares to come buto poulwhe 3 Chai cake my ton nevin to Spayne/I wyll come to you. 3 truft to fe pou in mptornepe te bebrois ght on my wave thither washe by you

after that I hauelowhat enioped poll. Newego 3to Jerufale/ab miniftee buto the fapuctes. For pt hat h pleased the of Mrcedonia ad Achain/to make acertapne Differbucion apon the pana refancteg whych are at Jernfalem pe hatholeafed the berely and they, Dete tergare they forpf the getyle be ma- (.col.ir. beparte takers of their foiritual then gis/their butyers to minifter buto the megraal chinges. Wihe 3 have perfore medthis/ab hane fhewed thethisfeu. tel I wilcome backe agayneby you ine to spayne. And Jam fure whe 3 come/ that 3 Chall come with aboundance 98: the bleapnge of the golpel of Chill.

Hi befeche pou brethie for ourelose be Jelu chilleplane/abforthe loue of . Co the Komayng.

The spirete/that we helpe me inmybus

Spines / with your prayers to God for

me/that I maye be definered from this

whych believe not in Jewry. And that

this my service/ which I have to Jem

salem maye be accepted to the sancis

that I maye come but o you with sope/
by the will of God/and maye with you

be refressed. The God off peace be

With all you. Amen. & Che. rbj. C hapter.

Commete bnto pou lohe. Debe oute fyller (which is a " minifer ofthe congrega. cionof Chencrea) that pe ceccane ber in thelotte as pr becometh fapnctig/and that pe affift her i what soener buimes the neateth of poure arte for the hath tuckereb many / and myne owne fylle alfo. Brete wiffca and Aquila my hit act. rbiff.a pers me hift Jelu: which hane formy tyfe lapte wune their owneneches/on to whom not I only gene thankts: but alfo all the congregacions of the gene tpis. 2 phe wyfe grete allthe company that is intheir houffe. Salute my well beleneb Epenetes/ whych is thefyli fente amongethem of Achaia. Grett Marp whych bellowed moche labout on bg. Saulte Andionicus/ and Junia macound mateh mete bietoneen mith.

The.rbf.Chapter meallo/which are wele tahe amonge theapolics/and were in Chill before. me. Stete Amplias my beloued in the Ploide . Sainte Uiban oure helper in chill/and Stachys my beloued. Salu te Apellas approned in chrid . Salute the which are of AriBobolus houlthol & Salute Gerodian my kynima. Gree tethem of the houtholte of Marcittus which are in the lorde. Salute Triphes na & Triphola/which weme labour in theloide. Salutethe beloned werlys! which laboured moch in the lotte Sa. late Rufus chofen in the loade/ ab bys mother and myne. Grete Alincertus/ Phiegon/ Wermas Watrobas/ Effercu ring/and the brethren which are weth them. Sainte Philologus and Julia/ Mereus and hys Cyller/and Olimpha/ ad all the fayncing which are with the Salute won another / amonge poure felueg with an holy hyac. The congres gactons ofchult falute pou.

Thefeche you brethten marke them to hi. tillis which cause dinthon ad gene occasion of end conteary to the wettyne which pehanelearned/ad a voyde them. How they that are suche serve not the loade Jesus cristibut their owne believand before preaching a flatterize worded before and the herres of the innocent texts poure abedience yn spoken off

Cothe Komapus. amogeat me. 3 am glad no wut of pon But pet I wolde hane pon wpfe burg that which pa good. And to beinnocet as cocernynge eurit. The god of peace that creade Satan briter poure fete m Chorte trine. The grace of oure low Je Act. rbj.afu Cipift be wirh pou . Innothensmy D worke felow/ad Zucing/ ad Jalon/ad Sopater/mp kinfme falute you. 3 Ett cis falute pout/which wrote this epilt: te in the lotbe. Gatus mpn hofte ad the bode of al the congregaciós / faintein pou Graffus fatureth poul the chabes layne office cite. And Quartug a bio. ther/faluteth you. The grace off cure toide Jefu Chuft be with you al Ame, To him that is of power to Rablillije pouraccordinge to my gofpel whereit eh 3 preache Jelus Chrift / in openyng ge of the miltery which was kept clot Ce lence the worlde bega and nowe is opened at this tyme ad beclacebinche fcripture of prophely by the comande ment of the enerlastinge god/ to Rere

Sent from Chounthu by whebe the that was the minute buto the congregacio at Chenchies.

oppe obdiece to the farthe publiffhed

amoge al nacionsil Co the lame 600/

which alone is wple / be prayle those

The fyzit Diffle of Paul

The frit Chapter.

Aul by bocació the Apoale off Jesus Chust thotowe the will of Hod: ad brother Southenes/Unto the cogregació of god which is at Counthum.

To them that are fanctifped in Jelus Chill / sayntis by callynge / wyth all them that call on the name of oure losse Jelus Chill in energ place/both of thepis and of oures.

Grace be with you and peace from God oure father and from the Lotbe

Jefug Chuft.

HI thake my god al wapes on pous te behalfe for the fauour of god which is gene you by Jelus Chile/that in all thingis pe are made tyche by him in al speache and in all knowledge (even as the teltimony of Jelus Chile was confermed in you) so that pe are behynde in nogyft/and wapte for the aperyinge of ours lorde Jelus Chile which shall dregthe you buto the enter that pe may ye be blaielle in the days off ours lorde. Hood is faythfull by stella. B. Belus Chile. Hood is faythfull by stella. B. who ye are called but the fellyshyppe

of hys forme Jelus Chufte oute loide.

Ibeleche you brethie in the name of D.j.

To the Counthiand, f. oure loste Jelus Chitt that peal fet Be one thynge | ad that there be no bife Cencion amonge pout/ but be pe perfet en one mynde / and one meanynge / yl is the wed buto me (my biethie)ofyen by them that are of the houfe of Clot Act. pbiff f chat thez is arpfe amonge you/3 fpear Be of that which enery one of pontapth/3 holde of waul/ Another fayth/3 botte of Apollo/Another faych/3 hele of Cephas/and another fayth/3 holde of Chiff. 3g Christ Deuideb: wagion mt cencifped for pourother were yebe ptiled in the name of waut? 3 thanke god that 3 cepttyned none of you /but

ther Ibaptiled enp man oi no. Sor chait Ceut me not to baptile bitt to preache the gospell not with will dom of wordes/left the croffe of thill Chulbe haue bene made of none ctrett Sot the preachpinge off the croffe ps to them that perpate folpabnes/but bu to be which are laued/pt is the power ela.trit. c of 600. for pt 18 wapte/] well belte Abbie. f.c. pe the wyloom of the wyle ab will call sta print awayethe baberfondynge of the pille

bent. Wihere is the wife man : where

is the feryber where is the fearther of

Crifpug and Batug/left eny Chulde la

pe that I in impnowne name had baps

tiled. I baptiled aifo the houlle of Sto

phana/Forthermore knowe 3 not wit

The.j.Chapterl

thed worlde : hath not God made the wyfoom of this worlde foly Ahnes?

For when the worlde thorew wylde knew not god/inthe wildom of god:pt pleafed god thotow foltiffnes of preas thringe to faue them that belene. for the fewes require a figne and the gres hes feke after wplom/but we preach Chift crucified/buto the lewes an oca caffon of fall rnge/and buto the grekis folyames but bute the which are called both off Jewes ad grekis we preathe Chill the power off God/ and the wyldom of God. For godiy folyahnest to wpfer then me/And godly wealines is ftronger then are men.

Bierhien toke on poure callynge hos wethat not many wpfe men after the fleffhe/not manymyghry/not many off hye begre are callediaBut god hath cho len the folyahe thyngis of the woulde! to confounde the wyle / ad hath choten the weake thinges of the world /to too founte thingis which are myghty. And byle thynges of the worlderand thytte ges whych are delpyled/hath god thos len ye and thringig off no reputation/ forto bipage to nought thyngis off res putacion/that no flethe foute retorce in his piclence & buto him pettayne ye in Chill Jelu/whych off God is made onto by wploom ab allo rightewelnes D D.IJ.

Othe Cotinthiand.f:
and fanctifyinge/ad redemption/hat
biet.ir.g. acordynge as it is wryte/he whichte
h.cor.f.d. ioyfeth/fhuide retopte in the loide.

The. i. Chapter. Mo 3 brethien/when 34 came to pou/came not in glogiousnes off wordes! or of wildom/thewrige buto you the tellymony trong do and of God. Metherlhewed I mp splfe that I knowe enpthynge a mange pon laue Jelus Chuft/euenthe faine that was coucifyed. And 3 was a enonge pou in weakurg / and infeare/ and in moche treblynge. And my wor Deslad my preachinge were not with entplyinge wordes of manneg wylom but in the wynge of the fpirete and of power / that poure fayth shulbe not tonde tuche wyldom of me/but inthe

We centeffed the Lorde off glosy / but

ad pt is wayten: the epe hath not fene ela. Irifab and the eare hath not herte/nether has neentred into the herte of ma/the thin ges whych God hath prepared for the

that lone hom. But god hathopened them buto bg by hig fptrete: for the fptret fearchetis all thyngis/peethe bottom off gobbes fectetig. for what man answeth the thingis of a man/lane the fpirete off & man which is with in hym? Eue to the thyngis off God knoweth no man/but thelpirete of God/& we have not reces aned the spirete of the woulde / but the Spirete whych commeth of God/for to knowe the thingis that are gene tobs of god/which thyngis also we speake? not in the connynge wordes of manes wpfdom/but with the coupuge wordes of the holy good / makpage fpiretuals coparefons of Spiretuall thrugis. Fes the naturall ma perceauethnot the the b pugis of the Correte of Bod / for they are but folyahnes buto hym mether can be percease them be cause thep be ipicetually exampned / but he that is spiritualidyscutethallthyngis/pet he hymfylfe is tudged of no ma. for who Bla. rl. b. knoweth the mpnte of the loade other lapie.tr.c. who Chall informe hym: but we buder Rom. 71.0

Che.iij. Chapter.

30 D.iff.

To the Corinthiang.f.

MD 3 confre not weathe to frictuall / but ag but catual eue es it were bis to babes in Chult. Iga and not meate. Hor pe then were not Aronge/no nether pet are fronge/for Peare pet carnali. As longe berriyas there is amonge you enurynge/ftryfe/ and deffencion: are pe not carnall/and walke after the manner off men! As longe as one Capth/ 3 holde off paul an another/3 am of Apollo/are penot carnaile What is want what though is apolle ? but ministers by whom ye beleuch enen ag the Lorde gane enery man geace. I haue planted Apollows tred/but god gene the increase. Sothe nether is he that planted eny thringe/ nether he that watreth/but god which gane the increale.

pfal.iri.d. are nether better then the other. Euc. Bala, b). bry man yet (half recease lys rewarde acothynge to hys labour. the are god. Dis labourers / ye are goddis hulban brye/ye are goddis byldynge/Acothm ge to the grace of god genen buto me/as a wyle bylder hane 3 layte the foundation / another hath bylt theron but let enery matake here howe he billeth

apon. Hot other foundation can no ma laye the that which is layde which is layde which is foundation/golde/Aluer/precious from nes/tymber/hape/or fluble/euery man nes/tymber/hape/or fluble/euery man nes worke shall aperc/for the dape shall beclare pt/ad pt shalls she were mannes worke what ye is. If eny manes worke that he hath byle apon byde/he shall receaue a rewarde. If eny manes work the burne he shall suffice loss / but he shall safe hym sife/neuerthelesse yes not mere thosow free.

as pewere thosow fpic. D & are ye not ware that peare the tee ple of god/ad howe that the fpirete of ged dwellethm pour 3f eny man befpe lethe temple of god/hym Chail god De. Aroye/forthe temple of God is holy/ whych temple are pe . Let no man De: 11.cos. 01.6 ceane him fylfe:pf eny man feme wpfe amonge pou /let bym be a fole in thys moulbe that he mape be wyle. for the wyloom off thes worlde is folyames with Bod. for pt is wapte/De compa. 306.6.8. ferhthe wyle in their craftynes / And ps. pein. agapne / God knoweth the thoughtes of the wyle that they are bayne. Chere fore ter no man retopce in men. forail thingis are youres/whether it be paul other apollo/other Cephas/ whether it bethe worldesother ipfesother weth

Dound.

To the Colinthiang.i. whether they be present thyngis orth pugis to come all are poures/ & yeare Chittes/ad chiff is goddis. k

The.tit. Chapter. 4 Et men thes wele elteme, bs/ euen as the mintiters of Chill fab Difpolets off the lecresis off food fur ther mose it is required of

the dyfpolers that they be Counde faythfull/ Lipthme is yt buta berp imale thinge/that 3 fhulde be ind geb of you/other of mans judgement/ Mo I indge not myn owne alfe. 3 mo. we nought by my Cplfe / pet am 3 not therby suftifped/3t is the Lordethat tudgeth me. Therfore entge no thynge before the tyme/butylithe loube come whech well teghten thengis that are hib in barchnes and open the counfels of the hertis:and then Shal euery man have praple of God. fe

Thele thingis brethie 3 hane beletie B bed in mpn owne perfon/ and apollog for poure latie /that pe mpght learne by bathat no man counce of hom folle beponde that which is abone wipten! that one swellnot agapust another for enymans cante. For who perferreth the: Wibathalt thou/that thou half not receaued : pfthou haue teceaued it/we by retopled thou as though thou hade,

Che.tiff. Chapter. Definot receaues pt. nowe pe are full nowe ye are mabe tych / ye rapgne as hyngis with out beiand 3 wold to god pe byb eapgne that we myght tay que with you. Ale thynheth that god hath shewed by which are Apolitical for the hommolt of all/agit were me apoputed to beeth/for we are a gafring foche bis to the world and to the angels / and to men/we are foles for Chuftes fake/ab peare wyle thosow Chult/we are wee Cake/and prate fronge/peare honotas ble/ad we are despited. Ene buto thes baye we hongerand thyth and are nas bed/and are boffetted with fpfes/and haueno certapne bwellynge place/ ab labour workpage with oure owne hon Des/We are rentled/and pet we blette: Actu.rr.@ we are perfecuted/and fuffer pt. Wea. f.teffa.u.b te eupli spokenof/ab we prape/we are fi.tella, tif, made as pet were the fplthynes of the wollde the of scowinge of all thinges euen buto thys tyme.

3 wipte not those thyngis to Chame poul but as my beloned formes 3 ware ne you) for though pe haue ten thous lande indructours in Chill / yet hane penot many fathers . In Chifto Jelis I have forgoten you thorowe the gold pell/Unherfore 3 Delpre pou to folowe me . for thes caufe haue 3 fent bnto gon Tymorbens / whych is my beace

To the Contathland.f. Tome ab fapthfull in the loste/which Chall put pon in remembraunce off my wayes whych 3 hanc in Chatt / enen as I teache every where in all congre gactes/ Some (well as though 3 wol De come no more at you. But 3 well come to you Chottely/ pf god wyll/and will knowe / not the wordes off them sobpehe (well/but the power. for the kyngbom of god is not in wordes/but en power. What well per Shal I come buto you wyth a robbe / or elp in leut/ and in the fpirete of meheneg?

The.b. Chapter. Dere goeth a comen lay g cacton amonge you/and cacton amonge you/and coche fornicació as isnot once named amonge the gencylsithat won thilbe

have hys fathers wpfe / And pe fwell and have not rather forowed / that he which hath done thes Dede myght be Cono. H.a put from amoge pou/for I vercipas abfent en boby/ enen lo prefent in fpire te/hane determined all redp (as thous 20 I were prefent) of him that hath bor ne the dedelin the name of oure lou b De Jelu Chrift / when pe are gethered to gether/and impfoirete/with the power of the lorde jefus chutt to belinet bem buto Satan/for the Deftencció of

The.b. Chapter. the delibe that the fpirete mape be tas ued in the daye of the lorde Jefus.

poureretopfpnge ig not good/ ano. Bala,b.B we pe not that a lptell lenen Comerett; the wholclompe of dowe | If wonege therfore the olde lenen / that ve mape be newe bowe as pe are fwete breed. for Chill oure electambe is offered bppe for bs. Therfore let us hepe holy dape not with olde lenen/ nether with the lenen of malicioulnes and wicked. nes but wyth the fwete breed of pures

neg and trueth. F 3 whole buto you in a pylle that pe foulte not company with fornicatours And Imeantenot atall of the formcas tours of this world other of the cours teous/or of ertorhoners/other of the pholaters/forthe mufte pe netes hane gane out of the worlde:but now 3 haue D wiftenbuto you that he comband not to gether. Iff enpthat is called a bios ther/be a fornicator/or coneteous/or & wo: Chipper of pinages fother a raplar other a Dionthard, or an extorcionar, worth hym that is soche se that pe eate not, for what have 3 to do to indge the whych are with out? Do penot indge them that are with in: Them that are without/gob fhall judge / jout awape from amonge you that eupil parlone.

The.bj. Chapter.

To the Couinthiang. f.

De Owe date one off pon har a Es upnge bufpnes wythane:" ther go to lawe buder the wicked: ad not rather buder the faintig: Do penot know that the faintig shall

funge the worlde: 3f the world Chalbe endged by you/are pe not goode prou ghe to tubge fmale terfleg unow penet howe that we shall subge the angels! thow mothe more mape we indge thin gis that pertayne to the lpfe 'pf pe has tie indgemetig of wegterly matters/ta he them which are despited in the congregacion/and make the judges. This 3 Sape to poure Shame/38 there biete p no wyle man amonge pour what not one at all'that can tudge bit wene biother and brother ? but one brother gos eth to lawe with another/and that bu der the bubeleners?

Dowetherfore is there beteripa fan B te amonge pon/because pe go to lame one wyth another. Why rather laffer pe not wioge: why rather Giffre penot Poure feines to be robbed : Maye pe ponte felues bo wronge/and robbe/ad that the brethie. Do ye not remember how that the burighteous Chall not me herer the kyngbom of god! Be not des ceaued. for nether fornicatore/nether. wolfhippers of ymages/nether whole

The.bl.Chapter. mongers/nether weakipngis/nether abufars of them felues with the manhynde/nethertheues/netherthecoues teous/nether bioncharbis/nether care fed fpeakerg/nether pillers fhat inhes retthe kyngwm of god/And toche wee re pe berely/but pe are roadhed/pe are fanctifped/pe are tuftifted by the name off the loade Jelus / And by the Coirete ecck. xxxbf

of oure bob.

All thingis are lawfull buto me/but all thingis arenot profptable/ 3 mape Do all thongis | but 3 well be brought bnter no mang power/Effeateg are 01= beyned for the belly/e the belly for mes ates. But God Chall beftrope bothe pt and them. Let not the body be applied bnto fornicacion/but bnto the lorde/ab the loade buto the body. God hath tays fed bppe the lazde/& Chall rayle be bpo pe by his power. A Otherremeber ye not/that poure bodyes are the mebers of Chufte/Shall I nowe take the mea bergof Chut/& make them the ment bergofan harlot ? Bob forbyb. Too pe not buterftonde that he which coupled hym fylfe with an harlot/ig become os ne body. for two (layth he) Chathe one Gefi.ff.b? fleffhe/But he that is toyned bato the mat.rir.s lotbe is one foirete.

fle fornicacio. All Connegthat a ma Cphe.b. 9 boeth are wythout the body . But he

that is a fornicator / spinethagapus ac poure body knowe pe not how the body good / whych is in you / whem he have of God/and howe that ye are not poure owner for ye are cearly benght poure owner for ye are cearly benght deed, and in poure spire body and in poure for the deed, and in poure spire to deed for the deed of the deed

are goddig. F The. bif. Chapter. 4 Scocerninge the thinging wherof pe wrote butome 3t vs good for a man: not to touche a woma. Dener thelelle to a boitt fornica. cion / let cucry man haue his wrfe/ad let every woma have hes bulbande. Zet the man gene buts the wyfe tue beneuolence. Lykewple allo 1. pet, tij.bthe wyfe buto the man. The wyfe hath not power oner her owne body/but the hulbande/And lykewyle the man hath not power onerhis owne body/butthe wyfe with diamenor poure felues of me fro another excepte pt be with com Tent for a come / for to gene poure leb nes to fall puge and prapec / and after warbe come agapne to the fame them ge/left Sata tempt poufor poureinto. timecy h This 3 laye of favour/not of B comaundmet. Coz 3 wolde that all mo were as Implitte am/ but eucer man

the bil. Chapter.

that his proper after of god/ wo after this manner/another after that / I far ye but the bumaried men/and widos wes/It is good for them of they abyter enemas I do / But and pt they cannot abstance let them mary/for ye is between to mary/then to bourne.

Unto the marped communde not 3/ Mat. B. C. but the Lorde /that the worke seperate and rix. b not her filte from the man/3f the separate hunds Mar.r. b rate her spife / let her remarks bushan suc. rbj. de be agayne / And let not the husbande

put awaye his wyfe from him. Tothe remnant (peake 3/Ad not the forde/ pf eny brother hane a myfe that belenethnot/pf Che be cotent to Dwell with hymitet bym not put her awape. And the woma whych bath to her hule bande an infpbel/pf he cofent to bwell with her / let her not put hym awaye; for the bubelenpage bulbande is fans entyed by the wpfe ad the babeleupte ge wyfe is lanctifped by the hulbande. Ot els were poure chyloten bucleanes but nowe are they pure / But and yes, the bubcleupnge Departe / let bym bes parte. A broiher or a affer is not in fub teccion to Coche: Bob hath called bg its peace / froz howe knowest then o was man/ whether thou Chait faue thy bulo pande of not , Other pome miomel

then o ma whether thou shalt sane the wefe of note but even as God hath the Aributed to every man.

As the loube harh called enerpperion b to let him waite/& lo ozben 3 malico gregacions/pf enp ma be called bem ge circumcifeb /let hpm abbe nothpinge thetto/pf enp be called bucircumciled let hom not be circumcifeb. Circumci fion is noth page bacircumcifion is no. thenge/but the keppeng off the coma undmette of god is altogether. HLet euerp ma abide in the fame fate wher. in he was called. Arte thou calledaler want: care not for pt. glenerthelelle pl thou mapft befre/ble pt rather. ffor he that is called in the lorde bepinge alet. ununt/is the lordes frema/ 2 phemyle he that is called beyinge fre / is Chit Res feruannt/pe are bearly bought/ be not mennes fernauntig. Bietheniette eueryman wherm he is called / therm abyde wyth wood. k

As concerninge birgins/I have not tomaundment of the losde/pet gene 3 counfeit as won that hath obtained of the losdeto be faythful/I suppose that pt is good for the present necessite/for ptis good for a manso to be. Acte thou bonde buto a wyfe? seke not to be lowed bonde buto a wyfe? seke not to be lowed bonde buto a wyfe? seke not a wyfe? seken not a w

Che.bil. Chapter:

wife: thou halt not frimed. L phwyle pfabirgin mary/ the bath not frimed neuertheielle fothe fall haue trouble in their flesche/but I fauer you.

Chys fave 3 brethren/the tyme ys though they were hat were /be as though they had no ne sub they that were /be as though they went not /ad they that receive be as though they went not /ad they that receive be as though they retoyled not/And they that by / be as though they refer fed not/And they that by / be as though they polletteth not / And they that ble thys worlde/be as though they bled yt not: for the faction of this works goet', awaye

I wolte have you with out care: the fyngle ma careth for the things of the lotde / howe he mane please the lotde / but hethat hath marved careth for the thyngis of the worlde / howe he maye please his wyfe. There ys differece bis twene a biegen and a wpfe. The fpingle woman careth for the thongis off the once that the mape be pure both in bos by ab also in spirete/butshe that is ma tyeb/careth forthyngis of the worlde/ howethe mape pleafe her houtbande. This speake 3 for ponce proffit not to tangle you in a mare/but for that whis this honest ad comely buto you / And that pe maye quyetly cleane buto the lotbe without feparacion.

. of supmathmbe that prisoncomely

£.e.j.

To the Couintippand.f. forbys birgenpf the patte the trines mariage: ad prio nede require lethim Do what helpfleth: he Connethnot/let the be coupled in mariage. Denetthe lette / he that purpoleth furely inhyd herre/haupngenone nete/but hathpor wer ouer his owne will/ab hathfober ereed in his herre that he wil kepe his birgen/both welc. So the he that tops neth ins birgeninmariage both wele. And he chat topneth not hys birgenin martage with beter The wyfers bonte to the lawe as logeas her bufband ly. uethipfher bulbate depe, the igat het where to marp with who the will one ip inthe loade butfhe is happiae pf life to abpecim my indgmet. And 3 thonke bereip that I have the fpirete of 600.

Che.buj. Chapter.
Ofpeake of thyngis bebig a cate unto phots/we are in cate unto phots/we are in the tettat we all hanc know ledge throwledge maketh a man swell/but lone edis freth: pf eur man thynke that he knoweth enp thynke / he knoweth nothinge pet as he ought to know we but pfeny man lone god/the same is knowed of bym.

Dolg/we are furethat there is none polet in the woulde; and that there is none

the biff. Chapter.

ne other god but one. And though these to be that are called godden / whether in heaus other in erth (as there be god beg many and loaden many) but but o be in there one god / whych yo the factor/of who are all thingen and weim hym/ad one loade Jeius Chair/by who are all thyngin/ad one loade Jeius Chair/by who are all thyngin/ad we by the me.

But every ma hath not knowledge/
for some suppose that there is an pull
butilithis house/ a cate as of a thinge
offered but othe pule/ad so their coics
ences beynge pet weake are despied.
Cheate makethbs not accepted to gob
Rether two eate are we the better sie
therpf we eate not are we the worlles

Buttakehewthat poure liberttecau le not the weake to faule. for pflome manfethe which half knowledge at as meate in the pholes teple Chalnot the conficience of hym whych ps weake be boldened to este those thyngis whych areoffered buto the pale: And fo tho com. sifte row the knowledge thall the weake mother periffe for whom Crift byed. When we lynne loagayna the brethre and wounde their weake confciences! welpane agaynt Chut. Wheefore peraff. sill B meate hurt my brother/3 wyll cate no fletthe will the worlde Condeth/becan le 3 will not harte my brother. The. uz. Chapter.

€ €.4

Roch.bij.

To the Cozinth pand.i:

M Inoranapolile:am] not fre : haue I not fene Jelus Chuft oure love? Are not pe my wroke in apostle buto other / pet

am 3 buto you . Hos the feate off myne Apolle Chippeare pe in cheloid/Hily: me andwer to the that alke me/ig thest Maue we not power to eate ab to bim Rer other hane we not power toleade about a alter to wpfe an weleas other Apodies/ad as the brethren ofthe lop De/ab Cephas : Other only Jad Bar. mabas hanemot power this tow: who goeth a warfare emp tome at hydow me coft : who planteth a bynearde and eateth notof the frute or who febell a flocke ab eateth not of themplat

Saye 3thele thyngis after the man merof me: of faith not the lawethe fa B me allo ? for pt ps writen inthe lawe ben troa of Moles / Thou Chall not molell the 1. Citi. b . c mouthof the ore that treabeth outthe come: both god take thought for oren other lapth be pr not all together for ouvelakes : for oure fakes no boute thes promitten / that he which eareth Chuide earemhope: and that he which emolther bin hope/ Chulte bepart taker of his hope: pfwe fowe batto you fpiri: suall thingistes pt a greate thynge pt

The.fr. Chapter. me reepe poure carnalithpages ?pf as ther be parttakers off thes power se ner you wherfore are not we rather?

Meuerthelelle we haue not bled this power / but luffre all thynges left we thuide hynder the golpell of Chill, Do penot binberftobe howe that they whis Deu. 2816@ chminpler in the temple / haue theps fyndynge of the teple? And they whie th wapte at the aulter are parttakers wyth the aulter ? Enen fo allo byo the doide of Dayne: that thep whych prene the the golpell/ Chulde lyne of the gols pell / But I haue bleb none off thele

ebyngts. Mether wiote 3 thefethpingis that pt fhuibe be lo done bnto me . It were better for meto bpe/then that eny ma fhulbe takethys retoplynge from me. In that 3 preache the golpell 3 hane nothinge to retopce of: for neceffite is put buto meimo is it buto me pf 3 prea the not the gospell: pf 3 Do pt wytha good wyll/3 haue my rewarbe. pf 3 to pragaputt inp welt / an office pg coms mited buto me: what ps mp rewarde then ? Uerely that when 3 preache the golpell: 3 make the golpell off Chulk fee/that I myfule not myne auctoute inthe gospell.

for though 3 be fre from all men! pethane 3 made mp fplfefernaunt bn .

E.c.tth

To the Costnihpans.f. to all men / that I myght wyn themei And buto the Jewes: I becamas a ut me / to wen the Jewes . Co them that wete budet the lawe / was 3 mabeas though 3 had bene bnberthe lawe :to wopn them that were buder the lawe. Co them that were wyth out lawe be D cam 3 ag though 3 hab bene wpthout lawe (when 3 was not worth out lawe as pertaphynge to god/but bnberala. we as cocesupage chata) to wyathem that were with out lawe To the wear he became Jag weake/to wpnthe wea Re. Inail chinge 3 laftioned my affeto all men : to laue at the left waye fome. and this 3 Do for the golpels lake that Impght haue mp partetherof.

Hiberceane penot howe that thep sobich runne in acourle/vunne all / yet but one receaueth the reward. Some me that pe mape obtapne . Eueryman that prouethmallers abitaineth from all thyngis / and they pt bo obtayne a corenpuble croune: but we to obtayne an euerlaftinge croune . 3 therfore fo gunne/not ag at an bucertapne thynge So fyght 3 / not as won that beareth the ater/but 3 tame my body and byn ge pt into Cubieccion / leit after that I pane preached to other/3 mp Alfe Chulbe be a call a waye.

The.r. Chapter.

The r. Chapter. Bethien 3 wolle not that pelbulde be ignoraunt of this bowe that oure fa. mu.ir.b. chers were all buber a exo.riti.b "cionde/ad all paffed tho ero.riti.e rowethe fee / ab were all baptileb bnter effoles inthe cloute fab inthefee/@ DiDail eate of onefpiritual meate/ab byb all dipnte of one maner ego. gbf. b offpirituali Dipnke/And they bronche offthat fpirituail rocke that folowed ero. rbii.b me/which rocke was Crift. & Butin Qu.rr.b. many of the had god no wlite. For they Au. Erbig were on ouerthowe in the willernes B. Thele are enfamples to be Hi chat me Chulbe not luft after euplithyngis/ asther lufted. Mether be pe worthip. ero.rrrifb pers of Images as were Come of them accordinge aspers mutte / The people fate boune to cate ab Dipuche /and rofe bppe agapne to playe. Metherlet ba co fu. prb.b mit fernicació as fome of the comitted fornicació/ab were maroyeb in one Da Mu. rrj. b. perrin thoufande Mether let be tempte Chuft as fome of the tempted:and were Deftroped of ferpentes . Bether ero. riin. murmure pe as fome of them murmus Jubt, big & red/ad were beltroyed of the tellcoper C : Ali theferhinges happened bnto the for enfamples / ab were watten to put bamtemembiaunce/whom the endes of the world are come apon, in her fore

E s.itt

Let him that thenketh he floudth take here les he fal. There hath none other teptacion take pourbut soche agfolometh the nature of ma. Sod is faithful whech shall not suffre pour obe tepted about pour literature fusite pour obe tepted about pour literature franches but shall in the myddes of the reptacion make awaye to escape out. Autherfore my beare beleved sie fro worshippinge of yook,

There as but o the which have diff trecton / Judge pe what Jage: psust the cuppe off thakis heung which we bipue/the felowihip of the bloudeoff Chill: is not the breed which we bea ke/the felowihip of the body of Crill: be taufe that we (though we be many) pet are one breed / and one body mas mochas we at are parretakers of one breed Beholde Jirael whych walketh carnally. Are not they whych eate off the factifice/parttakers of the aultte:

enpthynger of that pt which is offered to priages is enpthynger playe but 3 fape/that those things which the gen this offerthey offer to benyls ad not is god Hand I wolde not that peshulbe have felioshyppe with the deupls: ye cannot drynke of the cuppe of the lowers per cannot be partetakers of the lowers is eccl. proble / and of the table of deupls. Other

The Lie hapter.
Thall we pronoke the torbe of other are we fironger then he? All thongis are laufull but expedient. All thongis are laufull but all things are laufull but all things even all things are laufull but all things even profes but let every man few bys owne profes but let every man few

he ing neghbourg welche. Whatfoenerps folde in the marker that eate fad afke no quellios for cofcie ence fake. Hor the cuth is the loidis/ad plat. \$2 althat there mig.yf enpof the whych beleue notbyd pou to a featt/and pf pe be bispoled to go/whatfoener is fet be fore pou eate/alkpuge no quellion fos confriece lake: but ab pleny man laye bate poutthis is bedicated bate pois! tate not of pt for his lake that The web pt/ad for hurtinge of cofciece: the erth is the lordes and at that there in is. Co frience 3fape/not thpne:but the coffia ence of that other. With Chulbemy Ipo berte be indged of another mannes co friece: forpe I take in parte with the kisiwhy am Jeupli spoken of for that thynge wheefore 3 gene thankis.

of whatfoener pedo/wat to the prapfe of god. If Sethat pe geue occasion of enel/netherto the tewes/norpetto the getplanetherto the cogregació of god enenas 3 piease all men in all thingis not sekunge mone owne profet/but

To the Corinthyang. the proffet off many / that they myght be laued. folowe me as 3 de Chil. The.ri. Chapter.

Commende pou brethen, that pe remeber me in all' thyngis/ and kepe the op Dinauncia whych 3 gane Christ po the head of ene

ep man / and the womans head ps the man/and Chuttig head pe god. Euery man prapinge or prophelpinge hanyn geenpthinge on his head/fhamethhis bead. Enery womathat prapeth of he Beth the fermon bare hedded/ diffones Bethher heede. for pe pe enenall won Bothebery fame thinge eue as though The were Chanentyfehe woman be not couered/let ber aifo belhanen: pfpt be Shame for a woman to be Chane of the me/let berconer her head.

A manought notto couethis head & for ad moche as he ps the pmage and Bloty of god. The woman's the glory of the man. for the man ye not of the d. Doman/butthe woma oftheman.fle. ther was the man created for the wes mas fake:but the woman for theman: mestake. Hoz this cante onghrthe wo ma to haue honeffpen her head for the angels lakes. Menerthelele/netheris the man withoute the woman/nether

The. rf. Chapter. the womawithout the ma in the loste fot as the woma to of the man/eus Co eis the ma bythewoma: butal is of gob

Judge in poure felnes whether yt be coly that a woma prage bute godbare hebbeb . Or eis both not nature teach you/that priga Chameforaman/pf be haue longe bearer ab a prayle to a woman pf (he haue longe heare : forhen heare is gene her to couer her with at pf there beeny man amonge you that lufteth to throne / let hom knowe that wehave no foche cuftomes/netherthe cogregacions of God. Thys 3 warne you of /ab comente not that pe come to getheraftera worde maner/abnotal ter a better. Spill of all when pecome to gether en the congregacion/3 heare that there ps billencion amonge pour And 3 partip beleue pt. Soz there muft befectig amoge pou/they which amon ge you are perfaict might be inowen. Hubi pe come to gether in won plas cr/a man canot cate the lordes luppes for euerpina begymetha fore to cate his owne Supper:and one is hongeye/ and another is dionchen. Baue penot houses to eate and to brinke in: Or els & belpple pe the congregacion of Bob.

and Chamethem that haue not? what Chal Haye buto your Chal 3 prayle your inthis playle I younot.

Deg. H.d

Cot be Corinthpans.j. That which Igaue bute pon In mat. Erbf c reaued of the lorde. Ffer the lorde Jefus mar. ritifi the same upght in the whych bewas.

30ā.bj.f.

Zac. rrij. betraped tokebreed: ad thaked abbia ke/ablarder Take pc/ab eate pethis is mp body which is broke for you. This Do ve in the remembrance of me. After the lame maner he roke the cuppe whe Copper was done fayinge: The cuppe is the newe teltamer in my bloud/this bo as oftas pe bipnite pt/ in the temebraunce of me. for an often an pe fpall eate this breed/and brynkethis cuppe pe Chal Chewe the lorars weth/tylheto me.Unherfore whofoever fhalt eate of

this breed/ordrynke of the cuppe en worthelp/fhalbe giltte of the body and bloud of the lorde Let a mantherfort examen hym fpife/and fo let hym cate of the breed/and bypnke off the cuppt. Stor he that eaceth or Drynketh binwol thely/eateth ad bapnketh his owneds nacion/becaufe be maketh no Differen ce of the lordis body. H

For chis caufe many are weakeand Ache amoge pou/ab many Acpe: pf wt had teuly tudged oure felueg/we fhulte not hane benefndged. Wihe we are mid ged of the lorde we are chaffenneb/be. caute we thulde not be daned with the worlde. Jeutherforemphiethie/when Pe come together to eate / tary one fol

The. zil. Chapter. amtheripfenymä honger tet hym ens teat home/ that pecome met together bato condemnacion. Wotherthyngis will 3fet in order when 3 come.

The.ry. Chapter. A spieituall thyngis bres the 3 molbe not have your ignoraunt. A pe knowe that pe were gentyls/and went youre waves buto
bom pooles/eue as pe we telebbe, Wherfore I beclare buto pou Mas, ig. &

that no mã Speakpuge in the Spirete of god diffieth Jelug. Allo no man can las pe that Jefus pa the lorde : but by the belp good.

There are dinerated of gyftes berely/yetbut one fpirete and there are big ferences of abminifracions/ and per B but one topte. Andthere are biners int ners of operacions/ab per but on Bod whych workerb all thynges that are moughein att creaenres . The gyftes of the fotrete are gene to euerp ma to profit the congregacion, Towonts gea nenthe otteraunte ofmploomito ano. ther is genenthe bereraunce of knowa ledge by the fame fpirete:to anotherts gene faithbythefame fpirete. Co and ther the apfres of healynge/by the las melpirete Coanother power to wome tacles. To another prophety/ To anos

Co the Counthyang. 1. enerendgemet offpiretes/ To enothe Diners toges: To another the interple Bom. Rif. a tacio of roges: ab chefe all wickehens ephe, till bebe alfe lame fpicete/cenidyngets ent

epmaleuerallgyftig eue as be wol h For asthe body to one ab hathma my mebres/aballthe mebres ofone be Dy though they be many/ yet are but o. me bodyreue fo is Chift. for in one,fri sete are we at baptifed to make one bo Dy whether we be teweson getylawhe ther we be bothe of fre: & have ald jonke of onesperete . For the body is not out, meber/but many: pfthe fote fape 3 am motthe hobe / therfore 3 am not of the body : ps he therfore not of the body! and of the eare lave Jam not the eper therfore 3am not of the body to he thet fore not of the body : pfalthebody we te an eperwhere were the the eareryt al were hearinge: wherewere thefmel Ipnge. But nowe hath god bilpoledthe mebers / enerpone of the mthe body/ at his owne pleature: pf they were all one mebee: where werehe boby nowe are there many mebers/pet but one bo by & the epecanot laye butothe hote] Bane no new of the nor the head alfo to the fete 3 haue no nebe of pou perathes greate bete of those mebres of the be bywbtch feme to be moft feble/are mos accellary and apo the semebers of the

The. riff. Chaptert bodywhich we thynke left honest put we most honestie on ad one bugoodly partreg have mod beauty on for ours bonet mebergnete it notbut geb bath lo disposed the body & bath geue mole honureto that parte which laked/ lele there Chaide be enp Arpfe in the body: but that the mebers foulde indifferetly care one foranother And pfone meber lutter at lutter with hispfone meberbe had inhonouse al mebers beglad alfo

peare the body of Chill/and mem. berg woof another. And god hathalle Ephe. iif ordened in the congregacion/fraft the Apolites/lecobately prophetis/thyib ly teachers/then the that w miracles/ after that the apfres of healynge hels perg/goueners/binerate of tonges.

Arealapottlegfare al prophetigfare alreachers: areal wars of miracles? haue at the gyfres of heatpuge? woals ipeake with tongest wallinterpreter Conet after thebelt gpftes, And pe pe thewe 3 buto you a moare excellens The. rui. Chapter. 14 waye.

Dengis of men ab angels ab ret had no lone 3 were ene as foundinge bratte and as a tynklynge Tyno ball / and though 3 couls De prophely/and buderdode all feces

Cothe Cointhyans. h.

ces: adail knowledge/pee/pf 3 had all

capth to that 3 coulde move moviages

oute of their placis/ and yet had no love

ue/3 were nothynige. And though 3

behowed all my gooddes to fede the

poure/and though 3 game my body ene

chat 3 burned/and yet have no love/pt

profeteth me nothynige.

Loue inffereth longe/ad is costeous B

marbiy/fwelleth not bealeth not byt bonedly/fwelleth not beceiv bonedly/feketh not her owne/ ps not

seto pleth not in intquite/but retopleth in the trueth intreeth all thynge beleveth all things / ember hall things / ember / ember

phelyinge faple/other tonges shalces to be or knowledge banythe awaye/yet

lo ne falleth neuer awaye.

For oure knowledge ps bupatfet/
ad dure prophelpinge is bupatfet/but
when that whych ps parfet ps come/
the that which is buparfet shal beant
awaye. When I was a chylde/Ispake
as a thilde/I buderstode as a chylde/
I pinagened as a chylde / but as soone
as I was a man I put awaye all chylbell hues. Nowe we se in a glasse enen
in a darche speakpinge / but then shall
we se face to face. Nowe I knowe buparfectly: but then shall I knowe even

as Jam knowen. Dowe abideth fayeb hope/and toue/even thefe thie/but the thefe of thefe is love. H

The rim. Chapter.

about for lone & couet lpt citual gyfres ad most ches that speaketh worth toges speaketh worth toges font buto god. No ma heareth

bim/for in the fpirete he fpeaketh mis Beris / But he that prophelyeth fpeas kethbuto men/foz their edifpinge and coforte. me that weaketh with tonges! profficeth him file/he chat prophetieth edifieth the cogregacion/3 wolde that reall spake with toges/but rather the at ye propheded/for greater is he that prophefieth/then be that fpeaketh wie thtonges // except he expoune pr alfo/ that the congregacion maye haue edia fpinge/flowe brethren pf 3 come bnte you fpeakynge with tonges/what that I profipt pou ? ercepte 3 Speake buto you other by reuelacion of knowleds ge/or prophelpinge/or boctrine.

the gene founde i whether pt be a ppopelor an harpelercept they make a die the knowen what is pyped or harped: Sad also pf the trompe gene an buces.

ff f.j.

tayne boyce who shall prepare him illife to tyght? Euen so lyhwple when pe speake with tonges/excepte ye speake worden that have signification / howe shall yt be but estende what is spoke? How ye shall but speake in the aper.

worlde a none of the are with ontage with cacio. If I know e not what the boy te meaneth /I that be but of that speaketh shabe be an aliant a he that speaketh shab be an aliant buto me. Enc so ye (for as moche as ye couner sprettuali gystes) seke that ye mape have plentybuto the edifyinge of the congregation.

conges / prape that he mape interprete also. If I prape with tongis my spicite prapeth/but mp mynte is without fru te. Wihat is pt then: I will prape with impurity mp spicite/t will prape with impurity be also. I wyll prape with impurity be also. I wyll spice with impurity and wyll spice with impurity be also. I wyll spinge with impurity and wyll spinge with impurity and wyll spinge with impurity.

Sot els when thou genest thankis in bettete/how that he that occupieth the counse of the butearned lape Amen at the geness of thankes: leynge he but bettonbeth not what thou lapes. The ou betten genest thanks wel/but the other is not edifyed. I thanks wel/but the other is not edifyed. I thanks my god/I leake with tonges moare then pee all/pet had I lener in the congregation

The gillif. Chapteri to speake frue wordes with my mymbe to the informacion of other/ratherthe ten thousande wordes with the tonge. Brethren be not chyldre in witte but ag cocerninge malitionlines be childie/ but in wort be perfet. In the lawe pe is papten/wpth other tonges and wpth efa. zbill other lpppes wyll 3 fpeake buto thys people/ad pet for all that wyllthepnos beare me fayththe Lorde. Wherfore tongis are for a figne/not to them that beleue:but to them that beleue not/cos trarp wyle prechynge ferneth not for them that beleue not/but for them who beh belene.

is come to gether/and all speake with tougis there come in they that are bus learned/or they whychbeleue not/will they not saye that he are out of youre wyttes? But and yf all preche/ad these re come in one that beleneth not or one bulcarned / he is reproued of all men/and is indged of energman/and so are the secretis of hys hert openned / and then falleth he boune on hys face/and worshyppeth God/and sayth that god is with you in dede.

tome to gether enery ma hath his foregethath his bortryne hath his tonge/

s f. 4.

Cothe Counthians.f.

fringe/ If eny ma speake with tonged let it be two atonce/or at the mouthe atonce/and that by course/and tetanos ther interprete pt. But pft there be no interprete pt. But pft there be no interpreter/let him kepe filence in the congregacion / and let him speake to

opm fplfe/and to Bob.

Let the prophetis speake two atons to local threat atonce and let other sudge. Then remelacion be made to another that spreech by let the forth holde has peace, they remaye all prophes one by one that all maye learne and all maye have comforte. For the spiretis of the prophetis are in the power of the prophetis. For Bod is not causer off the prophetis. For Bod is not causer off the prophetis. For Bod is not causer off the congregations of sayntes.

Jetia. A. de buto them to speake / but let them to the buto them to speake / but let them to the buto them to speake / but let them the better. The but let the better obedience as sayth the lawe of the will learne enverynge / let the aske their hulbades at home. For it is aske there for younge the worde of god from you? Other cam pt buto you on the start man the start hulbades at home special the phet other spiritual/let him butersom be / what they are the comandmetizof the

The.ph. Chapter.

Iope. But and pf enyman be ignorant let hom be ignorant. Wherfore brethis conet to prophely and forbyd not to freake with tongis/Let all thingis be done comely and in order.

The rb. Chapter. H

Rethien as percaphynge Gala.j. %.

to the golpell which I pieached buto you which pe
have also accepted: and in
the which pe continue, by
the which also pe are saned / 3 do you to wete after what mas
ner 3 preached buto you/yf pe kepe it/

except pe hane beleued in bayne.

which I receaued/how that Cinist droe edfor ourespheey/agrepage to the scriptures/ad that he was buryed/ad that he was buryed/ad that he was buryed/ad that he was buryed/ad that he was byage to the scriptures/a that he was sene of the twelve. As ser that he was sene of mos then frue Jone. is a hondred brethen atonce/of the whych Osc. bi. s many remapue buts this dape/ad ma. Joan. rr. s my are fallen as epe. After that apered he to James/then to all the Apostles. Accusic. a

of one that was borne out off duc tome ephe.th. be for 3 am the left off all the Apostles/ whych am not worthy to be called an Apostle because 3 persecuted the com

g f.in.

To the Cozinthiand.f. stegacion of God / but by the fanoue of god 3 am that 3 am. And his fauour whych is in the was not in bayne/ k but 3 labored moare aboundanily the the pall/not 3/ bucthe fauour off 600 which is with me. Uthether pr were? or thep: to have we preached/and to ga,

ue pe beleueb.

3f Chieft be preached howethat & he role fro beeth/ howe lave fomethat are amonge you:that there is no telus reccion from Detth: 3f there beno the lynge agayne fro deeth/ then is Chill not rylen. 3ff Chul be not cylen/then es oure preachpage bayne / and poure fapth is also in bayne, yee/ and we are tounde falce wytnelles of Bobiffol we have tellifyed agaput Bod howe that he rapled uppe Chuit / whom he rap. ted not bppe/pff yt be to that the dead Eple not bppe agapne / ffor pf the dead eple not agapne/then pg Chuft not the ten agayne. Iff pt be fo that Chuft to te not / then is poure fayth in bayne/ and yet are pe in poure fynnes / Allo they which are fallen a Gepe in Chill are perpubed. 3ff in thys lyfe only we belene on Chill/then are we of all ms the milerableft.

Mewers Chaff epfen from beeth and is be come the fyit frutes of them that Hept. For by a ma cam Deeth/ and

The.rb. Chaptes. by a man cam refuerection from beeth Cololif.c. for as by Abam all bye | ene fo by Ch. Apoca.j.b til fhall allbe made alpine and enery Dinan in his owne order. EThe fyllt ist. tel.titi. Chift / then thep that are Chiffits at his commynge. Then cometh the ende whe he hath belynered bppe the hyng bome to Bod the father when he bath pur bount all rule/anctorite ad power For he must cute ept he have put all his plat.cfc.@ enemys buder hys fete. ... Debic.1.0 The last enemy that Challe bestroped And. r.c. to weth for he hath put all thingis but plat. biii. & der his fete/but whe he lapth/allthyn bebre-ij.D

gis are put buber hpm / pt is manifelt that he is excepted/ whych byb put all thyngis buder hym. Uthen all thyngis are subdued buto hun/the Chall the for ne also him Cylfe be subiecte buto ipim that put all thynges buber bym that Bod maye be all in all thynges.

Other els what do they whych are baptifed ouer the mad/pfthe tead tyle not at all: why are thep baptiled ones the dead. And why fronce we in icoper by enery houre /by oure retoyange wh. pch 3 haue in Chuft Jefu oure Loide/ I de dayly. That I haue fought wyth beattes at Ephelus after the maner of

men / what auauntageth pt me pft the ela. geti. & bead tyle not agayne: Let bo eate aud lapie. 11. 1 bunkt/to motowe me that Dye. Be not Alenabec

Af.uul.

To the Cozinthiand.f. Deceaued / malicious fpeakyngisten Eupte good maners. Awaketenelyout of Repeland Conne not/for Comehane motthe knowledge of 600. 3 fpeake

thes bute pourecebule. But fome man well fape/howethal the bead acple! wrth what body fhall they come? Thou fole/that which then Cowellis not quickeneb except it bye. And what sowest thow? Thowe sowest mot that body that thalbe/but bare tou me (Imeane other of wheat of offome other) and God geneth it a bobyathis pleafure/to enery fead a feneral body Hall detthe ig not one maner of fle The/but there is one manner flethe ot men/another maner fletthe of beates/ another manner fletthe offpthes/and another of brides. There are celestials bodyed/# there are bodyes terrefirial. But the glozy off the celettallig one and the glosp of the terrettiallisano. ther, There is one maner gloppofthe funne/# another glosp off the mone/ad another glospof the Barres . for one Barre Differth fro anether in glosy So is the referreccion of Dead. It is lows incomupeto/and ryfeth in encorrupcio. It is lowe in Difhonoure / ab eplethin bononte/Jt is lowen in weatnes/and epleth in power. It is fo wena natural hady/and epfech a fpicituali body.

Theirb Chaptes. -There is a naturali bodp and there is a spirituall body/as it is write, The fpift man Abam was made a lyupnge Beff. 11.8. foule/ad the last ada was mate a quice henynge lpirete / butthat pa nat fynte whych is (pericuall/but that whych is naturall/& then that whych is spiritus al. & The first mais of the erth/erthy The feconde man is fro beue/heuenly. Asis the eriby/focheare thep that are erthy. And as is the henenly Coche are they that are henenty. And as me haue borne, the pmage of the erthp/ fo that

me beare the pmage of the henenip. This lave 3 brethre /that fleffhe and bloud cannot inhereth the hyngoom of Bob. Mether corrupcion inhererh bno comprió. Beholde I thewe a myderp buto pou/we-Mall notall depe:but we thail all be chaunged / ab that in a mos ment/ad in the twinchipnge of an eye: at the found of the fact trompe. For the trompe thall blowe and the Dead thall eple incorcuptible/And we Chathe chas unged . forthyg cortuptible mit put on incorruptibilite / and thes mortall mult put on immortalite.

When the corruptible hath put on incorruptibilite/and thig mortall harb put on unmottalite/then Chalbe brous ghe to patte the fayinge that is weyten Deeth is columed into pictors. Beeth Ole gill'y

bebre. if. d where is the ftynge: where is the biccope The Aprige of Deethis finne.
The Arengthe of finne is the lawe!

but thankis be buto God/whych hath but thankis be buto God/whych hath fins Chail. Therfore my deare betthe be pe ftedfall and bumouable/alwayes tyche in the workis of the lorde/for as moche as ye knowe how that youre la bour is not in bayne in the lorde.

The. zbi. Chapter.

felje gatherpnge for the laputis / as 3 haue ordep. a med in the congregacions of Balacia/enen lo do pe.

Ju come laboth daye let energy one of you put alp

thynkethmete that there be no gatherings whe I come. When I am come wholoeuer pe that alowe by pour letters/them will I fende to biyinge power the I will go with the I will come time pour after I have gone oner Macedonia. With pour parameter oner Macedonia. With pour parameter with the maps bringe me on my wape whither foeuer I go.

ge/but I trut to abyet a whyle with

pon/pf god frall infire me. I wyll tary
at Epheius briefil wytfontyde. For a
greste dote and a fentefull is opened
but one/a there are many admeriaris
If Cimotheus come fe that he be with
out feare with you/for he worker he be
worke of the lorde as I do/Ler noman
delepfe him/but comtare him forthe his
prace/that he maye come but o me. For
I loke for him with the brethem.

atly wated him to come but o you with the brethrent but hos invade was not at all to come at this tyme. He will come me when he shall have a cournient tyme me (Libarche pe/Rode fact in the faith) quyte you type mente be bronge/Les all yours busyness be done in lone.

Brethren (pe knowe the house off Stephana howethat thepare the first frutis of Achaia/and that thephane as poputed them selves to inputter but of the sayncis) I beseche pour that pe be obediet but soche/and to all that helo pe and labour I am gladte of the commynge of Stephana and fortunatus/and Achaicus/forthat which was lace kynge ou poure parte they have supplied. They have they have supplied. They have coforted my spirete and poures Loke therefore that ye know them that are soche.

The cogregreions of Ana falute pois

Aquita and Wiscella falute poumothe in the lotde/ and so doeth the cogregation that is in their house. All the bestion that is in their house. All the bestimen grete you. Grete pe one another worth an holy hysse. The faintamon of one wonth myne owne honde is sent man love not the lotde zelus che wish the same be anathema maranatha. The samoure of the lotde zelus chis be with you all stiplone be with you all in Chis zelus and anathem.

Cent from Whiteppes/By Stephe as/and fortunatus/and Achab

The Seconde Epille

The fyla Chapter.

Auf an Apoule off Jelus a
Chitte by the well of god
and brother Timotheusi
Chito the cogregation of
Bod/whych is at Course

tes which are in all Achapa. Brace by which pou ad peace from God oure fas ther/and from the loade Jefus Chaft.

Dielled be god the father of oure los

the god of all coforte/which coforteth be in all oure tribulation/in so moche that we are able to comforte them who ich are troubled/in whatsoener tribus lation yt be / which the same comforte where with we sure selines are comforte ted of god/for as the afflictios of Chariff are plenteous in bs/ Ene so is our recosolation plenteous by Chill.

cosolacion and helth/which helth she weth her power in that ye softre the sa me affliccions which we also softre/or whether we be cosolted for your composition and helth/yet oure hope you sedfast for you in asmoche as we know we howe that as ye have your parte in affliccios/sospali ye be part takers

Biethie/I woite not have pout ignose the the out of oute trouble which happened but off measure pastyuge trengthe/so greatly that we despeated enem of lyfe also we receaued an answer off deeth in oute selves/fe that was done because see shulde not put oute trust in oute selves/but in food/whych tayseth the bead to lyfe agapne/tithich delynered by from so greta tech/and doth delynered by from so greta tech/and doth delynered teches while we trust / that yet here as teche wyll delynered by the being off

Ephe.j.a

Co the Corinthians.il.

Poute prayer for by. That by the firthis mes of many occasions / thankis maye be gene of many on ourc behalfe/fig

the grace genen bnto bg.

Oure retopfpinge ig thig the tellime mp of oure confcience/that we without Doublenes /but wyth godty purenes/ mot in flelliff wplom / but by the gra te of Bod have had oure connerfacion In the worlde & most of all to you ware Dis/Wie mipte no nother thingis buto you/then that ye rede and also knows. pee & 3 coult pe that fende bebmo the ente ene as pe hane founde be partly/ for we are poure triopfpinge/eue agre are ouves in the baye of the loste 3el?. And inchys confroece was 3 mpubed the other tyme to hane come buto you (chat pe myght haue hab a bouble ples tute) & to have palled by you into that cemnia/ab to have come agapne out of Effacebonia bnto you/ab to haue bent lebbe forth to Jewip warde of pon.

Uibe 3 thus wofe was inputed/Did be be loghtnes? Of thouse 3 tarnally those things which 3 thouse? that we be me proposed in faithfull/for our epleachynge but o poulwas not pe & nave. For god bis some Jesus Crist which was pless thed amoge you by by (that is to saye by me and Stuanus and Cimotheus)

was not pe ad nave/but in hom pt was pe/for all the promptes of god/minima are pe/and are in hom/Amen/but the lande of God thorow bs. It ps God which habitether bs ad you in Chies ad hath annoyated bs/whych hathals to fealed bs/end hath generative erness of the fuirete into ourc hertis.

The.th Chapter. 4

Call god for a recorde bre tomp foute/that forto fao ner you with all /3 ca not not that we be Lordest ouer ponce fapth/but hele pers'off poure tope / ffor by fayth pe Benbe / 25ut 3 beterminet thys in mp spifethat 3 wotbe not come agayne to you in heupnes for pf Jinahe roufos ty/who is pt that thuibe make me glab but the fame which is made fory by me And I wrote this faine pille bito pois left pff 3 cam/3 Chulde take heumes of them off who 3 ought torctopte/Cero taynly thyp confpbence haue 3 in pous all/that my tope is the tope of you alt. For in gret affliction and anguylihe of hert 3 wrote bato you with manyteas teg/not to make you forp/but that ye might perceaue the tone which 3 haus twoft specially buto you. Iffeny man hath cauled fotowe/the

Cothe Colinchiang.il. Come hath not made me losy/but park tolea 3 Chulbe greue pou all. 3tis lus ficient buto the fame man that he was rebuked of many/ So that nowe com erary worle pe ought to forgene himib coforte bim felt that fame perfonelful be be swalowed by wpth oner mothe heumes. Wherfare 3 exhatte you/that loue mape haue Grengthe oner hom. Southis cause becely bid 3 white/that C 3 mpghe knowe the profe of you/where ther pelbuide be obediente in all thms gis. To whom pe forgene enp thrage! 3 for gene aife. And bereip pfi 3 forges eenpthpuge / to whom 3 forgene pt/ for poure lakes forgane 3 it/inthe tou me of Chatt/left Sata Chulde prenent be. For his thoughtes are not bukno: wen buto bg. H

Chiffis golpels fate (and a gret dote was opened buto me of the Loide) I had no reft in mp spirete/because I to unde not Troub imp spirete/because I to unde not Troub mp brother / but token and went mp waye anto Afacedoma. Thakis be buto bod which alwayes geneth by the bictory in Chiff/and openeth the sauer of his mowledge by by in enery place. for we are buto god the sweet sauer of the weare buto god the sweet sauer of the enery both amonge them that are saued and also amonge them which perishes

to the one parte are we the lauer of bee eth but weeth/but the other parte as re we the lauer of lyfe but o lyfe. And who you mete but these thyngis? For we are not as many are which choppe ab chaunge with the worde of god: but as they which speake of purenes: and as they which speake of Bod in the sight of Bod/so speake we in Chill

The.ni. Chapter.

feluegagapne. Nede we se some other of praires of recommendation but o pont of letters of recommendation pont pe mendation from pont pe

which is boterhote ad reed of all men in that pe are knowe howe that pe are knowe howe that pe are the pinie of Chun: ministed by be ad write not with yorker but with the spin rete of the lyninge godinot in tables of thone/but in helpfy tables of the herte

to godward not that we are fufficiet of oure selves to thouse are fufficiet of oure selves to thouse any thinge as ye were of oure selves, but oure ablenes comethof god: which hathmade by a ble to minister the newe testamer not of the letter/but of the spirete/for the letter but of the spirete geneth life of the ministracion of weth thouse

To the Colinthyang. f. the letters tygined in Cones was glottoug/lo that the chilete of 3frael coal De not beholde the face off Molegio the glozy of ine countenaunce (which gloty nenertheleffe pg bone awaye) why Chalmot the miniaració of theipt zete be moche more glorpous? forpis the ministrynge of condempnacionbe glozious/moche more Chal the admini-Aracion of rightemelnes excentingle Ey. Isfor no bout that which was glow tilled wag not once glozifled in relptt. te of this excedenge glosy. The pfthat which is delicoped was gloriansimo. the more shall chart which remayneth be glostoug.

PFO.FFFilis

Sepnge the that we have foche trut weble gret bolones/ ab m notas 200. les: which put a bayle ouer histace the at the chylosen of Ilrael fonide notie for what purpose that serned which is put awaye. But their mindegare bim Ded/for butill this daye cemapned the Same couerpngebntaken awaye mithe olde cestamet who they rede pt/which in Chuft is put awape/But enen bnto this daye whe effoles is rece the bay. le hangeth before their hertis Meuer thelette when they tourne to thelorde! Jon, Hif.c. the bayleshalbe take awaye. The lotte no bornig a spirete. And where the spi rete out the loade pg/there palmerne.

And nowe the loiding glosp apereth in by all as in aglade/ad we are changed but the same untitude/from glosp to glospieue of the loide which in a spicet The.itif. Chapter.

The.itif. Chapter.

The bane soche an office: enem

haue foche an office: euen as merce ps come on bs/
we fapnte not / but haue caft from bs the clokes of but hondenette / ad walke not in craftpnes: nether corrupte we the work of God/but walke in ope trueth and reporte oure felues to every man-

Hyf oure golpell be pet hid/ pt is hid amoge the that are lott/inwho the gob of they worlde hath blynded the invastes of the which betene not/left (huide thynebuto the the light of the glorious golpell of Christ: whych ys the ymage to of Bod. Afor we preache notoure lets nes/but Christ Jelus the lordrad preache oure lettes your elevantes for Je his lake. Hor pr is god that comainded the light to shope out of darknes/which hath shoped in oure herris/for to ge ne the light of knowledge of the glory our god/in the lace of Jelus Christ.

But we have this treasure in erthen belieles that the ercellent power of pt myghtapere to be of Gode/and not of

15 g.11.

To the Counthyang.if. bs. We are trowbled on enery lyde pet are we not with out fbyft. Wearem pouertie/but not beterly withoutlom what. We are perfecuted / but are not forfahen. We are caft Donne neuerthe C lette we peritthe not. And we al wayed beare in oure bodyest be bringe of the totte Jelusthat the lyfe of Jelumyght

apere in oure bobpes. h

for we which line are alwars wip. wered buto beeth for Jefug fake / that the lyfe also of Jelu myght apere ino ure mostall fleffhe. So then wethwel neth in baad lpfe in pou. f # Seyn Be then that we hane the fame fpirete of fapth/accordringe as pt is waten() plat.erb.a beleued ad therfore haue 3 fpoken)we aifo belene/ab therfore fpeake for we knowethar he which rapled oppethe loade Jefus/fhat raple oppe bg allo by the meanes of Jefus : and Chalifeet bi with pourfor all thingis bo 3for pourt fahes/thatthe plenteousgrace bytha his genen eff many / mayerebonibto the prapie of 600.

Wherfore we are not werted: but p though oure beward man periffhe/pet the inwarde man parenewed Dape by Daye. Sosoure excedpinge tribulacion which is momentany ad light / piepa. tethan ercebynge/aban eternal wap Sht of glozy buto by whyle we loke not

The.b. Chapter. on the thyngis which are fene/ but on the thigis which are not lene. Ros thin gis whichare fene are teperal/ad thim gig which are not fene are eternall. [The.b. Chapter.

E knowe furelppff oure erthy mancio wherin we now dwell were beftee . ped that we have a bilden ge cloepned of godian ha bitacion notmate wyth

hondes/but eternall in heaue/ad here. fore agh we / Defpringe to be clotheb with oure manden which is from heas uen/pf pt hapen that we be founde clo. thed/ad not naked. for ag longe ag we Apo. rof.e are in this tabernacle/ we agh and are grened for we wolde not be buciothed but wolte be clothed apon/that morta. lite myght beswalowed bppe of lyfe. me that hath orderned by forthis this ge is god: which bery fame hath geue. buto be the erneft of the lpirete.

B Wearealwapeofgood chere/ab kno we wele that as longe as we are at ho. me in the body we are ablent fro God. For we wathe in farth and fe not. Meuertheleffeweare of goode comforte/ and had lener to be ablent from thebo by and to be prefent with Bob. Uther. fore we endure oure feines / whether we be at home of from home to pleafe

Ø.g.111.

To the Continthyang. It. com. rifff b Bob. for we muft althe brought befer rethe indgement feate of Chill that eneryman mape receaue the worked of his body accordynge to that he hath Done/whether pt be good of babbe.

+Sepinge then that we imowe howe the loade is to be feared/we fare fapre wyth men . for we are knowen wele prough buto God. I trul alfo that we are knowen in youre confitences.

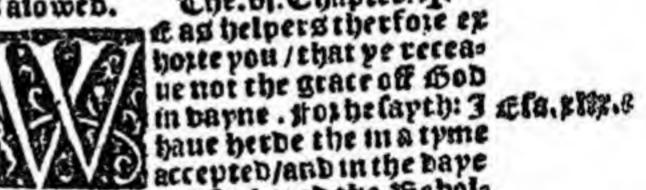
Wie prapfenot oure felues agayne buto you/but geue pon un occaspon to retorce of be/that pe mape haue fom. what agaynt the/which reloyce in the face/ab not in the hert. for yf we beto lernent / to Bob are we to feruent / yt we kepe meafare / for youre caufe ke. pe we mealure. Kosthe loue of Chill conftramethbg/be cante we thug ind. Be/pfone be bead for al/ehat the are al cend/s that be bied for all/because that they whych tyne Chuite not hence fouth lyne buto them felies / but buto byin which died for the and role agapue. H

Utherfore hence forth knowe we no man after the fletthe. In Comochethat though we have knowen Chuft after the fleathe / nowe bence forthe knowe we him to no more Therfore pf enyma be in Chiff be iga newe creature. Ol De thyngis are patted awaye / beholde all thengis are be come newe/ Meuts

The. of. Chapter. thelete all thyngis are of god/ whych Ela. rliff. e b bath reconciled by Buto hom Cylle by Apo. Trib Jelig Chift/and hath genen bnto bg

the office to preache the atonemer. for god wag in Chitt / and made agremet bitwene the wollbe and him fplfe/and imputed not their fpanes bato them/ and hath comitted to be the preachpts ge ofthe atonement.

Rowe the arewe mellengerg in the roume of Chie/ euen ag though Sob bid befeche ponthetowe bg/Sopiage we you in Chriftes Gebel that ye be as tone with Bob/ for he hathmade hyun to beforme for by which hnewe no fpm ne / that we by hys meanes thulde be thatepghtemeines which before 600 The.bi. Chapter. 1 pg alowed.



accepted/and in the bape of health hene 3 fuchered the. Behols De nome in that welaccepted tyme/be holde nowe wthat daye of helthe. Let f.cot. His. @ be genenoman occafpon of enyllithat in oure office be founte no faute but in all thyngis let by behaue oure felues! as the muniters of Bob.

Ju moche paciece/in affliccions : im B gittl



To the Colinthpand.if. mecellite / in augurffhe /inflepped/in prefonmet/in Arpfe/in la bout/in wat che; in fact ping in purenes in knowled ge in longe fuffecpnge in kpubnes in B the holy gooft/in loue bnfapned/inthe wortes of trueth/in the power of 600 by the armure of tyghtwelnes on the right houte ab on the lefte hote/inho. moure ab Difhonoure/ in eupli repone ab good reporte/ag befreauers/ab ret true/as bnino wen/ab pet knowen: as byinge ad beholde we pet lineiagtha. Mened ab not killed:ag foro wynge and pet atwaye merp/ag poole and yet mas Re many rpche:agbaupage no thyage and pet polledynge all thyngis. h

open buto you/oure herte is made late ge: ye are not blought into combiance by bs / though that ye bere youre lelius of a true meaninge. I speake buto you as buto chyldren/which hauelyhe rewards with bs: stretche youre lelius therefore out. A beare not the your with the bubeleners. For what fellius hippe hath righte welnes with buright rewelnes: What company hath lyght with darchnes: What concorde hath Chist with Belial. Other what parte hath he that beleveth with an inswer hath he that beleveth with an inswer.

Ipupuge god/as lapbe god. 3 wil dweiand.bi.d.

amonge them/ and walke amonge the Leut. rebi
and wilbe their god: ad they shalbe my Ela.lij.c.
people. Unberfore come out fro amons
ge the/ad separate yours selves from
them (sapidithe loide) and touche none
buclean thynge: so will 3 recease yourselant
butlean thynge: so will 3 recease yourselant
be but me somes & boughters/sapid
the loide almygibp.

Che.bij. Chapter.

Eringethat we have foe

che promefes terelp belo de ued/let be ciente oure fel neg from alfrithpneg of El the fleffhe and fpirete/ab growe bppe to full holy. neg in the feare of Bod. Unberftonbe bg: we have burte no man we have con eupte no man: we haue befraubed no man. 3 Speake notthps to condempne ponifor Ihauelhewed you before that peace moure hertes to Dpe / and lpue with you . 3 am bery bolbe oner you/ and retopce greatly in you/3 ain fplled with comforte: my tope pe ercebpinge mall oure tribulacions. for when we were come in to Macemnia/oureftef. the had no reft / but we were tronsled on enery lyde:ontwarde was fightyna Bge/inwarde was feare. Menerthelelle Bod that cofoitith the abiecte cofoie

To the Cosinthyang.if. tebbe by the communge of Titus.

And not wyth hyg commynge only but allo with the cololacion wherwith he was comforted of you. Korherola be poure Despie/poure moininge/pou re fernent minde tome warte/So that I nowe recopce the more. Wherfort though 3 made pour fory with aletter 3 repent not: though 3 ded repent. for I perceaue thatthat femeepillemate pou forp though pt were but forates. Con:but Inowe reiepce not that pe me te forp/but that pe fo foroweb/thatpe repeted. For ye forowed godly: fo that innothynge were pe hurte bybg . folg

godipforome caufeth repentalicebato health/not to be repeted of: whe work

Dely/Cotowecanfeth Deeth.

Beholde what diligence this godly solowe that pe toke hath wroughtin you thee ht canted bon to cleare boute Celueg. It caufed indignacion/it caufed feare/pt caufed Delpie/ pt caufes afets uent mynde/ pt caufed punnyChment. Sot in allthingis pe hanelhewed poll refeines that pe werecleare in thatbu fynes. Wiberfore though 3 haue witte buto pou/3bib tt not foz his caufethat Did hurtenether for hiscanfe thatwas barte: but that oure good minte which we have towarde pour in the frghtos god myghtapere bute you,

The bill Chapter. Therfore we are conforced be caufe peare confortedipe ab excedyngly the more toped we/forthe tope that Citus had : be cause bes spirete was refrest hed of pon at. 3 am therfore not now & fhamed / though 3 bollede my Cylfe to hymof pou . for as all thyngis whych 3 preached buto you are true / enen fo is oure bollpnge/that 3 bolled my fpt. feto Citus with all/founde true . And nowe is his mouarte affection more as boundant to warte you/when he reme heeth the obediece of euery one of you: howe weth feareand trymblynge pe receaned hym . 3 retopce that 3 maye beboldeouer you in allehyngis.

The.buj. Chapter.

Do you to wit brethren of geuen in the congregacio that the aboundaunce off that the about war / that their retoylynge ys / that they are tried with moche tribulacion And howe that their ponettie/ though ptbebepe / pet hath flowed oner / and is be come buto them epches in finglee nes. Forto theirpowers (3 beare the recorde) yeand beyonde their pawer/ they were willynge of their owne ac. coide/ad played be with gret instance that we wolde receauethete benefyte/ end suffrethe to be partiakers without ther in ministringe to the saping. In there in ministringe to the saping. In the same there do not as we loked for the same their owne selves spill to the source be a dater but o by the will of 600 so that we could not but despre Tire a copy whether same bemind see mon also are the same beautiful seemon.

ge pou allo euen as he had begonne. Mowe therfore/as peare rychemald parties/in fapth/in worde/inknowled ge/in all fecuentnes/ad inlone/ which pe haue to be: eue fo fe that pe beplen teous in this benmolece. The lave] not ag commaundpnge butbe caule o ther are lo feruet/therfore proue 3 you re loue/whether pt be perfait of no:pt knowe the liberalitic of oure low Je Ing Crift/whichthough he wereriche pet for poure lakig be ca po ozeithat pe thosowe hypponette myght be made epche. And 3 gene countel hercto: for this is expediet for poul which began not to be only/but alfo to will/ apeate a go. nowe therfore performe the be-De/that as there was in you a redines to wil/eue fo re mape performethete. be of that which pe haue. for pf there be fyift a willynge mynbe/pt pg accep ted accordinge to that a man hath / ad mot accordinge to that he hath not.

fet at eafe/ab pe brought in toicombia

which put in the lett of Tytus the factories and the control of the state of the control of the

whose laude is in the gospelithorous out al the congregacions/ad not so one plybut is also chosen of the cogregacion on to be a folowe with be in our cion nep/as cocetnize this beniuoièce that pe ministred by be but othe prayle off the lorde/ad to sere bype your e proper minte. And this we eschue that enyma Rom, reformed that is ministred by bs/e make proute that is ministred by bs/e make proute so so so only but also in the aght of me.

ofoures who we have oft tymes ploued biligent in manythyngis/but no. we mothe more biligent. The gretech Bence which 3 have in you hatheans To the Colinthyans. f.

Led me this to dipartly for Timslake which is my felowe and helperasch tempinge pour partly be cause off worther whych are once brethien and the medengers of the congregations and show of Chilt. Wherfore shewe but them the proffe of poure lone and off the reiopsynge that we have off you that the congregations may be that the congregations may be.

the.tr. Chapter.

The but superflued for a me to write buto your of a putie minustringe to the last puties for I knowe your expenses of minus/ where I bost myfile buto the of

Placebonta/ ab fape that Achata was prepared a peare a go ab youre femitimes hath pronoked many. Denerthill be yet hane I fent these brethpe/lestone retetosynge oner pour shulbe be in bay me in this behalfe: ab that pe (as I has ne saph) prepare pour selnes/lest para neture ye their of macedona come with me & synde you buprepared/ the book that I made in thys matter shille be ashame to be (I sape) ab not buto you.

exhaite the brethien / to come before bonde buto you / forto prepare ponce good bleff page prompled a fore / that it myght be redy forthat it be a bleffpage

and not a defrandprige. A This petre mêber/howe that he which soweth lystel/shall reepe lytel: ad he that soweth plenteously/shall reepe pletcously/ad let every ma waccordynge as he hath purposed in his herte / not groudgysts gly/ or off necessite. Hor god soweth a Eccl. FRE

thearfull gener.

grace/ that pe in all thyngis haupinge inflicient buto the bimode/mape bery the bimode/mape bery the bimo all maner good workis/as yt ps write. De hathfparfed abroate/and tofal.cps hath genen to the pore/his eighte well ness remayneth for enev. De that fyne with the lower few that minister breed for fodes that multiplie poure few ad increace the frutes of your ealmole for that on all parties / pertage be made that on all parties / pertage be made those mail fynglenes / whych cause the those by thanking gentinge bitto god.

for the office of this ministracion/
not only supplieth the nede of the sayis
tis: but also ps abolidaunt herein/that
for thys saudable ministrynge / thans
his myght begenen to god off many
which prayle god for your obedience
in knowledgynge the Gospell of Crist
and for youre synglenes / in different
tynge to them / and to all men / and in
their prayers to God for you/longe afs
the you / for the aboundaunt grace off

Sod geuen buto you. Chankishebate God for his ineffable grice,

13

The.r. Chapter.

Danie my splfe besethe pou by the mekenega softs mes of Chist which which which which am of no reputation but am bold to warte you be

pngeablent. 3 beleche pouthat Inebe not tobe bolbe whe 3 am prefent (with thatfame confpbence/wherwith 3am supposed to be bolte) aga pust some whi ch repute be asthough we walkedtas malip. Meuerthelelle though we walhe copaled with the flellije/pet we was re not fleathly/for the weapens ofon, re warreatenot carnali thyngis / but thongis myghep in god to call bonne arogeholdes/ wherwith we quertho we ma ginacions/ab enerphyethyni ge that exaltet byt filfe againt the kno wledge of gob/ab bipnge into captiul tte all buberftondpuge to the obedien. ce of Chia/and are redp to take ben geaunce on al Difabebience/whe poute obedience is fulfilled Loke reonthin gig after the btter apparence?

pff enp man trust in him fife thathe ps Chistis/let the same also conspose of hym spife: that as he ps Chistis/e. nen so are we Chistis, And though I

thinde bott my alfe somm hat moare of our eauctorite which the love hath general follows hath general follows to editore you perhaide not be to my chame. This far pe I left I chulke seme as though I were about to make you a fraybe with letaters. For the pittles (sayth he) are some and tronge/ But his bodyly presence is weake/& his speache rude. Let him that is soche thynke on this wyse that as we are in worden by letters/ when

we are absent / soche are we in bedeg

for we cannot fynde in oure hertes to make oure felues of the noumbre of them/or to compare ourefelues to the which laubethe felues/but whyle they measure them selves with them selves and compare them felues with the felneg/they bnderkonde nought. But we ephe. fff, & wyllnot retopce aboue meafure/but a: corbynge to the quatitie of the mealus re which god hath biftributed unto bg a measure that reacheth ene buto you. forwellretchenot out oure felues beponde measure as though we had not D reached buto pon/fos cue buto pou has ue we come with the gofpett of Chift/ and we boft not ourefelnes out of mes afure in other mens labours / ye and we hope when yourefayth is increas sed amonge you / to be magnifped aco

D 1.1.

Co the Corinthiang.if. Corbpinge to oute meafure moie large 19/2nd to preache the Sospell in thole eegpong whych are beyonde you and not to reloyce of that which is byans there mas mealure prepared all redy. Let hom that retopfeth/retopce inthe thiet.ir.g lorde . For he that prayleth hymfolit

1.coll.j.b.

De playleth. The. El. Chapter. 4

Olde to god ye conficialig fre me a tytell in my folk a litures / pee / and 3 playe Pou forbeare me. for] Asam gelous ouer you wp. th godip geloufp. fol3

compleb you to one manito make your thade biegento Chill/but 3 feattlet Det. lif.a as the ferpet begyled Ene/thetowhis Sutteline/ene fo poure wittig fbulbebe corcupte from the anglenes that isia Chara. for pe he that commeth to pou preache another Jelus then bym wh om we preached/or pf pe recease and ther ipirete then that which pe hane receaued/other another Golpell then that pe haue receaued/pe mpght ryght wele haue bene content.

3 Suppose that 3 was not be hynden the chefe Apollies/ Chough 3 be rube in Speakynge/pet 3 amnot foin unows ledge. Too we be ye amonge you we are

The.rf. Chapteri knowe to the bimoft what we be frail thyngis . Dyb 3 therin fpnne be caufe Inbmitteb mpfplee/that ye mrght be eralted: & becaufe 3 preached the golo pell to pou fre: 3robbed worher cogre gactons/ and toke wages off them/ to Do you ferupte wepth all . And when 3 was prefent whip bon and pap nege 3 was greneous to no man. for that whe peh was lakenge buto me/the brethie which cam from Macedonia lupplied and in all thongis 3 kept mp fpife that 3fhulbe not be greueoug to you and fo

wpli I kepempfpife.

Ifthe truethof Chill be imme this retopfpnge fhall not be taken fro me in the regions of Achapa. Unherfore because I toue you not ? God knoweth neuerthelede what 3 bo/ that wil 3 bo to cut awape occasion fro them which belpie occasion that thep myght be foundelphe bato be inchet wherin they recopce/for thefe falce apoules are bile ceatefull workers at fallion them fels nes lyke buto the Apolites off Chile. And no marnaple/for faran him alfe is chaunged into the fall pon of an angell of lpght. Therfore pt is no gret thinge/ though his ministers fallyon them felnegas thoughthey were minifece off epghtewelnes/whole ende fhatbe ace soldbude to thebi pepen. 功为明。

To the Counthiand.ff:

I laye agapue left eny ma thynketho at 3 am foliahe/or ele euen nowetake me ag a fole/that I maye bolt mpfylle a lptell. That 3 Speake/ 3 Speake plant after the wayes of the lorde/butas pt were folishly while we are now come to boltpage. Seyage that many tersy. ce after the fleffhe 3 well reiopce allo.

If fo, pe futtre foles gladipbecante that pe poure feines are wyle. forpe Cuttre ene pffa ma byrige you into bo. Dage/pfama Denouve/pfamatake/pf a ma exait him alfe/pfa ma impte pou on the face/3 speake ad coceeningetes buke/es though we had bene weake.

Unherin focuer enpma Dare be bolat I speake folysthly) 3 dare be bolwale to. They are & buses / fo am 3/ They as re Maelytes/ enen foam 3/ Chepare the Ceade off Abzaham / enen foam J. Chepare the minifters of cinift 3 fpes akragafole) Jam moarc/Inlabouts moare aboundannt/In Arppes abone meafure/ In prefon more plenteonly/ In weth ofte Ofthe Jewes fineti... ts

receane Jenery tyme. El. Arypesione Act. rbl. e. ercepte. Chaple was 3 beten with rede Act. rit j. c des. 3 was once Coned/3 lufferedthy Acc. prbij. le Chpp waachte / Myght and Daye haue f 3 bene in the Depe of the fee/3n tomep tinge often/ In parrelg off waterg/ In parrels offrobbers. In teoperotes of

The.ril. Chapter.

myne owne nacion / In teoperbies as monge the heithe . 3 haue bene in par. reis incities/in parreis in wylærnes/ m parrels in the fee/in parrels amons ge falce brethen in laboure and tras uaple/in watchynge often/ in honger/ mthpit / in faftyngig often / in colbe / and in nakebnes.

Beabethe thingis which outwards ip bappenbnto me/ Jam combrebbaye lyand care for all congregacios. Unho is fpcke/and 3 am not fpcke: who per butte in the fayth/ ab my hert burneth not ? pff 3 mnft nebes recopce / 3 wyll relopce off myne infirmities.

The. rif. Chapter.

Odthe father of once lose De Jefus Chill/whychis bleded for euermose/kno. Sweth that 3 ipe not/ 1 318 thecitte of Damalcon/the gouerner off the people /

buder tipinge Aretas/ laybe watche in Actu.ip.B the citie of the Damafcens/and wolde hauecaught me/ ab at a wyndwe was I let boune in abalket by the walland to fcaped his hondis.

pt is not expedict for me no bout to retopce/Meuerthelette 3 wollcome to Aceu.ig. 18 billong & renelacióg of the lorte/3 kma wea manin Chuft aboue. Titti. peares agone (whether be were in the body 3 p b.111.

To the Colinthiang.if. cannot tell or whether he were outed the body 3 canot tel god knoweth) who ich was take bppe into the third bene And 3 knowe the fame ma (whethermb the body/ of out the body/ 3 canot tell god knowell) howe that he wastaken bppe into paradife/ and herbe moides not to be Cpoke which noma canbiter; Of this ma will 3 retopce/ of myapfe wil I not refopce/ercept pr be of myne enfirmtties/& though 3 wolde reiopce Ifhuite not be a fole for 3 wil fape the tructh . Meuerthelelle 3 Sparelelleny enan Chuice thinke of me about thathe Ceith me to befor hearcth of me.

And left I shulde be exalted out of measure thorowe the aboundamne of tenclacios/there was genë butome of god buquetnes of the liesthe/the medenger of Satan to buffet me/be taule I shulde not be exalted out of measure for these thorowe belought I the looke of the large but on me/mp grace is sufficient to the for mp strengthers was perfect the wil I resource of mp weaknes that the strengthe of Crist maye dwelmise, the strengthe of Crist maye dwelmise, the Cheefore have 3 delectació in infir

H Therfore have 3 delectació in infir mities/in rebukes/in nede/in perfection tios/in auguithe/for Critics fake. for whe 3 am weake/then am 3 tronge,

The.zif. Chapter. 3 am mate a fole in boltinge my atte. pe haue compelled me/Jought to haue bene come bed of you. fet in nothynge D was 3 infertor buto the chefe apolites Chough 3 be nothige/yet the tokes of an apostle were wrought amonge pois with all paciece with fignes & woters e mighty beteg. for what is it wherein ye wer inferious buto wother togrega ctog: ercept itbe therm that 3 wagnoe greneous bnto you . Forgeue me thys moge wne bnto pou. Beholde now the thyrbe tyme / 3 am reby to come bitto pou nether wil3 be greneous bnto pow for I feke not poures but pou, Alle the chylore ought not to laye bp for the fas thers & mothers/but the fathers & mo thers for the chilote. 3 wil bery gladly bestowe and withe bestowed for youre foulegthough the more 3 tone ponthe leffe 3 am loned agapne/26 ut be it that 3 greued pon not/neuertheleffe 3 wag craftp & toke pou with gple. Dpd 3 ppl you by enpofthe which I fet buto you 3 Defired Citus/@ with hi/3 fent a bio. ther/Did Cito tefrante pou of eny this ge: walked we not in one fpirete/wale ked we not in toke fteppes ? Agapne/ thynke pe that we excuse oure felues? we speake in Chift in the fight of god. But we wal thingis Dearly beloued for poure edifpinge. For I fearcielt pe D b.in.

To the Cozinthians.if. come to palle that when 3 come 3 [hall mot fynde pout Coche as J wolde / and] Chalbe fonce bnte pou loche ag pe wol De not/3 feare left there be founde a. monge pou law puge/enupinge/wath Arpfe/ backbpipngig/ whylperyngig/ Twellyngis/& bebate. 3 feare left when 3 come agapne / God bipnge melowe amoge pon/and 3 be contayned to ber wayle many of the which have fried all redp:@ haue not repented of the bit clennes/and forntcacio/and wantance which they have committed.

mat.xbin. 3oa.bitt.e

The. ritt. Chapter. Come 3 the thrib tyme, beu. rie. b 1 3 bute you. In the mouth off two or thre wyinelles Joã. bitj. é

Jebje.p.c.

Jebj

3 was prefent with pon thefeconderp me /fo marce 3 nowe bejinge ablentta them which mityme pall haue fynned/ and to all wother/ pf 3 come agayne/3 wil not fpare fepnge that pe felte experience of Chait which speaketh in me! whych amonge you is not weake /but to mygbep in pou / And berely though pt cam of weaknes that he was crucis sped/pet spueth he thosowe the power 18 of God / and we no bout are weate in dim/but we fhall lyne with him/by the

The. riff. Chapter.

myght that god gaue be to pou warbe. Dione poure fetues whether pe are inthe faith of notieramen youre owne felnes/know pe not poure owne felnes howe that Jelus Chutt is in pon : ercepte pe becaft awayes. 3 truft that ye that know that we are not callawayed I befire before god that ye w none eupl not that we fhulbe feme comendable/ but that pe thuibe Do that which is hos nell/a let be be counted as leaw te per fons. We can do no thyngeagapuft the trueth/butfor the trueth. Weare glad who we are weake ad re froge. This also we wythe fore: even that pe were perfect. Therfore wirte 3 thefe thongis beynge ablent/left when 3 am prefent 3 finite ble fhar ones acordinge to the power which the loade hath genen me/to edifye/and not to bettroye.

furthermote bethie fare ye welc/be perfect/be of good comfette/be of one mynde/lyne in peace/& the god of loue & peacefhalbe with you. Grete one ans other in an holphylle. Al the lapntig la Inte you The fauour of our lotte Jefus thill & the loue of god & the felly fhipe pe of the holy golf be with you al Ame

The seconde ptale to the Colinthyans Sent fro johilippes a cite in Ella seponts by Titug and Lucas

The Epittle off Paul

The fpit Chapter.

Auf an Apolite, not of meg nether by man/but by Je. fug & thill/and by god the father whych rayled hym feom deeth/ad all the bic. chien which are with me!

Grace be with pon and peace from God the father/ and from oure Lorde Jelus Chill/which gave him fplfe for oure fpnnes / to believe by from the present eupil worlde thorowe the well of God oure father/to whom be pray-

Ce fos euer/ Amen.

med fro hym that catted poum the graste of Chief but another golpell/which is nother get fout that there be fone whych trouble you and intende to pernert the golpel of Chief. Dener thelete though we onte felies of an angel from heane preache envother golpel but o pout be that which we have preached but o pout be that which we have preached but o pout before so say a secured. As I saybe before so saye I now we agayne the pum man preache envother there there envotes the though who pout then that ye have the though bold him accurred. Seke I now the tecenied hold him accurred. Seke

The.f. Chapter.

Other go I about to please men! pff I noved to please men! I were not the f.cot. po. Gernaunt off Chist. He I certifie you bethen! that the wospell whych was preached off me was not after the manner of men! mether receased I to f man certifier way I taught pt /but receased pt by the reuelacion of I clus Chist: pe have here of mp coversacion in tymes past in the sewes wayes howe that be yonde measure I persecuted the cogresiant of god/a spaped pt/e preuspled in the sewes save! about manyoff mp

tayned the tradicions of the eibers. But when pt pleafed god/which fee perated me fro my mothers wembe/ and called me by his grace forto becla se typs forme by methat 3 fhilbe preas the him amonge the heithe/3 immebis atly 3 comened not of the matter with Hellhe/and blond /nether returned to Jetulalem to them which were Apolls D kg before me / but wet my wayes into Arabia & cam agapur buto mamafcon. Then after the peare 3 returned to Je tulalem buto Deter and abobe wyth bim.rb.Dapes:notnother of the apolle les lawe I faue James the loides bion ther. The chingis which I wifee behole be god knoweth 3 ive not.

copanions/which were of myneowne

nacton/ab moche more fernettr may 180

Afterthat I went into the colleged Birta ad Cicill/And was buknowe as touchynge mp person but the cogregaciós of Jewip which were in Chill But they here only/that he which per secured vs in time past now pleacheth the fapth/whych before he destroyed/And they glorifyed god in me.

The. H. Chapter.

at I went agapne to Je.

rufalem wpth Barnabas

and toke wpth me Tytus

alfo. ye/ad I went by to

uelacion/and comments

with them of the golpel/which 3piete the amoge the getple/put apart wyth them whych are counted thefe /ledyt Thulde haue bene thought that I foulde time/or had time in bayne. Alfo Tyrus which was with me/though he were a greke pet was not compelled to be citi cunciled and that because of incomerg bernge falce bethen/which camina. enoge wother to fppe out oure liberne which we have in Crift Jelusthat the ep myght bipnge bg into bondage . To who we gave no roume/no not for the space of an houre/ag cocernpnge to be brought into lubieccion/ab that becaus Le that the trueth of the gospell myght continue mithhon.

The.H.Chapter.

Of the which feme to be gret (what B thep were in tyme palled pt maketh no matter to me god loket hon nomag per Dent. E.D. fone) nenerthelette they whych feme if.pa. riz.c gret/adied nothinge to me/But cotra- tob. rerttif ty wple/whe they lawe that the golpel lapie.bi.b ouer the bucircuncifion was comitted eccl. rrrb. buto me agthe golpel ouet the circuch Kom. ij.b fion was buto Weter (for hethat was Ephe.bj.t mpghty in Weter in the ApostleChippe colof.iij.b ouerthe circucifion/the fame was mp: Actu. r.e. ghty in me amonge the gentyla) abas i, wet.1.65 fome as James/Cephas & Jhon/whis th femed to be pyllares/perceaued the grace that was gent buto me/they ga ne to me & Barnabas their hodes/and aggreed weth be that we fhuide picas the amoge the herrhe/ and thep amons ge the Jewes/warninge only that we Chalde remember the pose which thins

ge also I was diligent to do.

(Uhen peter was come to Antioche
I withstore him in the face/for he was
worthy to be blamed. Hor yere that cer
tayne cam fro James / he are with the
gentyls / But whe they were come/he
withdrie and seperated him splfe/fearynge them which were of the circums
cisin / and the wother Jewes dystems
bled lykewyse/In somoche that Bars
nabas was brought into their symulas
cion also/ But when I sawe/that they

went not the right waye after the tenes
thof the Bolpell / 3 laybe but o peter
before all men/yf thou beyage a Jewe
lyuelt after the manner of the gentylg
and not as bo the tewes / why saules
thou the gentyls to folowe the tewes!
we which are newes by nature and not
lynners of the gentyls / knowe that a
mais not unfifyed by the dedes of the
lawe/But by the faith of Jelus Chull
that we might be instifyed by the faith
of Chill ad not by the dewes of the lawe/because that no field he shathe unsti-

fyed by the dedes of the lawe.

If the while we leke to be made tight tewes by Chift/we oure felues arefor unde friers/is not then & but themte mitter of Cynne : Bob forbid. for pf 3 byide againe that w typeh 3 Deftroyed then make 3 mp fife a treaspaler. But 3 thosowe the lawe am beab to the lawe/that 3 mpghtlyne bnto 600/3am erucified with Chift 3 tiue bereip/pet nowe not 3 / but Chill Iqueth in mel The ipfe which Inowe line in the flell. De/3 true by the farth of the founc of Bod/which loued me/ad gaue him alfe tol me. 3 befpple not the grace of gool Sor pfrightewelucg come of the laws spenis Chift Dead in bayne.

The.iij.Chapter.

folithe Galachtans/who hath bewytched you that ye Childe not beleue the trueth: to who Jelis Chariff was believed before the eyes amoge you cru the eyes amoge you cru the eyes amoge you cru keceaned ye the spiret by the dews of the lawe: or els by preachynge off the farth: Are ye so bnwpse, that after ye have begon in the spirete/ye wold now we ende in the setthe: So many thyngis ye have suffered in dayne. If it be so that ye have suffered in dayne. If it be so that ye have suffered in dayne, which ministed to you the spirete/& worketh myracles amonge you doth he pithorower the dedes of the lawe: or by preached monge you both he pithorowe the dedes of the lawe: or by preached

towe the dedes of the lawer of by prea change of the farth. Ene as Abraham Bek. rb. b beleved Bod/& pt was a scribed to him rom. titl. B for eyghtewesness. Understonde there Jaco. 11. B fore/that they whych are of farth/are

the chpideen of Abraham.

B. The icripture lawe afore house that god wolde indifpe the heithen thorow fayth/ad thewed before honde glad ty. dingis but Abraha faying/Ju the Chaiges. erti. dinactor be blessed. So then they who ect. elist. dithe set fayth/are blessed with faithful Abraha. For an many an are budge the beden of the lawe/are budge many ledicto/for yt in write/cursed in euer deut. Deut. english tymathat cottnucth not in all thinging.

To the Galathyang. which are write in the boke of the lawe to fulfyll the. That no manig indiked by the lawe in the fyght of god ig eup. Abac. if a. Dent / for the Juft Chall tyne by fayth/ Romanii. The lawe is not off fayth buttheman leut. rbit, that fulfpileththe thyngis cotapned in the lawe that true in them. Chuft hath belynered be from the curle off chelawe/and was made a curfed for bs (for Deu. pris wipten. Curled is enery one that hangeth on tree) that the bleffyngeoff Abraha myght come on the getpistho. row Jefus Chill/that we might teceac ne the promes off the fattete thorowe bebreit.b faprh.Brethie 3 wplifpeake afterthe manner off men / Though pt be bat & mans tellament/pet no man belpyleth pt/or abbeth empthinge therto whenit is once alowed. Had Abiahame his feedewere the promptes made the fapthnot/inthpfeedegaginmany/Bnt inthyleede as in won/which is Chill This 3 layethat the lawe whych bega afterwarde / beponde.stil. C.and. Itt. peares/both not Difanulithe testamet/ that was cofermed of Bod buto Crift ward/tomake the plomes of none efe tect. for patthe inheritannce come off the lawe pt cometh not of promes/but Bod gane it buto Abraha by promes.

la we was added because of tragrellie

The.iff. Chapter: tollthe feede cam buto which feete the plomes was made) and pt was orbey. ned by angels in the honde of a medias tot. A mediatot is not a mediatot of o. ne. But god ig one:pg the lawe then as b gayna the promes of god: God forbid if there had bene a lawe genen which contde hane genentyfe/ then no boute rightewelnes thuide haue come by the lawe / but the Ceripture concluded all thyngis buder fynne/that the promes by the fayth of Jelus Chult: Chuide be genenbutothethat belene. ABefore Rom.iff.b that fapth cam/we were kept and thut bope binder the lawe / bitto the fayth which foulde afterwarde be beclared. Wherfore the lawe was oure scotes matter buto the tyme of Chitte / that we myght be mate rightewes by faith Butafter that faythys come / nowe are we no lenger bnder a fcolemafter

maker buto the tyme of Chitle / that we myghtbe make rightewes by faith Butafter that faythys come / nowe are we no lenger buder a scolemaker for pe are all the sonnes of god/by the fayth which is in Chill Jelus. Korail pe that are baptyled / have put Chill Kom. bj. sonyou. Nowe is there no Jewe nether greke / there ys nether bonde/nether fre/there is nether man/nether woma for all are one thinge in Chill Jelu. pf pe be Chillis / then are pe Abrahams seede/and heyres by promes.

The, tty, Chapter. 3.i.j.

To the Balathyang.

as lange as he is a chylde differithmot from a feruaunt/chough he below of atl/but is bnor entoisab
governers/but it but it the the

me apoputed of the father. Euelo wet as loge as we were childre/werinbo. Dage under the ordinacios of the work de:but when the tyme was full come! godfent his fone borne of a woman/ab made bonde buto the lawe/to redeme the which were under the lawe/that we thorows election shuld receaus the in heritance that belogeth unto the nature earls of es. Be cause ye are soften! God

hath sent the spirete of his some in to our hertes which cryeth abba father where fore now aree thou not a semant but a softe pet thou be the softe thou are also the hepre of god thosowe chill k

Mot with stondynge/whe pe anewe be not god: pe did seruce but othe/which by nature were not goddes/ but nowe sepinge pe knowe god (pe rather are knowe of God) howe is pe that pe tout ne agapue but o the weake ad bedgaring cerimones/where but o agapue pe pespie a freshe to be in bodage: pe observe the dayes/ad monethes/ and the mes: peares. I feare of you/ i. st I have bestowed on you loboure in bayne.

The.titi. Chaptes.

for I am as pe are / pe have not hurte me ye knowe wele howe that thorowe make he feel he / I preached the golpell but o you at the fyrth / Ad my te pracion whych I lustered by reason of the flesheipe despyled not / nether about the flesheipe despyled not / nether about 6 hored / but receased me as an angell of hod/ye as Chill Jelus. By owe hap py were ye the for I beare you record be have dygged out pour e owns eyest and have generathe to me. Am I so greatly become your enmye / be cause I tell you the trueth.

they are gelous oner you amylle.

pe they intende to exclude you that pe
fluide be feruent to them warde: It is
good alwayes to be feruent/fo it be in
a good thynge/ad not only when 3 im

prefent with pou.

le in birthagapne bntill Crift be fastio ned in pon) I wolde I were with pou nowe: and coulde chaunge in y boyce/ for I ftonde in aboute of you.

Tellme pe that delyie to be buter the lawe: have have pe not here of the lawe: have have pe not here of the lawe: have for pt is write that Abraham had two Gek. rbj. b sonnes the one by a bonde maybe / the wother by a fre woman: yee and he Gek. rf..
which was of the bonde woman/was

3.1.11.

To the Balathyandi boine after the fleahe / but he which was of the fre woman / was borne by promes: which thingis betohe a myle rp. for thefe wemen are two tellamen tis / the one from the mounte Syna/ which gendreth buto bondage/ which ps agar (for mounte Spna pgcalled Agarin Arabia: and borbrethaponthe citte which is no we Jerufalem) and is in bondage with her Chylosen.

But Jerulalem/ which is abone/ ps D fre/which pg the mother of bgall.for pt ps writen/retopic thou baren / that beared no chylbren/breake forthe and Ela.liff.a crpe / thou that traueleft not . for the luc. priti. D befolate hath many mo chylbren/ then the whych hathan bufband . Biethen we are afterthe maner of Haar chyli Kom. ir.b Die of promes/But as the he that was boine carnally / perfecuted hym that was borne fpiritually: enen fo is ytue we. Meuerthelelle what lapth the lett. Ben.pri.apture/Cafte awaye thebonde woman and her fonne. for the fonne of the bon be woman Chall not be hepre with the Conne of the fre woman. Sothen bies then we are not chylogen of the bonds woman:but of the fre woman. A

The.b. Chapter.

The.b. Chapter. merfore/dond faft in the libertie wher with Chuft hath made by fre/& waap pe not youre felues agay I neinthe poke of bodage Beholte 3 paul layebn: Act. xb. 80

to ponithat pfpe be circumcifed: Chuft Chal proffit pou nothinge at all/3 teftis fpe agapne to enery man which is circuncifed that he is bounde to kepe the whole lawe : peare gone qupte from Chitt as many as are tuftified by the lawe/ab are fallen from grace. Wie los he for ad hope to be infifted by the fps rete which cometh offayth. for in 3co But Erich mether is circucinon enpthin geworth nether pet bucircuctuon/but fapth which by loue is myghty inopes racion. pe byd runne wel. Who was a let bnto pou : that pe thuibe not obep the trueth: Euen that counfell that ye not of him that called you. Alptel leue both leuen the whole lompe of dowe.

13 haue teuft towarde you in godt that ye wyll be none other wyle mpns bed. We that troubleth you fhall beare histudgemet/what loener he be. Bie. then pf 3 pet preache circucidon: why w 3 the per fuffre perfecucion: forthe Chad the offence which the croffe geneth ceafed. 3 wolde to god they were fons bied from you which trouble you 25166

3.1.14.

To the Balathpand.

Then pe were called in to libertie only let not poure libertie be an occasion ba to the fleffhe but inloue ferne one ano.

Zeut.ix.b ther. For all the lawe is futfiled in one mat.rra bworde: which is this/Thou Chair lone mae.rif.c thyneneghbourag thy fylfeipf pe byte Both. Etti. cad Denoute one another/take betelelt

Jaco. 11. b. pe be confumed one of another.

vons. riijd 43 fave wathe in the fpirete:adfals I.pet. y.c. All northe luftes of theffeline. forthe

fletthelattethearrary to the fpirete to the spirete cotrary to the fletthe Thefe are contrary one to the other / fo that recannot bo that which ye walte. But no pr pe be ledde of the fpicete/the are Penot bnærthelawe The bedesofthe. fleahe are manyfell / whych are thele " aduontrye / fornicacion / buclenneg / wantanneg:pholatrierwitchectaft/ha treb/lawpnge/zele/wath/fryfe/febi. cion/partetakpugis / enupunge / mute ther/bronkennes/gloteny/ and foche Iphe:of the which 3 tell you before as 3 haue tolte pou in cyme patt that they which commet Coche thpugis Chall not be the inheritours of the hyngbom of Bod/but the frute of the Cpfrcte 18/10. He/tope/peace/tongelufferynge/gent lenes/goodnes/ fapthfulnes/ meines temperancy/ Agaynt fuche isthereno lawe. They that are Chuftis/hauectu cided the fletthe with the apetites and

The.bi.Chapter.

luftes. Ef pf welpue in the fptrete! Let be walke in the fpiret. Let be not be bayne gloppons/pronohynge one as nother: and enupinge one another.

The.bj. Chapter.

ff eny man (brethre) be fal len by chance mto enyfats te:pe which are fpiretual/ thelpe to amende hym in the spirete of meanes /co. thou allo be tempted. Beare peone a. nothers burthen/ab fo fulall pe the las

we of Chiq:pfa man feme to him alfe that he is com what when in debe he is nothpuge/the fame beceaueth hym file fe mbig pmaginacion. Let enery man proue hyd owne wroker and then Chail he haue retoplynge in his owne lylfe/

and not manother for euery man Chal f. cos. fif. & beare hry owne burthen.

Let him that is taught in the worde minifter buto bim that reacheth him itt all good thingis. Be not beceaued/gob is not mocked for whatfoener ama fo weth/that Chalhe reepe, me that fowe. thinthe flellhe/Challof the flellhe rece pe corrupcio/but he that foweth in the Cpirete/Chal of the Cpirete reepe lyle es uetlaftynge. Let be bo good/ablet beif.tel..tige

C not fapne. for whethe tymes is come whethat repe without wermes white

3.4,1111.

To the Galathyang. we have thertose ronelet he do good buto all men/and fpecially/buto them which are of the boulhelde of fayth &

Beholde howe largealetter 3 haue writen buto you with in pue owne hou be. As many as Defree wpthbttwarte aperaunce to pleafe carnally/theycon arapne pouto be circumcifed / only be caule they wolde not luffre perfecució with the croffe of Chiff. Posthey the Telnes which are circunctied/ kepenst the law e:but pefpre to have you circle tiled that they myght recorce in poure delibe. God forbid that I Chula reiop p ce but in the croffe of oure loide Jein' Chill/wher by the world is crucified as thouchpuge me/and Jas cocethyn gethe worlde Liforin Chuft Iclune. ther circuncifion auaplethenpthyage at all nos bucircuncifyon : but a newe creature. And ag many ag walke accos Dynge to thygrule / peace be on them/ and mercy/ and apon Mrael that pertayneth to goo . from hence forth/ let eto man put me to bulpnes. for 3bene re in mp bodpe the marking of the loade Jelu. Brethren the grace of oureloppe Zelu Chrifte be wyth youre spyretel Amen.

> Unto the Galathyans with ten from Kome.

TThe Pistle of Paulto the Ephelpans.

The fysit Chapter.



Aul an apofile off Jelis Cinia/bythe wil of god To the fayatis at Ephe fes/and to the which bes leue on Jelus Cinift.

Brace be with you and peace from god once father/and from

the lorde Jelus Chrift.

Bleded be god the father of oure los if.cos.f.@. be Jefus Chift, which hathbleffed bej. pets.j.&. wyth all maner of fpiritual bleatingis in heuenly thyingis by Chuft/acco; Dim ge as he had cholen be in hym thowe loue/before the foudacion of the worla be was laybe / that we Chulde be farme tigiad with out blame in highght And ordepned be before buto hym alfe that welhulde becholen to be hemes throw Zefus Chuft/accordpingero the pleafin re of hys will/to the prayle of hys glo ryous grace where with he hath made

bgaccepted in his beloneb fonne. By whom we have redemption tho tow his bolud/that is to faverhe forge uenes of Cynnes/accordynge to the ryo thegof his grace/which grace he thed on by aboundantly in all wis bom/and paudency . And bath openned buto bel the mile eyof bys wyll according to his pleasure/ ad purposed the same in bym sylfe to have it beclared when the tyme was sull come / that all thyngis! bothe thyngis whych are in heane/ad also the thyngis whych are in heane/ad also the thyngis whych are in eithe/ Thuide be gathereth to gethev/enen in this that is to saye in hym in who we are made heries/and were thetropic. Desinate according to the purpose of hym whych worketh all thyngis after the purpose of his owne will/that we then purpose of his owne will/that we then before hoped in Chill.

the worde of trueth/ I mean the gof. of pell off poure health/ wherin pe beleved) were fealed with that holy spirete of promes/which is the ernest of ours inheritaunce/to remede the possession parchased but othe lande of his glosy.

of the fayth which pe have in the lothe Jelu/andlove buto al the fayntis) cearen to gene thankes for you/maken seemencion of you in my prayers/that the father off glory / myght gene buto the father off glory / myght gene buto you the spirete of wistom/and open is you the knowledge of hym spife / and lighte the eyes of youre myndes/that ge myght but but you the knowledge of hym spife / and lighte the eyes of youre myndes/that ge myght but what thinger hat he

Che.ff. Chapter. pe yd / wher buto he hath called your ad howe glostons the riches of his in herttance is apon the fayntis/abwhat ys the excebynge greatnes of hys power to bg ward/which beleneacorbing ge to the workynge of that hyg myghtypower / which he wought in Chille when he rayled hymfrom beeth / and fet hont on his right honde in heauens lythynges/abone all rule/power/and mpght/and dominacton/and abone ats names that are named not in this work be only/but also in the worlde to come And hath put all thoughs buder his fete/and hath made hym aboue all thymo gig/the bead of the cogregacie/which ys his body/ab fulnes of hun/that fylo leth all mallthyngis.

The.n. Chapter.

Ind hathquickened you al collol. H. B.

In that were bead in treas.

patte ad spine / in the whis

patte ad spine patted pe wal.

Red accordings to the con
ked accordings to the con
ket he governer / that ruleth in the an
per/the spirerthat worketh in the chils

been off bubelefe / amonge the whych

we also had oure conerfaction in tyme

patt/in the lutter of our feethe / and

fulfylled the wyll of the fleshe / and of

the mynde/ad were naturally the chils

the mynde/ad were naturally the chils

Cothe Ephelpang.

Bien of waath/ene ag wele ag wother, But God which is richin mercythe \$ rowe the greate loue wherwith he lo. ued by/euen whe we were dead by fpn me harhquickened by with chill (for by grace are ye faued) and with him hath rapled be bppe ad with him hath made be litte in heuenly thynges/tho. towe Jelus chief for cothewe inty mestocomethe exceppinge cyches of his grace/in kyndnes to be warte/the rowe Chuft Jelug. for by gracearepe mabe lafe thoso we fayth/and that not of youre felnes. For pr psthe gyfte of gob/and commeth not of workes/les enyman Chulde bott hym Cplfe . Korwe are hyg worckman Chippe / created in Crift Jefu bnto good workes bnto the which god oate med be befoge/thatwe Thulbe walke in them.

Wherfore rememberthat pe beynge & in thine balled genthis in the flelihe and were called bucircucition ofthem which are called circucifon in the flelthe/which circucian ps made by hone Degi Remember 3 Care that pe were at that tome with outen Chill/and were reputed aleantes fro the comen welth of 3Crael and were fremte from theter Ramentig of promes:and had no hope and were with out god in this world. but nowe ineria Jefu/pe whicha why

The.ti. Chapter. leago were farre of are madenyghe

by the blaube of Chail.

for he ps oure peace/ whych hath made of both wone/abhathbioke ww ne the wall in the myddes / that was a Coppe bitwene by and hath also pue awaye thoso we hys fiellhe! the caufe ofhatted (that ye to laye / the lawe of commaundementis contapned in the lawewitte/forto make of twayne woe ne newe man in bym fylfe/fo makyuge peace:and to reconcile bothe buto gob in one bodythotow his croffe | and fles we hatered therby: and cam and preas thed peace to pou which were a farre of and to the that were nygh for tho. cowehym we bothe haue an open was pe in/m one spreete bato the fathee.

Anowetherfore pe areno moare Grangers and foreners : butcitefyns with the layntes and of the houtholds ofgod:and are bylt apon the foundacts on off the apostles and prophetes / Je. fus Chill beyage the head corner to. ne/in whom enery bildinge coupled to gether / groweth buto an holy temple in the loade / in whom pe atto are byls to gether/and made an habitacion fod god in the spirete. K

The.iii. Chapter.

To the Ephelpans.

Or this cause 3 want the Cernaunt off Jelus am in a bondes / If or ponce fakes which are getyls: rfyeha attaue herte of the ministrace on of the grace of goduh:

tch is genen me to you warde/for by renelacion Chewed he this mikeryon eo me/as 3 more aboue in feame wos Des/wher by whe perete pe mapelino we myne buderstondynge in the mint. terp of chuft/which miltery in tymes patted was not opened buto the lone nes of menas pris nome beclared bis to his holy apostles and prophetisby the Spirete that the gentyls Shulde be inheritours also/and of the fame body and partakers off bys plomis that ys in chulbythemeanes of the golpell/ wherof Jam made aminyfter /by the Byfte of the grace off god geuenbato me/after the workpinge of his power.

Unto me the left of allfayntigisthis g.cop.pb. b grace genen/that 3 Chulbe preache a. 13 monge the gentylg the bufearchable tpchesof Chift / and to gene lyghtto al me/that they myght knowe what is the felowshippe of the mistery which fro the begynnpnge of the world hath bene hyd in god which made all thyno gisthozowe Jelus Crift/ to the intent that nowe buto the rulargad powers

The.ftf.Chapterl in heane mpght be knowe by the come gregacion the many folde wylbom of god/accord ynge to the eternall purpo. se whych he purposed in Chieft Jelie oure loide / by whom we are bolbe to diame nye in that truft whiche we has Que byfapth on hym. Hillherfore 3 000 fpre/that ye faynt not because of mpne adueraties which 3 fuffre for you: whi

thys oure prayle.

Forthis caufe 3 bowe mp hneesbne to the father of oure loade Jelugcinill which yo father ouer al that po called father /in heane ad in ertig that he wol be grannt pou acordingerothe tyches of hyggloty/ that yemaye be frenghe ted with myght by big fpiret in the ine ner ma/that Chill mape Dwelin yous re hertes by farth/that pe bernge too p ted ad grofided in loue/myght be able to coprehende weth all fagutis / what pa that brebeth/and lenght/beepth ab beyth: and to knowe what ps the loue of chut/which loue paffeth knowled . gerthat pe myght be fulfplied with als maner offulnes which cometh of god

Unto hym that is able to bo excedin ge aboundantly/abone al that weafhe of thense / accordinge to the power that wetketh in by / be prayle in the congregacion by Jefus Chift / thoras we out all generactons from tome to

To the Ephelpans.

tyme Amen. & The. till. Chapter. & 1.co2,bij.b Cherfore which am in bon

hoste rou/that pe walke wherwith pe are called in all humbleness off mynde worthy off the boracions

ad mehnes: &longe fufferpnge/forbea. ringe one another thoso we loue athat pe be dyligent to kepethe buttie ofthe

Rom. rtf coptrete in the bonde of peace / bepnge f.cop. rif.b one bodp:ad one fpirete/ene ad peare talled in one hope of pour ecalling Let

mala. i.b. ther be but one lorte /one faith/one bas ptim/one god ab father of al/whichis

aboue all/thosoweall: and in bgall. h Roffi.rija HUntoeneryoneofbs is genegra s.coz.rti.b ce accordpage to the meafare off the ef.coz. r.d. gyft of Chift/wherfore he fapth/he plat. Irbis pagone bppe an hye/@ had ledde capit

uttie captine/ ab hath geuen gyftes bu tomen. That he afcended / what mea neth pt/butthat he also bescended fpia into the lowelt parties of the erthibe that bescenbed/ pg euen the same allo that accended bppe/ene aboue all hear

uens/to fulfpit all thyngis.

And the beep fame/mac fome 200. Gleg/Come prophetis/Come Enegelille es/fome Sheppertes: fome Teachers that the fagutis myght haue all thyn: ais necessary to wother muilles with

Che.iiff.Chapter. al/to the edifyinge of the body of chill tpll we enerpchone (in the bnitte offas pible knowledge of the fonne of god) growe bppe bnto a parfapte ma/after the measure of age which is in the fule nes of chuft. L' That we hece forth be no moare chyldre waneringe & carped with enery winde of doctrine by the writnes of me and traftpucs:wherby they laye a wapte for by to be ceane by.

But let be folowe the tructh in loue and mall thyngis growe in him which is the head/that is to fave chuft in who om all the body is compled ad knet tos gether/in enery toyne/ wherwyth one ministrethto another (acordinge to the operació as enery parte hath his meas fure) and mcreafeth the body/buto the

edifyinge of pt fplfe in loue.

H This 3 laye herfore/ ab tellife in the love that pe hence forth walke not as wother getris walke/in banities of their mpnte/bipnted in their bnterffo- Koma.j.s dynge beynge traugers from the lyfe which is in god/ thorowe the ignoracy that is in them / be cause of the blynds nes of thepr herris which bernge pack repentauce hanc geue them felues buto to wantannes/to worke all manner of buclennes ene with gredpnes. But pe haue not fo learned Chift. If to be pe baue berbe of bym / and are taught us \$600

To the Ephelyans. colof.tti.b him/ ene ag the trueth ig in Jela/loas cocerninge the conerfacio in tyme pat tage fro you that olde ma / which is cos com.bi.a. rupte thozo w the Deceauable integite colof.tij.bab be pe renued in the fpizete of poure" Webs. rif. a myndes/a put on that newe ma/which J.pet.tj. a. after a godly wpfe/tg thapen in rygh. And.in.a. tewelnes/and true holynes. & when

Bach. biff c fore put awaye lyinge/ad fpeake enery man teueth buto bys neghbour/ foras moche as we are members one of ano. plat.fifi. b ther. Be angry / but fpnne not/let not

Jaco.ttij b the funne go bonne apon poure wathe gene no place buto the backbrtet /let bem that ficte Beate no moare / but let bym rather laboure with hys hondes Some good thyinge / that he mare have to gene bato bym that nebeth. K

Let no fylthy comunicacion procett & out of oure mouthes / but that which is good to edifpe with all/ whence is that pt mape have fanour with the bea res. And greue not the holy Cpirete off 1000/by wijome pe are fealed bato the Days ofredempcion. Let all byttecnes featines and weath/rounge ad cutied ipeakinge/be put awaye fro you/with al malicioulnes/Be pe courteoule one to another/be merciful forgeninge one

colof.iif. g another / eue ag Bod for Chuftis fake forgaue pou.

The.b. Chapter. 4

The.b. Chapters

t pe folowers of God as ioa rill. b Dere thpibren / and walke and.rb b. in lone euen as Chill lo: i.ioa. 1111. D ned bs/and gaue him alfe colof.in.a for vs/ an offerpage and a

facrifyce of a fwete fauet to gob. So that fointeacion and all bus clemes/of coneteenmes / be not once named amonge you/ag yt be commeth Caputis/nether fplthynes/nether folif. he talkpug/nether gedinge/which are not comely/but rather geuinge of tha. BBig. for this ye knowe that no worms

ger/other buclene perfon/or conetous person (which is the worknipper of pe mages) hath eny inherptaunce in the byngoom of Chuft/and of God.

Let no ma Deceaue pou withbayne if. tell. if. & wordig. for thoro we foche thingis co mat. rritif meththe wathof god apo the chplose mar. riti. & ofbnbelefe. Be not therfore compant. Zuc. xx1.6 ons with them. pe were once berchnes

but are nowe light in the lorde.

malke as chyloren of light. for the frute off the fpirete ig in all geodnes! rightewelnes/a trueth. & Accept that which is pleatinge co the torte: ab haue no fellishippe with the bufrutfull wore hes of darchnes/but rather rebuke the em. For pt is Chame euen to name thos fethpinges/whychare bone of them tia fecrete/But all thyngis/whe they are

数 8, 1].

To the Ephelpans. rebuked of the tyght are manifelt. for whatfoeueris manifelt / that fame ps lyght / Utherfore he fayth awake thou that Repell / ad frond uppe from beeth

and Chaff Chaff gene the lyght. colo.itti.a Take hede therfore that pe wall Form. xij. a he circumfpectly/not ag foleg/but ag b. tel. tit, a wyle/ redempinge the tyme/top the bas pes are empli/ wherfore/ be penot but wyle/but buberfond what the wyllot the lazte is/a be not broncke with wy me/wherpit pa excelle/ but be fulfplicd with the (pirete/ speakyinge bito you. re felues in pfalmes/ab pinnes/ablpte titualifonges/fyngynge/and playinge to the Lorde in poure hertes/genynge thanking at wayes for all thingis in the Cololine name of ourelove Jelus Thill to goo the father/ fubripttynge youre felues

one to another in the feare of bod. F Ulemen fabmpt poure felucg buto & pauce owne bufbances/as buto thelos 1.coz.rj.a. De/ffoz the bulbade is the wyues head euenas Chift isthe head of the coste gation/ab the fame is the fauconte of colof.tif.c the body. Therfore asthe cogregacion 1.per.ty.a is in indireccion to Chill Iphewpielet cotof.uj.c the wynes be in subieccio to their hule bandis mattebrigis. Bufbandis loue g

poure wpues leuen as Chift loued the

cogregacion/ad gaue hym fylfe forpt/

to fanctifpe yt/& clented yean the found

The.bf. Chapter.

tayne of water thosowe the worde / to make it buto him fplfe/a glozious com gregacion with oute fpot/or wipnelile or enploche thynge/but that pt liuide be hotp and with out blame.

So ought me to love their wpues as their owne bodies/he that loueth hys wyfe/loueth bim alfe/ for no ma euer pet/hated his owne fleffhe/But worpfle hith/e cheriath it/ene as the loade weh the cogregacion/for we are mebers of his bodplof his deahela of his benes. For this caufe Chala ma leaue father & Beff. ff. Di mother/& Chall cotinue with his wpfe/ mat, rix. & and two Chaibe made one fleffhe. Thes effar.r.a. is a gret fecrete but 3 fpeake bitweile f.cop, bj.B Chift & the cogregacio. Meuertheleffe Do pe to that enerpone of pou loue his wyfe truely euen as hym fylfe. And let the wyfe fe that the feare her hufbate.

The.bi. Chapter. Dyldie ober your fathers colof.iif.b and mothers in the loade erodi. rr.6 for to is it right. Honoure went. b.c. father ad mother/that ps eccl.in.b. the fyat commaundemet Blat rb.a that batteny promesthat mar.bij.b

ehoumapitbe in goode eftare/anbipue songe on the crtije. Fathers/moue not poure chyldie to wiath/but bipnge the bope with the nourter ab informacion of the lopbe . Sernauntis be obedient colol.fif.d # B .14.

To the Ephelyand.

colof. (1). buto poure carnal mafterg/withfeare Titi. ij. c. and trymblynge/mfraglenegofpoute sepetaj. c. hertis/as baro Chaift/not withferny.

ce in the eye aght as men pleafarg/but as the feruantis of Chull Darnge the world of Bod from the herte with good wpll/eue as though ye ferned the lotte and not me. And remember that what foener good thynge eny ma boeth/that Chall be recease agapte of the Loide/ whether he be bonte of fre. And pema-Bers / bo cuen the fame thyngis buto them / puttynge awaye thicatnyngis

Beut. z.b. and remember that euen poure malter 1.pa.rir c alfo ig in hene/ nether is there eny to

tob. rrritti (pecte of perfone with him.

A Aynatty / my brethen be aronge 5 Capte.bl.b ecct.rrrb, in the lotte/ab in the power of higmy Moffe. tl. b. Bht. wut on the armour of gob/that ye Bala.u.b. maye Gode ftedfalt agaynt the cratty colof.til. D allautes of the Deupil . Hoz we wiefile Actuar, e not agaput deahe ad bloud / But agas B.petti.f. c pnit tule/agapnit power/and agapnit

wouldip rulars of the barchnes of this worlde / agaput fpiretuall wichednes in henenty thyngis.

If or this cause take buto pour hear & moure of god/ that pe mape be able to relyft in the envil daye / and to Conde perfect in all thyngig.

Stonde therfore and poure leynes Appl aboute with veritie hauguge on

The.bi. Chapter. the breft place off rpghteweines /and thood with the wes prepared by the gos spel of peace. Aboue all take to pouthe Childe of faith wherwith pe mape que the all the fprie Dartes of the wicked/ f.teffa.b.e e take the helmet of helth/fethe lwear Ela, lix.c. be of the spiret/which to the worde of gob/ fab plape alwayes with all maner player and Capplicacion/ad thatits the spitete / watchther bnto with all inctace and Supplication for all Cayntis & forme / that bttraunce maye be geue buto me/that 3 mape open my mouthe boldip to btter the fecretig of the gole pell/ wherof 3 am a mellenger in bono bes / that there in 3mape fpeake freip ag tt becommethme to fpeake.

Butthat pe mape allo knowe what condiction 3 am in/and what 3 bo / Cta chicus my beare brother and fattful mi nifter in the lotbe /Chall Cheweyon off all thyngts / whom 3 fent buto you for thefame purpofethat pemight knowe what cale 3 fonde in/ad that he mygbe comfort poure hertes. Deace be wyth the bictinen/and lone with fauth from god the father / ad from the lorde Jefit Brace be with all the which lone oure loide Jelus Chult in pureneg. Amen.

Seut fro Rome buto the Epheo fgans by Tichicus. & B.HIJ.

The Epistle of Paul to the politippyans.

The fyll Chapter.



Aul & Timothens the let nancis of Jelu Chill. To all the lapatis in Chill Jelu whych are at 10hp: lippos with the billhops ab deacos was be with

pou and peace from God oure fathet/ and from the lopbe Jelus Chufte.

mace off you / alwayes in my prayers for you all and prayer with gladnes be cause of the fellowshyp which ye have in the gospell from the fyrst daye buto nowe he am surely cretifyed of this / that he whych began a good worke in you shall performe ye but pll the daye of Jesus Chits / as ye be commeth me so to indge of you all / be cause I have you in my herte ad have you also energy one companions of grace with me even in my bondes as I defende / and stabilishe the gospell.

ip I longe after you all from the berp bette rote in Jelus Chitte. And thys I playe / that poure love maye increace more and more in knowledge/ad in all feal ynge/that pe myght accepte thysis

Che.f. Chaptee.

ses most excellet/that ye myght be put re and soche as shalve harte nomanes conscience/butyll the daye of Chust/filled with the frutes of rightewesness which frutes come by Jesus chust one to the glory and laube of God. H

3 wolde pe biderftode bethien that my bufines is happened buto the gretter furtherpnge of the golpel/So that my bonces in Chiff are manyfelt thos so we out alt the indgement hault/and mail wother places/ to fo moche thas many of the biethien in the loide are boldened thosowe my bondes ad dare more largely speake the worde wythe out feare. Some there are whiche ples ache Chile of empe and fryfe/ ad fos me of good wyll / The one parte preas cheth Chift of Repfe / and no purely Suppospinge to abbe more adueratte to my bondes. The wother parte of lone because theyse that 3 am fet to defens de the Bospell.

Dynge by all maner wayle/whether ye be by accasion of off trueth/yet Chief ya pleached/ and therfore I tope/yee and wyll tope. For I knowe that thys shalbe for my health / thorowe youre prayer/and ministrynge of the spirete of Jest Chief / as I hertely loke fore and hope/ that in nothynge I shalbs

arbamed/but that with all confibence/ as alwayes in tymes patt ene sonome Chill Chalbe magnifyed in my body/ whether it be thosow lyfe/orels beeth for Chill is to me lyfe/ad beeth is to me anauntage.

that is to me frutfull for to worke and what to chose I wore not I amcourage med of two thingis I despre to be low sed and to be with Chill which them se is best of al. Penerthelesse to about the self he is moare nedefull for you and this am I sure of that I shalaby be sad with you all commercial the sur theraunce and sope of your fauth that ye may e moare about antly resorte in Jesus Chill thoso we me I by my come mynge to you agayne.

be commeth the gospell of Chist/that whether I come at se you of els be abscent/I mape pet heare off you/ that pe cotinue in one spirete: and in one some labourping as we do to mapitayne the farth off the Gospell/and in nothpinge fearunge youre adversaries/ which is to them a token of perdiction as to you a agree of healeth/and that of god. for but you pris geven / that not only pe shall be between on Christ/but also suffre so, hys sake / and have even the same

the.tf. Chapter.
Fight whych pe la we me haue and ftos we heare of me.

The.ii. Chapter.

Ad pff there be amange you eny cololació inchille pf there be eny comfosta ble foue/ pff there be eny fellistippe of the spirete pf there be eny copasions pf there be eny copasions

one wape/haupinge one lone bepage of one acoide/and of one mpnbe/that na thinge be bone thoso we first orbapine glory/but in meknes of mpnbe. Let co neep person thynke enery other man better then him afte/so that pe cospose enery man not what is in him afte/but what in wother men.

By Let the same mynde be in you the which was in Chist Jesu. Which be put ge in the shape of god/and thought yt not robbert to be equal with god. Nes neethelese he made him splie of no respection/ad to he on hym the shape off a secuainte/and becamighe binso men as secuainte/and becamighe binso men ad was founce in his apparellas a man be humbled hym splie and becam o be bient but the deeth/even the deeth of the cross. Wherefore God hath exalted hym/and genen hym a name above all hebre. H. but names/that in the name of Jesus shut deethy him be every knee bowe/both of thingis in row. Kitist

To the 10 hilippyans. Ela.rib.d heane/and thyngis in erth and thingis buder erth/and that all tonges fhuibe

confelle that Jeling Chuft is the loide bnto the prapfe of god the father. H

Wi herfore my bearly beloneding ye Dane alwayes obeyed/not who I was prefent only/but nowe mothe more in mpn abfence / enen fo performe poure owne health with feare and trembipne

e.pet.itij.c ge. foz it ig ged which workerhin pou both the wpit and also the bede enen

off good writ.

Do att thyinge with out murmury ge ad bisputrnge/shat pe mare be fautelette/and pure/ad the fonnes of hos worth out rebuke in the myddes off a crocked and a pernerle nacion/amoge whych fe that pe flynte as lyghtes in the worlde/holdpinge fast the rootded lyfe buto my retorange in the bayeof C Chila/that 3 haue not runne inbayne: mether hane labored in bayne. pee and though 3 be offered bape on poute las erifyce ad poure ferupage of god in the fapth. I recopce and recopce with you all. for the lame caule allo/relopce pe and retopce pe wpth me.

Beruft inthe lorbe Jefus forto fenbe Act. 19j.b. Timotheus thoutip buto poulthat 3 al fo mape be off good comforte/when 3 know what cafe pe ftonbe in. For 3 has ne no mathat ps to lyke mynded to me

The.ij. Chaptee. whych wyth so pure affection careth for poure matters. for all wother feke their owne/and not that whych is Je-j.cop.riff. fus chuftis. re know the proffe of him howe that as a fonnewith the father/ to with me bettowed he his labourape the golpell. Dym tent 3 to Cende ag fo. neas 3 tmowe howept wyll go wyth me . 3 truft in the lome that Jailo my

fplfe Chall come Choully. 3 Supposed pt necestary to fende bios ther Epaphioditus bato yourny coms panion in laboure/and felo we loud pes poure Apolite / and mp minifer at ing nede. ffor he longed after pon and was full of heupnes / be cause that pe had herde fage that he foulde be fyche/and no boute he was fpche/and that nye bu to beeth/but god had mercy on him not on him only/but on me alfo/left 3 fyule

De haue had fotowe apon forowe.

3 fent him therfoje the biligentliar! that when ye fhulde le hpm/ ye myghe reiopce agapne/ad 3 mpght be the tel fe forowfull. Receaue hpin therfore im thelorde with all gladnes/& make mo. the of foche / be cause that for the work ke of Chuft he went fo farte / that he was nye buto weth/# regarted not his lyfe to fulfyll that ferupce whych was tackynge on poure parte towarde me.

The,ity. Chapter.

To the 19 hilippyand:

3 Oreoner brethre myne/ter g toyce inthe Loide. 3t gre. weth me not to wipte the berp fame thyngis bnto you. Not to you pt is afinte thruges. Beware of tog.

ges/beware of enpl workers. Beware off Diffencton. for we are circumciaon which worfhtppe gob in the fpitete/ab reforce in Chile Jefin ad haueno cons fibence in the fletthe / though 3 haue wherof 3 mpght retopce in the Rellhe/ 3ft enp wocher man thynketh that he bath wheref he myght truft in the fles The mothe moare 3/circumcyfed the erghe dape of the hynred of 3Ccaellot ace. ppfil. b the cribe of Benfamin an Ebine boine B

of the Chueg/ag cocernpnge the lawe a pharifape/and as cocernyuge feruet. men 3 perfecuteb the cogregacion and as touchprige the rightewellies which is in the lawe 3 was foche won as noman coulde complayne on.

But the thyngis that were wynnym Be buto me 3 couted lotte for Chuttes take. pe 3 thynke all thyngis but loue for that excellent knowledgig fake oft Chill Jefu my toxte. ffer whom 3 haue counted ail thinge tolle/ & bo ind gethe but bonge/that 3 might wynne Chult/ ad might be fonde in him/not haupinge mone owne righte welneg which is of C

The.tfi. Chapter. the lawe/But that which fpryngethof the farth which is in Chia. 3 mea the righte welnes which commeth of Ged thotowe fapth in anowpnge hym / and the bertue of his refurrection/and the fellowshippe of his pallios that 3 mis ght be comformable buto his beeth pf by eny meanes 3 myght attayne buto

the refuereccion from beeth.

Mot as though 3 hab all reby receas ned it/other were all reby parfect/but 3folowe/yf that 3 mape comprehende that/wherin 3 am copiehenbed of C be rift Jelu. Brethe 3 counte nor my file that 3 haue gotten pt / but one thynge 3 Cape / 3 forget that whych ye behyno be me /and Bretche my lylfe bute thas which is before me a preache buto the markeapopnieb/teobtayne the rewar be of the hye callynge of Bod in Chill Belit . Let be therfore as many / as be perfect be thus wyle mynte band yf ye be wother wyle myndeb/ 3 plare Bob open eue thyg bnto you/ Meuerthelele le in that where buto we are come/ tes by procede by one rule / that we maye be off one accorbe.

Brethe folowe me | and loke on them which walke even/ to an ye have be for an enfample . Normany walke/rom 2016. (of who I haue tolbe you often/ab #0: we tell you weppuge)that they are the

To the 10 hilippyans. enempes of the croffe of Chiff whole ende in bammacion/whole gobis their belp ad glozy to their fhame/which are worldelpmpnded/But oure connerfa. cion is in hene/fro whence we loke for the faucour Jefus Chuft/whychfhall chaunge into another fallion oure bile bodies/that they mape be fallioned ly. ht buto his glouous body acordingero the workpage wherby he is able to lab Due all thyngis buto him fpife. k

The.iin. Chapter. Erfore brethen Bentlyben Joned and longed for my tope and croune/fo conti mue beloued in the foibe/ Teche Sintiches that they

be of one accorde in the lorde . pee and 3 beleche the faithful poch felowe/hel pe the weme whych laboured withme in the Golpell/and with Clementallot and with wother my labout felowes/ whose names are in the boke of lyfe.

H Recopce in the lorde always / and agapne 3 lape retopce. Let poure lote tenes be knowen buto al men/ The lots De preuenat honde . Be not carefull/ but in all thrigis thewe youre peticion buto god in praper and Supplecacio with genynge of thankes. And the year reof god which paffeth all undesitone

The: HII. Thanteer Dynge hepe poure hertis / and myndis

to Chill Jelu. k B furthermore brethen i whatfeener thyngis are true) whatfoeuer thyngis are honeft whatfoener thingis are fuß whatfoener thingis are pure/whatfoe ner thyngis pertapne to lone/whatfoe uerthpugis are off honelt reporte / pe there be enp berteoug thynge: yf there be enplaudable thynge/ thofe fame ha ne pe in youre mynde/ whych pe haue bothlearneb and receaneb / berbe and alfo fene in me/thofethyngig Do / and the god of peace Chal be with you 3 rea toyled in the lorde greatly/ that nowe at the laft pe are renined/ab are wered Empndfull of me agayne in that whee ringe were also mynofult / but ye lace Bed opostunitie. I fpeake not be caufe of necellite:for 3 haue tearned in who atfoeuerelate 3 am/ there with to be content. 3 can both caft bonne mpfpife 3 can alfo excede Enery where and in all thyngis am intructed / both to be fulland to be hongrp: to hane plenty/ and toluffre nebe. I can bo all thyng's thosow the helpe of Crift/which areg. theneth me. not withendpuge pe hane weldone / that pe bate parte wyth me in my tribulacion.

ye of whitippos knowe that in the begympngeofthe golpell/when 3 Des

2.1.1.

To the whilipppans. Dattebfrom Macebonia/no congrega cion bote parte with me as concernya ge geupuge and receaupinge but peon tp. for whe I was in The Calonica / ye Centonce/and afterwarde agayne/bit. to my nedest not that 3 delpre gyftes! but 3 Defpreaboundant feure on pouren parte, 3 receaued all/and haue plemte 3 was eue Alled afterthat 3 had recea ned of Epaphioditugithat whychcam From pou:an obour that fmelleth fwei te a l'acrifice accepted and plefaunt to 1500 . Eily gob fuifill all poure nebes thorowe bys gloryous eyches in Jein

Chua.

Unto God and oure father be play Ce for ener more Amen. Salute all the Caputis in Chill Jefu. The biethien whych are wythme grete you. All the Caputig Calute you ad most ofall

they which are of the Empeo rours bouthold. The gras cof oure loide Jes fu Chiff be

with you all.

Amen.

Sent from Rome by Epaphioditus.

The Epistle of Paul/ buto the Colollyang,

The fpit Chapter.



Aut an Apolite of Jelis Chilebythe will off gob and brother Timotheus. To the fayntis which are: at.Coloffa/and brethren that beleue in Chrift.

Brace bewith poulab peace from god oure father/and from the loade Jeling

Chua.

we gene thankes to god the facher of oureloade Jefus Chuft alwayes for you in oure prayers/fence we here of poure farth which pe haue in Crift Je fuiad of the lone which pe beare to alk sayntis for the hopes sake whych ps layoe bppe in Rose for you in heane of which hope ye have herde bythe true worde ofthe gofpell/which ig come bis to you/even as pt is in to all the worls beiadis frutfull as yt is amonge pout from the fpilt daye inthe which pe her be of ptad had experience of the grace of gob in the trueth/agge learned off Epaphia oure Deare felowe fernaunt/ which to for you a faythful minifter tit Crift: which alfo Declarebbnto ba yoth re loue / whych ye have in the fpirete. B & Forthis cante weatto/fence the Das 2.1.11

To the Colodyand. pe we herte of pthanenot cealed map inge for poul ab delpringe that pe my ght be fulfplied with the knowledge of his will/inall wilcom ad lpiretual bu Derstodynge/that pe might walke woj thy of the larve in all thingisthatplea. Erthepage frutfutt inal good workis encreafynge in the knowledge of Bed Exengened with al might/thosowehis giortous power/buto all pacience/ad toge fufferynger with foyfutneg. hee upuge thankis buto the father which hath made be mete to be parttakers of the enheritaunce of fayntiginlyght Wibich bath whered bofrs the por wer of berchnes/ab hathtrangated by in to the kyngbome of byg tere found in who we have redepcion thosowhis blond/that is to fave forgenenes of an nes/which is the pinage of the maily ble god/fpit begote before all ceratu res for by hym were all thrigiscrew ted/thyngig that are in heart/ab thyn gisthat are in erth/thyngip biable: ab thingis inniable/whether thep be matelteor lordfhippe/ether tulcorpower All thyngis are created by hym/and in bein ab be is before allthyngis/and in bym allehyngis hauethere beynge. 1.coz.rb.c. And he is the head of the body/ that Apo.1.b. ps to wit of the cogregacion: he ps the begranguge ad fra begote of the De

The.f. Chapter. ad/that in all thringis he myght haue the preeminece. for pt plealebthe father that in hym Chulde all fulnes Dwell and by him to reconcile allthinge bute bym fylfe/ and to fet at peace by bym throw the blond of his croffe both thin gig in headen and thyngis in erth.

And you whych were in tymes pate draungers ad enpmes/be caufe poure mpndes were let in eup (workes) hath he nowe reconcilied in the body of his flellhe thorowe beeth/tomake pou hos le ad foche as no man coulde coplarne on/ad with out faut in bis owne aght/ pf pe cotinue grounded ab Cablyahed in the faith & be not moued awaye fro the hope of the golpell : wherof pe has ne herbe/howe that this pleached amo ge all creaturegiwhich are buber head ue wherof 3 waul am mate a minifter

Nome tope 3 in mp pallios which 3 fuffre for pou/a fulfilthat which is be hynde of the afflictions of Crift in my flethe for hyp boddies fake/which yo the congregacion/wherof am 3 mabe a minister accordinge to the ordinance of god / whych ordinaunce was genen me bnto you warde to fulfpil the wota be,of god ithat mpfterp hyd fence the worlde began/and fence the begynnyn ge off generacions But nowe ps ope. ned to his fayntis/to whom god wolds

2,1,111

To the Coloffpans. make knowen the glopious rithes of bis miltery amonge the getple:which efches is Cinil in poulthe hope of glo Ep/who we preach warninge all ment ab teachyinge all men in all wildom/to make all men parfapt in Chiff Jeluf Ulberin J allo labour and Aryne/euen as farforth as his workinge workerh enme myghtelp.

Che.if. Chapter.

Wiolte pe knewe what fre a ghringe 3 haue for youte lakis & for the of taobicia and for as many as hair mpght be coforted and Buet to gether en lone/and in all riches of full buberconbynge/forto knowe the millery of Bob the father ab of Chull in who are oid all the treasures of wilds and ano tebge/ This 3 fage left eny man finibe begribe pon wyth entifpnge worden. B f.coz.b.b. For though 3 be abfent in the flellhe/ per am 3 prefent with pon inthelpire. te lopinge & beholdinge the order that pe Bepe & youre debfalt lagth in Crit As pe haue therfore receaned Crift Je su the lorde/ene so walke roted adbpit in him/and Redfall in the farth/ asye haue learned/and therin be plenteous in genyngethankis. & Beware led eny ma come ab fpope

Che.H.Chaptes. tepanthorawe philosophy ap Difceate full banitie/thoso we the trabicions of men: ab ordinactong after the worlde! abnot after Ceift. Corm bim Dwelleth all the falmes of the got bed bobbpipi Sope are full in hun/which is the head ofattrulead power/in who also pe ace etecumented worth circumcifpon mabe with out hondistby purtyuge of the an full boddy of the fletthe thosow the cir cumcifion that ps in Chuft/3n that pe are buried with him thoso we baptim! towho pe are allo rplenagayne thoros we farth/that is wroght by the operas cion of god which rapled him fed weth

And hathwith hom quychened pou Ephe. H.B alfo which were bead in finne ab in the bactecheilon of poure lellhe:and bart forgenen be onvetrefpales: Hab hath putout the obligacion that was again pna be/made in the lawe write jad that hath he taken out of the waye an hath fallined pt on his croffe/ad bath fpopa ted rule ad power/ad bath made a the. we of them openly: ad hath triumphed ouer them in hos owne perfone.

Letno mantherfore trouble poure ediciences aboutemente ad dipnke/os for pece off an holy bape / as the holy daye of the newe mone or of the laborts dayewhich are nothige but Chabowes of thyngis to come butthe body ysin

1.1.inj.

To the Colollyand.

mat, priiti Chift. Let no ma make you thote ata, woronge marke/which after his owned pmaginacion/walkethin the humble hes and holynes off angels / thyngis which be neuer fa we/caudelle puft op pe with hig flethly mynde/ad holdeth not the head/wheref at the bobybyto. entis ad couples receauethnoullhmet ad is knerto gether/ad encreafethwis thehe increasynge that cometh of god.

Wheefore of pe be dead with Chill From Doctrine of the worlde: Why as though ye pet lined in the worlde ate pe ledde with tradicions of the thatlas pe: Couche not/ Call not/ Bandlenott which all perplite wpth the blynge of them / and are after the comaundmen. tig/ad wettyng of men: which thingis haue the amiliente of willomincholen hotpaes / and humblenes / and in that they spare not the body/ ad Do the fiel theno worthippe buto his nebe.

The.in. Chapter. K f pe be then rylen agayne g with Crift Ceketholethin giswhich are aboue/whe che the acteth ontherp ght honde of god Set your re affection on thyngis

that are about / ad not on thyngis whis chare on the erth. For pe are bead/and Pourelpfe ps bid wyth Chill in God.

The. bil. Chapter. When Chill whych pg oure lyfeshall thewe hym folfe/then Chal pe allo apes re with bym in glory. K.

Mottifpe therfore poure members Ephe, b, & which are on the erth/fornicacion/bn. clennes/bunaturall lutt/eupli cocupits cence/and coneconfines which is wore inppppnge of pools: for which thyngis fakis the wrath of God faileth on the children of bubeleue. In which thingis pe walked once/when pelined in them

Butnoweput peallo awaye from Rom, bf2 pouallthpngts/wath/fearines/mali. Ephe.tiffe cioulnes/curled (peaninge/ Althy (pea mebre: rife hynge out of youre mouthed. Z ye not j. 10e. if. ad one to another/feinge that pe haue put and.itij.08 of the olde man with his workis / and have put on the new/which pe renned in knowledge of god/after the pmage offym that made bym / where pg nes ther greke not tewe / circumcifon nos bncircumciaon/Barbarous or Scytha bonde of fre : But Chiffe ygall in als

Anowetherfore an elect of god/hocobe.bf.b thruges. ip and beloned put outenber mercye/ kindnes/hüblenes of inynde/meknes/ logelufferynge/forbearynge one ano. ther / and forgenpuge one another (pf Ephe. life eny man haue a quarcell to another)

Cas Chift forgane pon / euen to bo pe. Aboue all thefe thyngis / put on loue

Co the Coloupans. which is the bonde of parfectnes/and the peace of god rule in poure hertes! to the which peace ye are called in one boby and fethat pe be thanafull, Let the worde of god bwell in you

pleteoully mal welden. Teache aber. horte poure owne felnes / in plaimed/ ab homnes/ab foirernal fonges which haue fauour with the fonginge in pou-

1.001.2. Bire hertis to the lorde. And all thyagis (whatforner pe bo in worde or dede) w in the name of the loade Jelu/geupnge thankis to god the father by hym. & D

tphe.b. e Urpues lubmit poure leines buto pou 1.10 e.iij.a te o wie hulbandis/as ptis comelpin the loste. Bufbabts lone poure wents

Epe,bf.a. ab be not bitterbnto the. Childie obey ponte fathers ad mothers/in all thym gis/forthat ps welplealpnge bitto the

lorde. fathers rate not ponre chibien Ephe.bl a left thep be off Desperate mynde. Ser-Cit.if.t. uafitis be obedient bnto poure bodyly

1. 10 e.ij.c. matters inall thingis:not with epe fer uice as men pleafers/butinfyngienes of herte fearpuge god . And whatloes uer yebo /Do prhercely ag though ye bib it to the lowe / a not buto me/teme bipngethat of the loade pelhal receane

the rewarbe of inheritatice/fot pelet methe lorde Cinia . But he that both

Sapi. bib wronge / Chall receaucfor the wronge Com.ij, bthat be hath bone : for there yatta tele

The.fiff. Chapter. pert off perfons . pe matters do bute yourefernautis that whych ys inft ab egalt remembrenge that pe haue alfo & maller in heanen. The.isij. Chapter.

Ontinue in praper ad was tchin the fame with thanfo for be that god ope bue to be the bore of bireraun ce that we mape speake

the millery of chill (wherfore 3 am in Ephe. b. d. bobis)that Image btter pt/ag pt beco methme to fpeake Walke wifely tothe that are with out/ ab redeme the tome Let poure Speache alwaye haue fauon rewith pt/and be falted / that pe mape knowe howe to answer eneryman.

The Deare brother Tichicos Chall tell ponofal my bulynes/which is a faith full minifter/ab telowe fernant in the lorde/whom 3 haue fent buto you for the fame purpole / that he myght knos we howe pe bolab myghtconfort pous re hertis/ with one Onelinus a faythe full ad a beleued brother/which is one of you. Thep shal thewe you of allthin gis which are adoptige here.

Arifarchus my prefon felowe falte. teth you/ And Marcus Barnaballys lpfters fonne: off whom ye receaued commaundementis: pft he come buto gou receaue bymiand Jelug whych pg

Cothe Colollyang. ealled Judus/which are of the circum effpon . Thefe only are my work felo. wes bute the hyngbom of god/which were onto my confolacion. Epaphias ehe lexuaunt of Chint/which ps one of you/fatuteth pou/and all waves labor weth feruently for you in prayers that pe mape Ronde perfet / and full mall that ps the wyll of God. 3 beare bym recorde that he hath a fecuent mynde towarde pouland towardethe of Lao bicia adthe of Bictapolis. Deare Lu cas the phiacion greteth you/and De a G. Ci.litj.c mag. Saluteth the brethie whychate of Laodicia/and falute flymphas / ab the cogregacion which is in his house And whe the pille is reed of you/mahe that pt bereed in the congregacion/ of the Laodicians alforand that yely. newyle redethe epittle off Laodicia. And tape to Archippus / Cake hebe to thone office that thou halt res ceaned in the lorde/that thou fulfplit The falutacionby the bonde of me want, Remeber my bontes Øracebe with you/Amen.

Sent from Rome by Tichio cus and Oneamus.

The kyla Pittle of Paul

The fysh Chapter.

Aul/Siluanus/ ab Times

of the Tellalomas/in god the father/and in the low be Jelus Chill.

Grace be with you and peace from

wie gene God thankis all wape for you ali/making mention of you in our replayers with out cealings / and call te players with out cealings / and call te players with out cealings / and call to remembraunce poure works in the fapthe/and labour in lone and perfens raunce in the hope of ours loade Jelus caute in the fight of God ours father he caute we know brethe belough of god/howe that pe are electe for our regospelica not but you in works on the four also in power/and also in the holy good and in moche certainte/ou pe know howe howe that we behaued ourse les knows howe howe that we behaued ourse les

and pe folowed be and the loide and receased the worde in moche afflice cis/with tope of the holy good: fo that ye were an enfample to all that beleus the Macedonia and Achaia, for from

Pon founded out the worde of the lost not in Afacebonia and in Achaia only but poure fayth also which ye have but to god speed her spife abrode in al quarters/so greatly that it new thuother to speake eny thyrige at all: for they them selves shewe of you what maner of enteringe in we had but o you/ab howe ye touened to god fro ymages so to seem the liupnge and tene god/and for to love the liupnge and tene god/and for to love the suppled from beeth I mean Jelus kerned to be the see the suppled from beeth mean from the come

then knowe off oure entrance in batto was not in bayner but ene after that we had fuffered before and were

chamfully entreated at whiltpook and pe wel knowe) the were we bolte in ou te gob to speake unto you the gospell of 300/with moche Acturage. Our exportation was not to bryinge you to export of pet to uncleaned nether was both of bolt by the gospell shall be competed by the bolt which tricthour herres.

Mether was oute courfactor at engage.

The. H. Chapterl tome with flateringe wordes (as ye welknowe)nether in cloked couetous nes/600 is recope : nether longht we plaple off men/nether off you/ not pet offeny wother / when we myght haue bene chargeable /ad the apolites off Chill:but we were tender amoge pom eue as a norde choretheth her chitoref fo was oure affectiontowarde pourous regoode will was to have bealte buts you motthe golpel of Bod only but allo oure owne foules/be caule ye were bee are buto bg. Ape remeber brethie ous re laboure ad tranaple for we labored Act. rr. Go daye ad nyght/be caufe we wolde not; cor. itij. & be grenous bato enpof pon/ and prem ij. Tell.ius thed you the gofpel of god/ye are wite nelleg/g to is god/howe holpip & inite ly(that noman coulte blame ba) we be haued oure felues amoge pou that lite lene/as pe knowe howe that we exhor ted ab coforted/ab befonght enerpone of you/aga father his chylore/that pe wolfewalke worthy of the torbe which hath called you buto his kingoo & gloss for this caufethane we god with ous ceafpinge because that when pe receas ned of be the worde wher with godwas preached/pereceaued it notagthe wor te of me:but ene as pt was in tece/the worde off god! whych workerh in pois chat beleue, Lifot ye brethie Didfolas

Cothe Tellaton pang.h we the congregacions of god intemp whych are in Chill Belu / for ye hane futtered lyke thypngis of ponce kynline as we onre felues hane fuffered of the Jewes/whichas they kylled the loide Jelus ad their owne pro phetis /euelo naue they perfecuted by lad God they pleate not/ab are cotrary to all mei ab forbio be to preache buto the gentyle ebat thep might be faited/to fulfill the ir fpnnes/forthe wiath of God yaco. me on them/ enen to the bimoft.

fet as moch brethre as we are kept b tro you for a feafon/as coceenynge the bobilp prefence but not in the hette we : enforted the more to fe pou perfonally with great befpie/ad therfore we wob De hane come bnto pou/3 want once ad agapne/but Sata with Boto be for what is oure hope or tope /or croune of recopfpngerare not pe pt in the prefen ce of ours loade Jefug Cinifat his cos minger yeg pe are oureglopp and tope

The.in.Chapter. berfore fith we coulte 110 2 lenger for beare/ pt plea: Gled be to remapne at A mothens onrebiother ab minuter of god/and oure

laboure felowe in the gospell of Chus to Cabipathe you and to comfoste you

The.iii. Chapter. thosow oure fapth/that no manfonibe

be moued in thele afflyccions . fes pe ponte felues knowe that we are eners sapoputed there buto. for berely where I was with you Itold you before that welhuide fuffre tribulacion euen as ye cam to paffe/ad as pe knowe/ For thys caufe/whe 3 coulde no lenger forbeare 3 fent that 3 myght haue ino wledge of poure fayth/left hapty the tempter had tempted pou / ab that oute labout

had bene beltowed in barne.

Nowe lately when Timothens came from you buto bg / and Declared to bg poure fapth/and ponre lone/and howe that pe haue good remembratice off be allwapes/Delitpuge to le be/as we bes Spie to le poul Therfore brethien hab 3 cololacion in youith all oure aduethte and necedite throughpoure fayth. For nowe are we alyue pf pe Robe fedfalk in the Lore. Rot what thankis can we recopence to god agapne for you/ones al the tope that we tope for youre lakes before oure god / whyle we nyght and daye prape excedengly that we myght le you prefendy/andmyghtfulfylthat which is lackynge in youre fayth.

God him alfe onre father / oure log De Jefus Cinift gybe oure tomep bnto pou/ad the tolde increace pou/and mas Be you dowe oner intone one towards

am lo

Co ffe Tellalongang.f. another/e towarde all men/ene ag we De towarde pou to flably The yourthin tig that they myght be without ought to be coplayned on/ in holynes before gob oure father/at the compage of out loide Jelus Chill/with all his faynus

The.iii. Chapter. H

Chethermoze / we belechtg pou bretine /a exhorte you in the lorde Jelus/that pe increace more a more/ent as pe hane receaued of by howe pe ought to wather

to please Bob . pe remember what to maundmented we gave you in thens Month, wifi, a me of the Lorde Jelu. For the is the Ephe, b. b wpilet Bod/whych is ponte fanctify inge that pe fhulbe abdaput from fop micacion/that energone of you thulde knowe howe to kepe big bellell in lanemfyinge ab honoure/ab not in the lut of cocupiccece/ as bo the heithe which anowenet god/that no ma go beyent ad defraute his biother in bargaynym ge/be caufe the lozbe ig a benger of all fuche thingis as we tolde rou beforeits me/ab teftified bitto pon. Fog god haif not called by buco buctennes/but buto lanctifpinge. Wetherfore that wipilety Delpileth not man/but god which hath Cent his holy (picete amonge you. But an conceptage tootherdy lone ye

The.iiif.Chaptest mede not that I wayte buto pout. For ye Joa riff. b acetaught of god to tone one another. And.rb.b. pead that thyinge bereip ye bo bito alt 1.30a.11.b. breibre/which are thoro woutal Mace And.tiff.d

C Donta. Wie beleche pou brethie that ye encreace more ad more/ ad that ye fitte by tobe quyet/ab to meble with poure owne bulines/ab to worke with youte owne hondes/as we comambed you! that pe mape behaue poure fetues boo ! neltip towarde the that are without ab that nothynge be lackynge bnto pout.

3 wolde not brethie haue pou igno raunt ag concernynge them which are fallenallepe/that pe lotowe not as wo ther do which have no hope. fros pf we beleue that Jelus Dped ab role agapne Deue fo then alfo which flepe by Jefus/ will god bipnge agayne withhim And tipps fape we buto you in the worde off the lorde/that we which lyne ab are tes mapapage in the compage of the lozbe Chai not come crethep which flepe. For the lorde him alfe Chal Delcebe fro heas nen wytha Chute and the boyce off the f.cos.rb, b archangyll/ab trompe of god. And the bead in Chaift Chal arple fyat fthen Che all we which tyne & remayne be caught oppe with them alfo in the cloubes to mete the loabe in the aper. And fo fhats we euer be wyth the lorde. Wherfore comfort youre feinesone another with el m.g.

these wordes. h Ethe.b. Chapter.

brethre ye have no new the at 3 write buto you/for ye youre felies knowe par feetly that the days of the

Apo.iii.c thefe in the nyght. Uthe they hall faye apo.iii.a. peace & no danger/then comethouthe and.xbj.c sobe destructio/as the translynge of a woma with chylde/& they shall notice pe. But ye brethie are not in darchnes that that daye shulde come on you as it were a thefe, if ye are althe childre of light ad the childre of the daye/we are not of the nyght nether of darchnes.

Therfore let be not flepe as w woth er but let by watch & be fober forthey that aepe/aepe in the night ad they the at be dronke / are bronke in the argul Ela.lip.c. But leebs which are of the bape bele Ephe, bj. cber/armed with the breft plate of faith @ loue/@ withhope of healthag an hele met. for god hath not apoputed bybu to wrath/but to obtame health by the meanes of oure lope Jefuchult which byed for bs/that whyther we wate of depe we thulde tyue together with him Wherforecoforte poure leines toge. there edifie one anothereue as pew h Wie beleche pou brethe that pe inos & werbe which taboure amoge you/and

hane the onerfight of you in the lotte & gene you exhortacion/that pe have the gene you exhortacion/that pe have the the more in love. For their working fake and be at peace with the. A we before you brethen warne them that are bus ruly/coforte the feble mynto /for bear the weake have cotinuall pactece to warde all me. Se that none recopence puer xbis envil for euril buto eny man / but ener rom. xii. D folowe that which is good both amon i.pet.iii. b

ge poure selnes/ad to all men. Resopre eccl. phisse ener/prape commally/3n allthragis inc. phisse gene thankis/for these ps the well off

Bod in Chitt Jelu towarbe you. Quenche not the fpirete/Defpile not prophelpinge/eramen all thingis. hes pe that which is good abstapne fro all fuspicious thinge. Thebery god of pea ce lanctifpe pou thorowout. And 3 plas pe Sod that poure whole fpircte fonte and body be kept faurlelle buto the coo mpnge off oure torde Jelus Chut. [4 fatthfuli is be which called pou which f.copi.f. &. well also bo pt. Etethten/prape for be Breteall the brethie with an holy kpfs Ce / 3 charge you in the lorde that thes pille be redde buto all the wholibies thien. The grace off the Lorde Jefust Chill be wyth you. Amen.

arang wipten from Athens.

TThe Deconde Episse of paul to the Telfalongang.

The fyat Chapter.



Aut/Silnanns/ad Cimo. theug. Unto the cegrega" cion of the Collelonians whych are in Bod oure Meacher/and in the Lope Jefus Chift.

Grace be wyth you and peace from Bod oure father/ and from the Lope

Jelug Chuft.

We are bound to thake god alwayes Cos pou brethre as itis mete becaule th at youre fapth growethercedyngir/e encep one of pontwymmeth in lone to warbe another betwene youre felnes/10 to that we recopce of you in the congre gactons of god ouer poure paciece and taith in all poure perfecucions and tre bulaciós that pe luffre whych is a toke of the rightewes indgemet of god:that pe are couted worthy of the kyngoo of god/for which ye allo fuffre. It is bete by a tightewes thyage with god to te copence tribulació to the that treuble G Poulad to you whych are troubled ret with bs/whe the torde Jefus Challines we him alfe fed heue with his myghty angels in flammpnge fpre/renderinge bengeauce buto them that knowe not

Che.ff. Chapter. Bod/and to them that obeye not buts the golpell of oute loide Jelus Chill which shalbe punnpahed wetheterlas Aprige Damnacian / from the prefence of the lorde allo from the glorpofhps power/when he Chatttome to be gloste fyedinhiglaphtig/abtobe mate mate nelous in allthem that beleue/ be caus fe oure tellymonpe that we had buto you / was beleued euen the fame Daye that we preached it. Wherfore we pras pe allwayes for you that oure god man he you worthy of thecallynge and fulfpliall Delectacion of goodnes/ ad the worke off fayth wyth power/ that the name of oure torde Jeing Chuft maye be gloutfped in pouland pe in him/thos rowe the grace off oure God/and off the lorde Jefus Chuft.

The. ij. Chaptee. H E befeche pon brethre by the compage off oure lox-De Jelu Chull/ab in that We Chall affemble buto be that pe be not fondenly inqued fro poure mynde/

and be not troubled/nether by fpirete! nether by wordes I not pet by letter! which Childe feme to come from bg/ag thoughthe daye of Child were at how Ephe. b. b Let no ma eceauc pouby eny meanes for the lorde cometh not/excepte there Al mittij.

come a departinge first/ethat that for ful ma be opened the some of perdicio which is an adversarie/and is eralted above all that is called God/orthatis worthipped/so that heshal sit in the timple off god/e she we him site as god.

Remember penot/that when 3 was. get wyth you / 3 tolde youthte them" ges: & nowe pe knowe what withhole Deth/Euethat be myght be biteredat bistyme. For alcedy the millery of inte Quitte worketh. Only be that holdeth! Jet hpm nowe holde/butyll pt be taken out of the waye/ad then shall that wic Red be betered/ who the lospe that con-Gla, zj.a. fume with the spirete of his mouth ab That deftrope with the appareceofhis compnge. & Guen hym whole compn. Be is by the workpuge of Satan/with att tyinge power/ (pgnes and wobers) and mall beceauablenes of burighter wefneg/amoge them that perilibe/becaufe they have not receaued the lone of the trueth/that they might hane bes me faned. And therfore god Chall fenbe them Gronge Deluffon/that thepfhulte beleue lpes/that all they myght be Da. med whech beleued not the trueth/ but had pleasure in bneighteweines.

pe to Bod for you brethen beloued off

the begynnynge chosen you to health/
thotowsanctifyinge of the spirete And
thotowe beleupinge the trueth/ where
but he called you by sure gaspell/ to
obtaine the glory that comethos once
lorde Jesu Chist.

Hepetheordinaciós which pe haue ico arned/Whether yt were by oure preaschynge/or by oure pittle / Oure Lorde there which hat houed bs/ad hath geomen by enerlatinge confolacion / and goode hope thorowe grace / comforte poure hertis/ and tably the you in all fayinge/and godde dopinge.

The. till. Chapter.

pe forbe / that the worde of god mape haue fre pass (age/and be glorifyed/ag it is with you/ad that we mape be belyuered from

buresonable ad eupli men. For all men have not farth. But the loade is faith, full/which thall Cabliffe you/and kee pe you from eupli. We have confident ce thosow the ioade to you warde/that ye both do/and wyll bo/that which we commanne you. And the Loade gyde youre hertis buto the love of god/and patience of Chill.

Cothe Tellalonpand.il. tre require pou brethie in the name of oure lorde Iclu Chrift/that pe with Drawe poure felues fro enerphother that walketh inordinatly / ab not after the intitucto which pe receaued ofbg. pe poure feluce into we howe pe ought to folow ba. for we behaned not onte felues inordmatly amoge pou/Mether

Actu. r. g toke we breed off eny man for nought .coz.titi.c but wiought with la boure ad tranaple g.teda.ii.b upghes Dape/becaufe we wolde not bed

greuous to enpof you not but that we bab auctoritie/but to make oure felueg an enfample buto pou to foloweby. for when we where with poulthis we warneb pout of/that pft there were ent whreh wolde not worke /that thefas me Chulbe not eate.

We have here lape no wut that the re are some whych walke amonge you inordinatly/& worke not at all/butate belpbobtes . Them that are loche we comaunde & exhorte in the name of ou re torde Jetu Christe/ that they worke with quipetnes/& eate their breed. Bies then be not weary in well doynge / 3ff, Bala.bj.c. enpman obey not oure layingis/fembe D beworde of him by a letter ad haue no copanye wyth him/ that he maye be as

> but warne himag a brother. The bery Lorde off peace gene you

> Chamebiad count him not ag an enemy

Unto Timothe.f. peace alwayer by att meaned/The top be be with you all. The faintació of me Daul with inyne owne honde. This is the token in enery pille/ 503 wipter The grace of oure topbe Jelus be with gon all/Amen.

Sent from Attend.

The Fryst Pyttle off Dant bnto Timotheug

The fpill Chapter.

Aul an Apottle off Jelus Chuft by the comaundes met of god oure fautoure and of the loade Jefu Cho Aria/which is oure hope. Unto Timothe bygnas

turall foune in the fapth.

Brace/mercy ab peace fro god oute father/and from the lorde Jelu Chrift.

As I befought the to abyde ftyll in Ephelus when 3 teparted into Mace actuirbid Donia/eue fo Do/that thon warne fome that they teache no nother wpfe | nes ther gene hebe to fabtes and genealos gies/which are entlelle/ab bicete bou tes/more then godly edpfpinge which to by farth. For the ende of the comas undemet is loue that comethof a puro

Unto Timothe.f. herte/and of a goode coffience/and of Eapth bufayned/fed the which thingis Come have erred and have tuened buto bapne iangelynge /be caufethey woldt be Doctours inthe fccipture/ad yet bu deftonte not what they speake/nether wheref thepafferme.

Sem.blj.c

H Wie knowe that the laweis good a pfa man ble pt lawfully bnæthonbin. ge this/howe that the lawe is not genen bnto a righteoug ma/but bntothe barighteous and bisobediet to the bru godly & to Conners/to buholy ad bucles an:to murtherers of fathers & mutthe rers of mothers / to manquellars and whomogers / to the that Defplethem. Telues with mankynot/to meltrealers to lpars/ad to perinted/ ad fo forthet there be enp wother thrnge that is to trarp to holfome Doctryne accordynge to the glostous gospellof the holpgod which gospell is comitted bato me.

And 3 thanke hom that hath made me arage in Cipia Jelu once loute/for De counted me true/and put me in offi ce / when before 7 was a blafphemat/ amb a perfecuter/ab a tpiannt/ Denes thelette 3 obeapned mercy because 3 bpd pt ignorantly in bubelefe/ iButthe grace off oure loide was more abonne baunt/wpth fapth and loue/ whych pa

in Chill Jelu. It:

Theith Chapter. This is a true fayinge/and by als meanes worthy to be receaued/that cipe rif Jelus ca into the world to lane lyn Mat.fr. & nersjof who 3 am chefe/ Motwithito. Bar,ij,c

bynge bnto me was mercy genen/that Jefus Chutt thulbe fynt thewe on me all longe paciece/bntothe enfample of them which Chal in tyme to come belea ne on hym eternall lyfe / So then bito god/kynge euerlaftpnge immostal/ina nifible and wyle only be honoure and prayle for euer and euer. Amen. &

This comaundemet commpt 3 bnto the/ Conne Timotheus / accordynge to the prophettes which in tyme paft wee re prophelped of the that thou in them thuidelt fyght a good fyght/ haupnge fayth and good confcience which fome hane put awaye from them/ad as coms cernynge fatth haue mate Chip wackef Off whose nountbre is my pmeneus and Alexader which I have del puered bits to Satan / that they myght be taught

not to blafpheme.

The.ii. Chapter. H boue all thengis prapers Supplicacions/peticions? and genynge off thankis/ behad for all men/for kpin behad for all that are in gis/and for all that are in preeminéce/that we maye tine a quyes

Unto Timothe.f. and a pealable lyfe /in all godinegad Bioneftie/for that is good ab accepteb an the lyght of ged oure fautoute whis ch wolde haue all men faueb/and to to. ene buto the knowledge offthe trueth Sfor there is one gob / ab one mediator bitwene god & man/ which isthe man g.tim.f.c. Chut Jefus/ whych gaue hym fylfe a rannfom for all men/that yt fhulbebe preached at hys tyme / where buto 3 aen apoputed a preacher/and an apoli le (3 tell the trueth in Chuft and ipe mot) be page the teacher of the gentylg in fayth and beritte. & 3 woll therfore that the men parta enery where/lyftynge bp purc hontes without wrathor argupage. 2 pauple alfo the wementhat they araye them felues in manerip aparel with thatall. nes/a houselt behaucour/not with biog bred heare other golde of peurles of toftly arape/but with fuche ag become f.pet.lif. meth weme that profeste the worthip. pringe of God cherowe good worked Let the woman learne in alence wyth f.cot.piig. att Cubieccion. I fuffre not a womanio teache/nether to hane anctoppie ouer" a ma/but forto be in filence. for Adam was firft formed/& then Que. Alfo Abs Beff. f. b. was not beceaued/but the wonik was Ben.tij.b. beceaued/a was intrafgrellio fotwi-

thaddynge they Chalbe faued thotows

The.Iti. Chaptes. bearpinge of chylote/pfthey cotinute in the faith ad in loue fab in fanctifpinge.

The.14. Chapter: mis is a true la puge / pff a ma conet the office of a bis Chope | he befpretha goed ball worke, yee and a builiope

mud be fautlelle/ the hul bab of onew pfe/fober/off honeft behaueoure/honeftly aparelleb harderous/apt to teache/not Dronkem no fighter/not gene to filrhy lucre:bus gentle /abhorrynge fighthynge/abhor synge coneteoulnes/ and won that rus leth hys owne boude bonefly hauptis ge chplojen buber abedtence/wythats honelle. for re a man cannot rule bys owne houste/howelhall he care for the congregacion of god! De maye not be a ponge man/left he fwell and faule m

to the tubgement of the enpli fpeaker. De muft alfo be wel reported of amon ge them which are with out forth/let he fall into rebuke/ad into the faare of the envil fpeakar.

Lphwple mult the deards be honels not bouble tongeb/not genen buto moo the diputkynge/nether buto fylthy lue creibut hauynge the mpaery of the fao pthim pure colcience. And let the fpill be ploned/ and then tet them mynthes of they be founde fautlelle.

Cinto Timothe.f.

tenen to must their wpues be honel a mot eupli Cpeanars/But Cober/efaith Full in all thyingis/Let the byacons be ehe hulbandis of one worfe ad fuche as tule their chplozen wel/ad theirowne houtholdes. for they that minifer mel geethem felues good begre/ ad greate Libertie in the faith/ which is in Chile Jesu. These thyngis wipte 3 bntothe trustinge to come Chopely buto the. And pf 3 come not/that thou mapit pet has ne knowledge howe thou oughtelt to, behane thy Cylfe mebe houte off food ! which is the cogregacion of the lingu ge God. The pyllar & gronde of trueth and weth out nape gret is the myllery of godines. God was thewed in the Retthe/was intiffed inthe (piret/was fene of angels/was preached butothe gentpis/wag beleued on in erth/adte ceaued bppe in glosp.

The.iii. Chapter. betife.ina becipitet speaketheudet g faith/æ that gene hede but to spiretes of erroure/ab dynelyshe wreteme of the

whych tpeake falce thoso we ypocryly ad haue their confcteces marked wpth and bet peron forbybbingeto mary/ab comaundynge to ablanne fre mentes

The:iiii:Chapter which god hath created to be receated with geupage thanhis/of them which Bbeleuer and haue knowen the truethi for all the creatures of God are good/ and nothinge to be refuled: pf pt be res ceaued with thakis geupnge/for ptis fanctifyed by the worde of god/ad plas per/pfthou Chalt put the brethen in re membraunce off thefe thyriges/thou Chalt be a good mynifer of Jelu Chittif.tim.iij.& which haft bene mouffhed uppe in the Tpt,in,c, wordes offfayth: and good Doctepne whych boccepne thou haft continually folowed. But cast awage bugodly and

oldewynes fables. ... C Exercyle thy lylfe bato godlines for bobelperercple profpteth igtell : But godlines pagood buto all thyngist as a thyrige whych hathpromyles of the lyte that is nowels of the lyfe to come This is a fure layinge/and of al partie es worthy to be receased fror therfore welaboure & fuffre rebuke/becaufe we beleue in the liuynge god which is the fautoure of almen:but Cpecialipoftho le that belene. Suche thyngis commas unde ad teache Let no man telppfe thy pouth but be buto them that beleue an enfample/in worde/in:conerfacton/its tone/inspirete/in fapth/ad in parenes

Tyll 3 come gene attendaunce to re. Druge/to exhaltacton/ ab to Doctepue.

D.11.1.

Unite Eymothe.h

which was genë the chotow prophely:
To with lepinge on of the hondes of an elect. These things exercyle: ad gene thy filse but othe, that all menmayele howe thou profetile. Take hede but thy sife ad but o learnings/ ad counter the sife ad but o learnings/ ad counter the therm. For the thous that so we thou shall save the sign of the site of

Che.b. Chapter.

extoate hym as a father/
and the younge menasines
thren/the elect wemenas
morthees: the younge as fyders/with al purenession.

monre widowes which are true wydo. wes/pf enpwybowe hane chylbienos meucs/letthe learne fpift to tuletheit owne houses godly and to recepence their elberg. Hor that ps good abacce. prable before Bob. She that you bery w.pbowe/and frendlede / purtethhes trut in god:ab continueth in lupplica. cion ad prayer nyght ad daye but the thatiqueth in pleafare/18 wad ene yet alpue. And luche thongis comaunde/ that they maye be without faut: ptipe te be eny that proupoeth not for hys owne/ad namip for the of his houlook De thesame benyeth the fayth: and ys worde then an infpbele,

the.b. Chaptes.

B Let no wybowe becholen butetthe Corepere olde /abloche a wone agwag the wyfe of one man/ ab well reported ofin good workes / pf the have notels led chyldren! pf the hane bene liberail to Craungers/pf The have wallhed the Capitis fete/pf the have ministered bus to the which were maduerline/pf the were continually gene buto all maner good workid. The ponger wywwcg re! fule / for when thephane begonne to were wanta: to the diffonoure of crif them will they mary/haupnge dainna cion/because they have despyled their fyill fapth. And also they learne to go from bouffe to bouffe pole / pe not pole only but allo tryll rige ab buly bobies speakinge thinges which are not coly.

men mary and bearechyldren/ and grobe the house fad geue none occasion to the aduersary to speake euril. For mas ny of the are all responsed bake/ and are gone after Satan. And pfeny man of woman that beleveth have wybos wer/let them minister buto them/and let not the congregation be charged/ that yt mape have sufficient for them.

that are wybowes in debe.
The feniours that rule wellare wore
thy of bomble honoure mon specyally
they whych laboure in the words and

A mile

Unto Tomothe.fr

Deu. zzb.a m teachpinge . forthe Ceripture faytig f.coz.ir.a. Thou Chale not mofell the mouth ofthe Mat. r. b. oxe that treabeth out the come. and Luce. r.b. the labourer is worthpofing reward

Agapna an elber receaue none accula con but bnbertwo of the witnelles. Them that Ipnne rebuke openly that

wother mave feare.

I teltfpe before god/ab thelow 30 D Tus Crift/Ethe elect angelg/that thou observe these thonges worthout hally tudgemet/abm nothingeparcially put not thy hodes fodenty of no me nether beparttaker of wother mens lynnes. Repetby Cylfe pure. Daynheno lenges water/but ble a lytel wone/for thyllo. makis lake: and thrie often beleales.

Some menes france are ope before bonbeand go before bute iubgemetilo me mennes finites folowe after. Lyks wyfealfo good workts are manifelt be tote honde ad they that are other we

fe cannot be hpa.

Che.bi. Chapter.

Et as many fernafitis as 3 are buter the poke counte thepr matters worthy of all bonour/that the name ofgob/and big wereine be not enpl fpoke of. Sethat

they whych hane beleuvnge mafters! elpyle them not because they are via The, bli Chapter.

the/but to moche the rather w fernice for as moche as they are beleuinge ab beloued abparttakersof the benefice.

Thefe thyngis teache ab erhoute:pf eny ma teache other wple/ad is not co tent with the hollome wordes off the loide Jefu Chieft and with the bottrpa ne of godlines/ he is pufte bp/ab hnos werh norbynge/but waltetb hyg braye negaboute quellios/ab ftepfeof wote bis/wheroffpipnge enuie/Arpfe/ rays Blingis / eupli furmpfpngis luperfinus disputingis inscolis of me with corrus

pte myndes/ad deftitute of the trueth whych thynne that lucre ps godlines. fro Coche Ceperate thy file / Colines Job. f. B.

ps greatriches/pfama be cotent with ecct, b.c.

that behath. for we brought nothynge into the worlde/and ptis a playne cae

fethat we can carp nothynge out. When we haue fobe abrapment/let

bg ther worth be cotent They that well be epche/faule:into:téptacion/ ao finas. região into many folpahe ad nor fome

ludes/ which broune men in perdicion Cad beftenccton, for conetonines is the tote of all eupli/which while fome in. Red after thep erred fro the fayth/ ad tanglyd the feluegwith many forowes Butchon whych arte the man of gob/. Ape.foche thongis. Folowe righte wels nes/godimes/lone/pactence/ mehues

A.n.iff.

Unto Trmothe.f. reght a good fygit of fayth Layehon be on eternall lyfe / where buto thou arte called / and haft profeffed a good porfettion before many witnettes.

3 genethe charge in the fight of gob which quickneth alithingigiand befor re Jefus Chuft: which buder poncing plate witnetted a good witnetipngt! that thou kepe the comauntemet with But fpot/ fo that noma finde fauce with the/bacpil the aperpage of outeloide Jefing Chia: whychaperpnge when

ape. Thi. D and. rir.c. ve tome pa tome of only hynge off the tyme ps come the Chall Chewe/that aprigis/ad loade of loades/ whichonly harh immortalite/ab Dwellethinlight 30au.f.b

that no man can attapne/whom neues 1.30%.j.c. ma fawe/ nether can fe/buto whom be bonoure and rule euerlaftinge Zmen.

Charge them that are ryche in this p worlde/that they be not excedyinge wy le/and that they trust nor in the bucer. tayne eyches/but inthe lynynge god/ which genethbe aboundantly at thin. gistoeniopethe/ abthat thepdo good and be eyelje in good workes: and redy to gene: abto brittibute/lapingebppe in forc for them felues/a good fonte bactonagayud the tyme to come : that they maye obtayne eternall lyfe.

O Cimothe laue that which is gens the to hepe/and anopbe bugodiy bante.

The.f. Chapter. Hes of boyces and oppolicions of frie ence fally fo called / which ferece whyle lome profelled / they baue errebas concernynge the fagth. Brace be with the / Amen.

Sent from Loadicia; which igthe the felt cite of jobrigia pacaciana.

The seconde Piale of Daul/Unto Tymothe.

Thefyll Chapter.

Aut an Apostle off Jefis Chrift/bythe wil of gob to preache the promes oflyte whych lyfe ys in Crift Jelu. To Timothe bys beloued fonne.

Total T

Grace/mercy/ab peace/fre god the father/ab fro Jelus Chift ourc toibe. 3 thanke god/who 3ferue from mpn elvers with pure confrience/that with outcealpnge 3 make mencion of the in mp prapers nyght and Daye Delprynge to fe the/mindfullofthy teares: fo that 3 am filled with tope | whe 3 call to re-B mebratice the bufained faith thatis in the/which Dweft trift inthy graunmos Det Lois: ad in thymother Ennica/ad am addered that it dwelleth in the alfo

M.a. itt

304H.j.b.

Unto Tymothe.ft. Wherfore 3 warne the that thoule re bppe the gifre of god which is inthe com. biff. cbp the putepuge on of mp hondes. sia god hath not gene to be the fpirete of feare:but of power/and of love/and of honeft behaucont Benora Chameduc tell pfpe of oure loide/nether bealhai med of me / whych am bounde for bys Cake: but luffre aduerlite with the gol Tit.iij.b. pel alfo thozow the power of god whi ch faued bg/and called bg withanhos Treallynge / not after oure bebeg but for hyd purpole and grace/which grace ce was genen by tholowe Chill Jela beforethe worlte was/but is noweter clared openly by the apenrynge of our refautoure Jefu Crift/which bathput awape Deeth and hath brought head immortaipte / bnto lyght thorowe the Bolpell / where buto Jam apoputeb & f.tim.tj. b. preacher/and an Apolite / an a teacher of the getple: for the which cause Jah to intre this/nenerthelelle 3 am nota Chamed. for 3 knowe whom 3 hane be leued/and am fure that he is able to he pe that whych 3 haue comitted to hys Bepingeagaynft that baye. Se thau haue the enfample of the p bolfome wordes which thouheras of me/in fapth and lone which pain Jelu Chie. That good thyinge whiche was

committed tothy keppnge/kepe in the

The.H. Chapter. holy gooft which dwelleth in be. Thys thou knowell howe that at they which are in Ana be rurned fro me: of whych force are phigellog and Dermogeneg the lorde gene merche buto the houte of Oneaphotos / for heofte refrettheb me/and was not a fhamed of mp chage ne: but when he was at Rome he fou. ghtme out berp biligently/and founde me. The lorde graunt buto bim that he maye fynde meecpe wyth the laide at that daye. And in howe many thyngis he ministred buto me at Ephelugthou knowe a bery wele.

The.tj. Chapter. H mou therfore my fone be

Atongemthe grace that ps in Chill Jefu . And what thringis thou hall herte of memany bearus ge witnes/the fame Delp

ure to faythfall me/whichare apte to teache wother . Theu therfore fuffre afflicció as a good foudier of Jefu coil Moman that warreth/entauglith bym spife with worldely bulynes and that because be wotte please him that hath cholen him to be a foudier And though a man Arpue for a maftery / pet pg be not crouned/except be frinelaufully. The hulband man that taboreth mult fpit receaue off the leutes. Confydes Unto Tymothe.H. what Jlaye. The lorde gene the briesi Bondynge in all thyngis. H

Be of the fete of Danid role agapue for Deeth accordinge to my gofpeil where in I fuffee ecouble ag an enyl doar/ent buto bondes/but the work of godwas not bounde. Where fore I fuffre allthin gis for the electe fakes/ that they my that also obta pue that helth which is in E huft Jefu/with eternaligiory.

To pa a true lapinge/pf we be beab with hym/we also Chall true with hym/ Pf we be pactent we Chall also tayunt with him. If we wrive him/he also had beinge being we belove not/pet abyath befaythful. We cannot benye him alte Of these things put the in remediating ce/ab teache before the loste/that they are not about wordes whych pato no proffet but to peruett the heares.

Studyto thewethy fylle laudable botto god a workina that nedeth not to be a thamed / Diupdynge the worde off trueth intly. Ungolly ab bayne boy ces pade over. Hor they thall encrease botto gretter bugodines/ad their wo des thall free even as doeth a cantre of whose nobre ps to pmeneos/ & 10 histors which as coverninge the trueth bave erred / laying ethat the resurrescion is pad all redy/ad do destroye the

The. H. Chapter.

Butthe fure grounde of god remape weth and hath this feale: the forte knoweth them that are hys and let every man that calleth on the name of chis/ beparte from insquitie. Not with home bende in a grete house are not only bestelles of goide ad of aluer: but also of wood ad of erthe: Some for homous te/and some buto dishonouse: pta man pourge hym spife from such felowes pourge hym spife from such felowes nouse mere for the loade, and prepared nouse mere for the loade, and prepared buto all good working.

Lutes of youth anopoe/and folowe syghtewelnes/fapth/loue/and preace/ with them that call on the lorde weth pure herte. Folifipe and bnlearned que ftions put from the / remebipinge that Cit. inj. 6 they bo but make Grife But the ferua. unt off the lorde mut not Gryne : but multbe pealable bnto allmen/ and re. by to teathe / and won that can fuffre the envil in mennes / and can informe them that treat/pf that god at enprys me will gene them repentaunce for to knowethe trueth: that they maye was Reout of Repe agapue out of the fnare of the beupli/which are nowe taken of bemathys well.

The iti. Chapter.

titta titi a ti.pe.uj.a. Buden, f.

Unto Tymothe.tf.

Dps bnberftond /thatfa the last Dayes Challcome & parelous tymes: forthe melhalbe louergof theis ownefelues/ Cenetous/ Boders / Wionde/Cum

fed fpeakers/belobedient to father/ab mother/buthabfull/buholychuchuhe Aubbion/fatce accularg/tpatouts/fee arce befpelers ofthe whych are good! teaptones/hebbp/hyghminded grety apon boluptonines moze thenthe io ners of god / haupnge a fymilitubeoff godip lpupuge/but haue tenped thepe wer there of. Soche abhorce . Kojolb thes force are they whych entre into boules / and brynge in to bondage wemen laben wyth frame whychwemen are lebbe of byners tuftes / euer leat nyage/ ad neuer able to come buto the knowledge ofthe trueth.

Ero, bij. b

As Jannes and Jambies withflode Moleg/ene le to theletellt thetrueth/ men thep are of corrupt myndes land leawbe ag concernynge the fapthi but they Chall prenaple no lenger. forthe re madnes Chalbe bttered buto al men & as thers was thut thou hall fenethe experience of mp Doctrine/ ordinadice/ purpole/fayth/longefufferpnge/ione/ pacience/perfecucions/abafficcions/ which happened buto me at Anti)toche

Cheilli. Chapter. at Geonium/an at Liaraimhich perles encione 3 luffered paciently/ And from them all the loade definered meipe and all that will four godly in Chill Jefu! multfuffre perfecucions. But the eupl menand difceauers/Chall were worke and wertte/ whil they beceaue/and are

Deceaued them felues.

But continue thou in the thyngis whych thou hall toarned / whych also were committed buto the leguge thou knowest of who thou ballearned the/ ad for as mocheallo as thou had knowen holy scripence of a chylbe witheth ps able to make the wyle buto bealth thorowe farth/ whych pe in Chill 3es fu. for aliferipente genen by intpieaci-if. 19e.f.D. on of god / ys profprable to teache to improne/to informe/and to intruct in epghtewelnes/that the ma of godma. pe be perfect and prepared buto all good worked.

Che.till Chapter,

Tellifpe therfore before god / and before the lorbe Befu christ/which that ind ge quicke and bead at his aperpage in his kyngwin o preache the morte/he fere

uent/be pt in leafon / of out off fealows Improue/rebuke/erhorte with all lots ge Cufferinge, Kos the tyme wyli come Cinto Tymothe.ff.

tree: but after thete owne integliall thep (whole eares ptche) get them an bepe of raeachers/ad (halfenene their eares from the trueth/and shalle gene but o fables: But watch thou malthus que fab (uffre adneratie/ad do the worked an enangelist/fulfyll thype office but o the bemost.

shot Jam nowe redy to be offered/ and the tyme of my departying you at bonde. I have faught a good fight/and have fulfitled my course / ad have kept promyle. From hence forth is lapde by pe for me a croune off ryghtewelnes/ whych the lorde / that you a ryghteons tudge that geve me at that daye notto me only: but buto all the that lone hyd commynge. Hake spede to come buto me atonce.

Coll. (111]. bloued this present worlde/and is departed into Cellalonica. Crescens is gone to Galacia/and Citus buto Halmacea Omp Lucas is with me Take Mathe and bringe hom with the/for he psuccessed but an and bringe hom with the/for he psuccessed but an and the hand an antifer and Tyrebicus hane 3 sent to Ephesus/the close that 3 lefte at Troada with Carpus when then commest bronge with their and the bokes but specially the patternative beatternative. Alexander the coppersupth

byd me moche euplithelorde rewarde hymaccordpuge to hys dedes/ of who be thou ware also. For he wythstode

At my fyit answerpinge for my spile no man alliced me/but all forsoke me.

I praye god/that yt maye not be laybe to their tharges knot withstondpings the lorde afficed me / and strengthed me/that by me the preachyinge shuide be fulfylled to the bimost/and that all the gentyls shuide heare / And I was withsteed out of the month of the ipon And the lorde shall winere me from all environge/ad shall kepe me buto his henenly byngwin. To whom be prayse for ener and ener Amen. He

Salute prista and Aquita/and the householde of Onesphorus. Eraitus about at Chorinthi. Trophimos Itela te at Miletum acke. Make spede to come before winter. Eubolus gretith the/and pudes/and Linus/and chand allthe brethen.

The lorde Jesus Chist be with the species of the the species o

The seconde epplie writen from dos me buto Timothe/ whe was pre sented the seconde tyme bype / before the Emperoure Mero.

The Epistle of Paul

The fpit Chapter.



and an Apolle off Jelu Criftito preache the fath of goodis electe | and the knowledge of the trueth which reneth is inferior

be god in hope of eternali tyfe/whych tyfe god that cannot tye / hathprompted before the worlde began / but hath at the tyme apoputed ovened his worde by preachynge/whych preachynge ps commuteed butto meiby the commandation of god oure faucoure.

commen fayth. Brace mercie ad peace from god the father/and from the los De Jelu Chief oure faueoure.

that thon theibest performe that which that thon theibest performe that which ch was lackynge a thuisest orteyne by the was lackynge a thuisest orteyne by the was lackynge a thuisest orteyne by the present the present the present the present the present the histories of one wyfe have upage fapthfull chyldren whych are not scianted of ropete/nether are discontinuous for histories as no mancan coplayme on a great become the them while the minister of God not subbots

ne not angeye/no dionarde/no fpghtes

ne not angepe/no blonatue/no typical
to the not angepe/no blonatue/no typical
one that loueth goodnes/off honest bebaueout/righteous/holp/teperat/and
fuche as cleueth buto the true work of
bottepne that he mape be able to exhos
te with hollom learninge ad to impro-

ue them that lape agaynft pt.

For there are many bilobebient/and talkers of banitie & Difceauers of myn mes/namly thep of the circucifio whole mouthes mult be ftopped/ whych pers uert whole houstes teachpuge thingis which they ought not/becaute of fithy lucre. Wonbepage of the felnes which was a popet of their owne laybe. The D Cretapus are alwayes lyars /enploea Cpiment fleg/and flowe beltes. This witnes ig bes. true/wherfore rebuke the Charply that they maye be founde in the faith: & not takinge hede to tewes fables ad come mannbementis aff men / whych turne from the trueth. Unto the pure are all Ro. rill. b thyngis pure/but butothe that are des tyled/ad unbelenpnge/ig nothynge pus re/but even the bery mendes and come fetences of them are Defpled. They con felle that they knowe god/but with Dee bes thep benpe him/ad are abhominao ble/and disobedient/and buto all good workes Discommendable. The.u. Chapter.

00.10

Unto Titus.

Ut Speake thouthat why ch becometh hollomeleat." npuge. Chat the eltermen be fo bet/honeff/byfcrett/ "Tounde in the fayth in lone and in paciece. And the el-

ber weme lykewyle that they be in los the capment/ as becommeth holpnes! mot falce acculars/not genen to mocht Dipnhinge/but teachers of honel thin gis/that they nucter the youge weme totto loue their bulbabes fto loue the pa chylbren/ to be of honel behaucon Be/chat/hutwpfly/good/and obedient buto theprowne bulbanbes / that the meabe of Bob be not eupli fpohen off. pongemen lykewyle exholte that they be of honest mannerg.

Aboue all thyngis thewe thy lyling ab enfample of good workegtuche bo: crepne thewe bucosupcion honelie ad the holfome worbe which canot be to buked/that he which withflondth ma ye be a Chamed / haupnge nothyngem Ephe.bl.a Pon that he maye difpiaple. The lerua colof. in.b untis exporte to be obediet bnio thepe 1. Det. ij. cowne mafterg/ad to pleafe in all them gis not antwerpnge agayne/nether be

pychers but that they thewe all good apthfullnes that they mave do wolle Dippe to the boctepne of Bod oute is neoure in all thyrigig.

Che.iti.Chapter.

A for the grace of god that bringeth health buto al me hathapered and tea. theth be that we thuite denye bigodly nes/ad wealdip lutes ad that we foule be ipue houeftiprighteeuflp and godip in this prefent worlde lokpinge for that bledeb hope and glostons aperrage of the unpohtp God/ad oute fautoute 3es Cu Chuit whych gaue hym fplfe for bal to receme be from all burightewelnes and to pourge be a peculiar people buto him fife feruently genen bnto good. workis. Thefe thingis fpeake/and ere horte/ Land rebuke with all comaune bynge. Se that noman befpife the.

The.iti. Chapter.

By Arne them tijat theplube mpt the felues to rule ad power / to obcy the offps cers that they be prompt buto aligood workis/the atthepfpeake euplicf no

man/that they be no fpghters/but fofe tel Chewynge all mehnes bnto all men/ Sol weoure felues also were in tymes patt: bnwpfe/ bpfobebpent / Deceaueb/ in daunger to infteg and to bynerg mas. ners of boluptelnes/lpurnge in malicioulnes/and enuye/full of hate hatyn ge one another.

& But after that the hindnes & loue g, Tim.i.a of oure laucoute to manwarde apered

00.110

Unto Titus.

metres which we wrought/but of his mercye he faued by /by the fountagns of the newe birth/that is to were with the compange of the holy goost/ which he she on by aboundantly/thorow resultified by his grace shulde be heyes of eternalisyse/thorow hope. He ship to a true sayinge.

Det thefe thyngis I wolde thoushule best cettite that they winch beleue god in patt be studyous 10 go forwarde in goode working. These thyngis are good

M.Cim.i.b goode working. Thele thyngis are good u.tim.ii.d de profitable buto men. ffolpshe que and frons and genealogies/ad braultyis and fire aboute the lawe anophe/for they are unprofptable and superfluis. A mathatis the anctor of secres after the syst and the second amonicion sinophe/remembringethat he that is so the is pernerted and symeth ene dam ned by hys owner mogement.

Uthe I shall sente Artemas butothe of Tichyous be diligent to come to me buto Michopolis. For I have decombe ned there to wynter. Bringe zenas the leened in Moses lawe/and Apolios on their ioiney diligetly that nothynge be lackynge buto them. And tet oures absolvene to ercell in goode workes/as confectors as new requires by that they be

not befenteful. All chatare with me la inte the. Grete the that love born the faythe. Grace be woth you all Amen.

Wipten from Michopolis a citie

The Episte of Paul/

Chuft/and brother Timo
chuft/and brother Timo
cheus. Unto philems bes
loued/and oure belper ad
corbe beloued Appia/and
to Acchippus our felowe

fondier/and to the cogregation of the house. Grace be with you and peace/ from God oure father / and from the loide Jelis Chill.

I thanke my God alwayes makinge mencion of the in my prayers when I heare of thy lone ad faith/which thou halt towards the lord Jefu/and towards he all saynetis /so that the fellishyppe that thou halt in the fayth/is frutefull thorowe knowledgeoff all good thyns thorowe knowledgeoff all good thyns sis/which are in you by Jefus Christis and we have gret tope/and cosolacions ouet thy love. For by the brother/the sayntes hertes are comforted.

Wherfore though I be bolte inchis

Unto philemon.

to into yee the/that which becomment the/petfor loucs falle 3 rather befeche the / though 3 be as 3 am / euen paul aged/ab nowe in bondes for Jelu Chi fles fake . I befeche the for my fonne Onefimus/whom 3 begate inmpbote Des whych meyme palled was to the buptofrtable/but nowe profptablebas th to the and alfo to me/ whom 3 haut Cent the home agapne. Thou therfore receaue bym/that is to lapempne ous ere bowels/whom I wolde farne have terapned worth me/ that mthy ftebe he anyght haue myniftred butome mite bondes off the golpell. Meuerthelelle without thy mynde/ wolde 3 do noth page/that the goode whych furrageth of the fhulbe not be as pt were off no cellitic but wyllyngiy.

Constinct thou shuldest recease him for eners not nowe and a servasit but about the servasit but about but how entothe more but the south the session as selowe the losde: 3st thou count me a felowe recease bym and my sylfe / 3st he have but the or oweth the ought / that laye to my charge. 3 sout have written yt with more owne hode. 3 wit recopite priso that 3 to not saye to the how that a should be the said that a more saye to the how that a should be the said that a more saye to the how that a should be the said that a more saye to the how that a should be some that a more saye to the how that a should be some some that a saye that a saye the said a saye that a saye to the saye owner.

fife. Euenso brother/let me entope the in the lorde. Coforte my bowels in the lorde. Coforte my bowels in the lorde. Teutynge in those who expense where the fore. Anomynge that those with do more then I speke fore. Aloreo wer prepare me lodginge for I teust tho ner prepare me lodginge for I teust tho east genen buto you. There salute the Apapinas my felowe presoner in Chasis Jesu/Alarcus/Aristarchus/Des mas/Lucas/my helpers. The grant co of oure lorde Jesu Christ the with youre springs.

Sent from Rome by Once

E The ffyldt patte off

The fpit Chapter. F

thois we out pontie off Jests
chitte to the that dwel he
re ad there as a raungers
thois we out pontus/Sa.
larta/Cappadocia/Ana/s
Bithymia elect by the for-

knowledge of god the father/thosowe the lanctifyinge of the spirete/buto of bediece ad spipulipinge of the bloud of bediece ad spipulipinge of the bloud of

The.f. Wille of. S. Weter. Jelus Chuft . Grace be wyth pou and peace be multiplied.

f.cost.j.a. Bleffed be god the father ofoutelog Cphe.j.a. De Jelus Chrift/which thotowehrs as boundat mercye begate be agayne bis to a lynely hope/by the refutteccioof Belug Chuft fro beethfto entopeanin berttauce immortali/ ab bubefplee/ab that putrifpeth not/ referued in heaut & for you whych are kept by the power of gob thotow faith/buto helth/which heleh is prepared al redy to be fhewed in the latt tome / in the which tome pe fhall retopce/thoughnowe for a lealon (pff nede requiple) pe are in henpaes! shoto withe manpfolde temptacions! that poute faith once tried bepnge moche more precious then golde that pesiffhed (though pt be trped wythfpie) enpghebe foumbe untolawbe/glopy/80 honoure/when Jefus Chrift Chall apese I whom pe haue not leue ad pe pet loue him/in whom even nowe/though pele bim not/pet pe beleue/and ceioy ce with tope meffable/and glorions ter ceanyinge the ende of poure fayth/the helth of poure foules.

Of whych health haue the prophes as enquipreb/ad long he/ which praphe Red of the grace that fhulte come buto pou/feacchpinge whe/or at what trine the spirete of Chie which was in the

Che.f. Chantes. Mulbe lignifye/which Cpirete tellifred before the pattions that Chulbe come buto Chill l'and the glosy that finibe folowe after/buto whith prophette pt was Declared / that not bato them fels nes/ but buto ba thep Chulbe mpnifter the thingis which are nowe Thewed bato you off them which by the holp gooft fent wine from beatte hatte prem

ched bato pou the thyngis whych the angels Defpie to beholde.

Whetfore gride bppe the lopnes of poure myndes/be lober/and trul pare fectly on the grace that is brought bue to pon/in that Jelus Chult is openeb as obedient chplosen/ not fattionpinge youre felues bnto youre olbe inftes of ignorancy/Bur as he which called you is boly/euen lo be pe holy in all maner. of connectacion/becaute pt is wipten. Be pe holp/for 3 am holp.

And pf to be that pe calon the father rig.a.rg. 6 which with out respectof person ind. ment.r.a. gethacolopnge to euerymanes worke Komit. b le that pe palle the tyme off youre pyl. Bala,bj.b D gremage in feare Hi fforag moche ag pe Bnowe howe that pe were not rebe med with couruptible golde and fpluer from poure bapne couerfacton/ which pe receaued by the tradicions off the fathers / but with the prectous blond of Chiajas of a lambe budefiled/and

s.cosi.bi.a withouten spot/ whych was ordened and.bij.d. before the worlde was made/ but was somethed in the last tymes for youtest Apoca.j.b bes whych by hys meanes have beled ned on god that rayled hym fro deethed and glorifyed him/that ye myght have

And for as moche as pe have purify
eb ponce foules thorow the spirete/in
obeynge the trueth forto love brother
ly withouten faynynge/se that pelove
one another wyth a pure hert servetly
for pe are borne a newe/not of montal
seed/but of immortaliseed/by the wop
be of Bod/which spireth/adiadeth for
ever/because that all hell he is as graf
seed/because that all hell he is as graf
seed all the glory of mais as the flow
to as a graffe of middered/an

ect riffic the flower is fambawaye/but the wol Jacob. Lb De off the lorde endureth euer. k And this is the worde which by the colpel was preached amonge you.

eph.eiff. a colo.ist. a beb.gij.a.

the.ij. Chapter. H
berfote lape a fite almai
lictousnes/ad all gyle/ad a
bissimulacion/and exnic/
and all backytpinge:/and
as newe boine bibes/des
specific that reasonable mple

he which is worth out con apcion/that pe maye growe therein. It so be that pe baue talted home plesaunt the lowe is

to who pe come as buto a lyupuge from
ne which is disalowed of me/but elect
of God and precious/and pe as lyupus
ge Cones are made a spiretual house/
and an holy press hode/for to offer bype
spiretualisarryfice acceptable to God
how result.

by Jefus Chaift. B. Wherfore pt is cotapned in the fert. ela. Exbits pturc/beholde/3 tape in Ston ab beeb Rom.tr.g comer fone/ electe and prectous / and be that beleueth on hom thall not be as Chamed. Unto you therfore which bete ue is he prectous/but buto the whych pfal.crbife beleue not the fame Rone whych the mat. Fri. B bylærg refufed/is mate the heed ftone Actu.tin.b in the corner/# a Cone to Comble at/ # Ela.ben.C a rocke to offende them which Comble Exo.BIF.E at the worde/ab beleue not that where on they were fet . But peare a chofpn generacion/a royall preft hod/and holy nacio/a a peculiar people/ that pe Chut de thewe the bertues of bym that cal. Oree. 11.0 led you out of darchnes into bis mar: Kom. ir.e ueloug lpght/which in tyme pad were not a people/pet are pe nowe the people of god/ which were not bnoer mer. Bala.b.c. cp/but nowe have obtapned mercye & rom. ren. B.

Graungers/ab pplgrems/abitapne fru felhly lutes / whyche fyght agapnet the foule/and se that pehaue honest co uersacion amoge the getyls/ that they

The.i. Wille of. S. Meter.
which backbyte you as earl done marele poure good workis/and play
le god in the dare off bilitacion.

Com, pill. a

mer ordinannee ofmå for the lordes in the / whether pt be buto the kynge at buto the chefe hed/other buto miant as buto them that are fent of him/for the punnystment of enpil doars / but for the laube of them that well do. for so the well of god/that with wellow pune pe thuide hoppethe mouther of the well of god/that with wellow pune pe thuide hoppethe mouther of the laube of the fer mouther of the laube of the fer and the souther of malution to the laborate men/astre/and not as them.

By pe to be libertie for a clocke of malutious punes / but even as the servantig of the laborate of the libertie for a clocke of malutions.

Rom.rij.c God. Se that pe honoure all men. Lo.

Enbe.bi.a none the hynge.

Tyti. 11. 2. th all feare not only pff they be good the cop. bij c abcourteous Bue also though they be frowarde. For ye commeth of grace ke pfa man for coscience to warte god end buregrefe sufferynge wrongfnily for what prayle is pt / pff when ye suffer for youre fautes pe take ye paciently. But and yf when ye do well / pesuffre wronge and take ye paciently then is there thanks with god.

Merebuto bereip were pe called for b. Joa. 111.c. A Chill alfold fered for ourelakes/

folowe has Reppes/which dybno form ne/nether was there give fonde in his mouth/which when he was rempled/ reupled not agapne/when he functed/ be theatened not/but committed the Ela. His. be theatened not/but committed the Ela. His. which his owne file bare oure spanes in his body on the tree/that we shuibe in his body on the tree/that we shuibe be delivered from spane and shuibe he in rightewesness. By whose stripped he in rightewesness. By whose stripped he were healed / for ye were as shepe which go astrape/but are no we returned but o the shepheetd and by shopped hed but o the shepheetd and by shopped hed but o the shepheetd and by shopped

The.ity. Chapter.

3kewpfeler the weme be colof.ity.e:
in subtercionto their bus Ephe, b.e.

beleue not the worde/mas

of the wones/while they beholde you re poore conerfacion compled with feat re. whose aperel that not be outward this of the on of got on of go worker in puttyage on of got gious apareli/but let the hid ma of the here be bucoringt/with a niche and at quyet spirete / whych spirete is before sod a though moche set by. For after body manner in the olde tyme dyd tyle boly wemen which trusted in god tyle boly wemen which trusted in god tyle.

The.f. 10 ille of. S. Weter. them felues/and were obediet to this Ben. xbiii fulbanbes/euc as Gara obeyeb Abia ham ab calleb him lorde/whole bough ters pe are as longe as re bo well:and be not afrappe of enery fnadowe. .coz.bij.a Zphwyle pe me dwel withthe acoptis ge to knowledge/genige honoutebnto the wpfejas to the weaker belleligis to the char are hepres also of the grate of lyfe/that youre prayers be not let. HI In coclusion be re all of enemmi be one lattre with another lone as bit pro.xbij. c thren/be petifuli/be contteoug/notte and. xxi. D beringe enti for euit/nether rebaketo rom. rtj.D. rebuhe/but contrarp wpfe / bleffe/to freeda.b.d mebringe that pe are there buto called plat. Ffrit ene that pe Chulte be herres of bleffp Be. fros who to ipiteth to loue ipte/and to le good Dapeg/let hym refragne hing tonge fro eupli/a his ipppes/that they Speake not gyle/ 2 et hym efchie tuff ab bo good/let him fehe peace/genine M. Aos the epes of the Lorde are out the righteous/and hps cares arcopin

Pon/pff pe folowe that whych is good!

Mat.b.a. lufte for righte welnestis lake. Ment
thelette feare not though thep leme tet
thelette feare not though thep leme tet

but others prayers/but the face of the

Che.if. Chapter.

Inctifpe the loste god in ponte hertis

I be redy alwayes to gene an answes

to enery man that asketh you a reson
of the hope that ye haue ad that wyth
meknes and feare haupnge a good con
science that whe they backbyte you as
enpl boars they maye be ashamed for
as moche as they have fallely accused
youre good conersacion in Chilt.

3t is better (pf the wplot god be fo) that pe luffre for well boynge / then for eurl Doynge. H for as moche as Crift mel. fr. b hath once fuffered for fpnnes/the inde Hom, b.b. for the butufte/forto brynge be to god; and was kylled/as pertayninge to the Diellhe but was quickened in the fpire te. In whych forcete / be also went and preached buto the fpirites that were in. prelon/which were in thme balled bil. sbediet/when the longe fuffer page of Bod abobe excebynge pactently in the Dares of Moe whil the athe was a pres Beff. bi.b. parynge/wherin feame(thatistofage mat.rriff bull. Coules) were laued by water/whis Luthu. & ch agnificth baptim that nowe laneth bø/not the puttinge awaye of the filit of the flellhe but in that a good colcien ce colemteth to god bpthe refurreccion of Jelus Chult/whych is on the ryghe bobe of god ke is gone into heue/ane gels/power/e myght libbned buts 980 The.114. Chapter.

The. 1.10 iffle of. S. Weter.

Ot as moche as Chilling het fuffereb for bg in the Beffte arme pourc felues The type wyth the same ampride: for he whych lufe fereth in the felfhecealth

from Come / that he hence forwarde Chulbe ipuc as mothetyme as remay. poetili, e neth in the fletthe/ not afterthe inftig. of men/but after the wyth of God.fol pe ps suffpetent for he that we have Coent the trine that ps past of the ly fe after the wyll of the gentyis web Bynge in wantunnes/ infles/bionken mes/in eatynge/ Drynhynge/ and mab

bominable pholattye.

And pelemeth to the a ftraugethying ge that pe rune not allo with them bis to the fame excelle of rpote/ & therfort Cpeake they emplof pour which in all go me a coptes to hom that is redy to mo ge quycke and deed. How buto this pur pole berelp was the golnell pleached buto the deed/that they shulde be und ged after the maner of men in the felle he/but thulde toue godly in the foitele The ende of all thingis is at honde.

HBe ye theefore Difcrete/ab tobet/ puer.r.b. that ye mane be apte to players / But rom ru.c. aboue all chargis haue fecuent loue ar beb. riti a monge pou. For toue couereththe mule 10 bt. q.b. citude of fpines. Bepe herbious/and

The lift. Thantier that with out grudginge. As enery ma hath receamed the gofte / minylet the fame one to another as good miniders of the many folde grace of god. If enp manifecate/ tet hom talte agrhoughe bespeake the worden of God / 3ff enp manminifter let hym de pt ag of the as bilitie which god miniftreth betto him That god mallthingis mape be gloste fred thoso we Jelus Cett. Ito whom be praple and dominion/for euer and whyle the worlde Rondeth Amen.

merlybeloned / be nottroubled in this heate/ which nowe is come amon ge pou to tepe you / as though fome Graunge thynge / hab happened buto you/ but retoyce in as moche as yeare parte takerg of Criftes pallions/ that whe his glory apereth pe maye be mes

epand gladde.

mappy arepe whe pe luffre rebuke for the name off Ciniff for the Spirete ofglorpad the Spirete of god rettethas ponpou. On their parte heis enyl (200 he of/but on poure parte he is glouffed Se that none of pon luffre as a mus

therer / orag a thefe/oran eupli boart or as a bulp body in wother mens mat terg. If enp man luftre ag a Chille ma let him not be alhamed/but let him glo ride god on this behalfe. for the tyme ig come that judgement mud begyn as

10.P.I.

the house ofgod. If utput begenaths what shat the ende be of the which be what shat the ende be of the which be I to . I tene not the gospell ofgod: And yf the I tene. It. c tighteous scally be saued/where shall the . it. c. the bugods pad the unner apere suher Lucetic. the bugods pad the unner apere suher the upt of God/compt their sonies to the woll of God/compt their sonies to the woll of God/compt their sonies to the woll creators (The. b., Chapter.)

the presting whythare is a moge you Jerhorte/who ch am also a presti/and a witness of the afflictions of Christ/ad also a partit her of the glorythatshal

be opened/fe that ye few Chilleshow he whych palamonge you:takpagethe ouer fyght of them / not as thought werecom pelled there to / but writingly for the delyte of fylthy lucre/but of a good mynde. Not as though ye were lotdes ouer the pariffnes/but that ye be an enfample to the flocke/ab when the chefe shepherde thall apere ye shall ecceaux an incorruptible crowne of glory.

Lykwple pe ponger labmit poute a felues bato the elder. Submpt poute leues euerp man/one to another/knet poure leines to gether in lowines of poure leines to gether in lowines of geneth grace to the buble. A Submyt

ponte seines therfore bader the mygo bty bonde of Bod / that he mape erais pou/whe the tyme is come Call at you pou/whe the tyme is come Call at you

tecare bpon him: for be carethfor pott Beloberad watch/ for poure aduer effet.bf.c. fary the beupil as a rospinge lyon wal. Luc, rij.c heth about/lehpinge whom he maye be kom. rij. c noure/who refpt the Deal unthe fayth/ platititi, D remembrynge that pe Do but fulfpl the fame affliccions whych are apoynteb to poure brethen that are in the worls De. The God of all grare which called ponunto bes eternall glery by Chris Jelus/thatt hys owne tplfe after a tyo tell affliccion make pou parfet/ Chall fettleftrengthe/audstabilidije pou. To hym be glosp ad Dominion for ener/ab whyle the worlde endureth Amen . & D By Siluanus a faythful brother bus to you (as 3 luppole) hane 3 write bres nety/exholtpinge and tellifpinge howe that this is the true grace of god/when rem peftonbe. The congregacion thas is gathereth to gether at Babilon/ faluceth you ab Alarcus my fon. ne. Brete pe one another wie th the holle of lone weace

arein Chiet Jes

10. p. 4

The seconde pistie of

S.Deter.

Thefpia. Chapter.

Imon Weter a fernannt gand an Apolle off Jefing 4 Chichia/to the which have obtanned tyke precious Staith with bain the righte welnesthat cometh of one

re god/80 of the famidure Jefing Crift. Gracebe with you/ab peace be mus tiplied in the knowledge of God/ and of Jelus oure loite/ Accordinge as ins gobly power hath genen / buto be all thyngis that pertapne buto tyfeab to Terue god withatlithozowe the hnaw. ledge of him that hath called by bybee sue and glosp/ by the meanes where? are geuen buto by excellent and mote greate prometes / that by the helpe of the perbuite be partenhers of the gob. Pnature/ in that pe fipe the commupti on of worldplut.

And here buto gene all biligence/ in B poure farthminider bertue/ab in ber. tue knowledge/ad in knowledge repe: racy/abin teperacppaciece/inpaciece godlynesin godlynes brotherly kinde mes/in bratherly kynones lone. for ye thefe thinges be amonge you/ and are plenteons they will make youthat ye mether foalbe ydle not bufrutfull buts

The.i. Chapter.

the knowledge of oure torte Jelus Che eift. De that lacketh thefe thyngis ps blynde and gropeth for the wave with hps honde/ and hath forgoten that he was pourged from his oidelynnes.

Wiberfore brethren gene the moare C biligence forto mahe poure callinge ab election fare for pfpe w fochethingis pe Chaineuer erreipe and bythis mea. mes an entrynge in Chalbe minifted bito to you aboudantly into the enerlating ge apgoom of oure loide and laucoure

Jelus Chult.

Uherfore 3 wil not be negligence to put pou al wapes in reme brafice of fothe thingis/though that pe knowe the poure feines and be alfo Cabliffed in the prefent trueth Por withttondinge 3 thynhe pt mete (ag longe ag 3 am in thes tabernacle) to fere you bppe by puttynge pon in remembraunce: for ag moche an Jam fure howe that the tyo me psathonde that 3 mult put of this 30a. xxf. to mytabernatle/euen as oure loide 3e. fus Chitt hachshewed me. 3 woll em foarce therfore / that on enerplybe ye myght haue wherwyth to fere bppe the remembraunce ofthele thingis af. termy bepartynge.

D. Affor wefolowed not Deceauable fa bles whe we opened buto you the pos mer/and compage of oure loade Jelus

10 p.in.

The. 11. 10 fale of. S. Weter. Criff bite with oure eyes we lawe his mateltie. Ene the berelp whe hereces ned of god the father honour ab glery/ ad whe there cam fochea boyce to him mat, rbij a fro that ercellet glorie Chig ig my wre beloued fone/in who 3 haue wlite/this bopce we herbe whe pr ca from heane bepinge with hom in the holy mounte. Wite have also more fure worde of prophety/where buto pf ye take hede/ as buto alight that Chymethin a bathe place:pe to wel/buryll the daye bawne andthe Daye farte arple in poure hets d.tim, iii, b teg. 1 So that ye frift know this that no prophely in the freppture hath eng prinate interpretacion. Morthe Cepin. reca neuer by the wil of man:but holy men of god fpake as they were moued by the haly good. (Tthe. 4. Chapter. Dete were falce prophe: 2 as there Chalbe faice teat chers amonge you/which

ge the lotde that hath bought the / and bipinge on thepr owne heades swyft Danacion/and many shall followe their Danacion/and many shall followe their Dannable wapes/ by whych the waye of trueth shalle enpit spo hen of tab tho rowe couetouines shall thep with faying woo wording make marchabyse of you/

whose subgement pe not farre off/and their damnacion Repet not.

for pegod spared not the angels Jaco. HH.D that anned but call the wine in to hell ad put the the haines of barknes/there to be kept bato indgemet / nether fpas red theo ide worde/but faued Moe the Beff. bif. & apphre preacher of rightewelnes/and bronghe in the floud into the worlde of the bugodip/ab turned the cities of 30 Domant Comos into affhes/ouertine. Geff.rig.b we the /Damned the /ad mabe the an en Cample buto all that after Mulbe Ipne bagobly. And int Lot besed with the baclenty connectation offthe withed/ Delinereb be: for he bepngerighteong and Dwellpnge amonge them /in fepnge and hearynge/bered higrighteoug foule from Daye to Daye with thete bno ryghteoug bedeg. The lorde huoweth howeto witner the godip out of teptas cion ab howeto referne the butuft bue to the daye of judgemet forto be punto Unithed:namipthethat walke afterthe fleffhe in the full of buclennes / ab Dele pyle the culars . Dielimpteous aus thep/ad aubboine ad feare not tolpes he envil of them that are in auctorite. When the angels whych are grettes. bothe in power ad mpght/receaue not of the lorde raplynge indgement aga. gud them. But thefeas brute beaten D.p.ittf.

The. A. pille of S. Weter.

maturally made to be take ad telleoped

theate emplof that they knowe not ad

thall pertite through theprowne be
fruccion/and recease the rewarde of

burpantemelnes.

They count pt pleasure to live with outly for a season. Spotteg they are ab spit hymes / ad of you they make a more hymaticke feath puge to gether in their aceanable wapes: having e epessalof adnoutrie / ad that cannot cease to spin ne/begyipnge / buttable soutes. Here have exercised with conetousness they have exercised with conetousness they have exercised childrenian have for sake the right wape / an are gone attained the right wape of Balam the pe followings the wape of Balam the pe followings the wape of Balam the

hed of his iniquitie. The taine ad dom beatt/ speakinge worth mannes bopce Jude. J. d., forbade the foliatines of the posphet.

and cloudes caried about of a tempet!

to whom the myst of darknesis referenced for ener. Hor when they have sported then the swellings worden off dany see they be apple with wantannes thorowe the luttes of the stellie them that were clene escaped that nowe are wrapped in errours. They promps the liberus Rose, bit, dand are them setues the bonde servans. Rose, bit, ctip of corrupcion, for of whom soeves

Theilli. Chapter. amania ouercom/buto the lame is he theb. bf. as inbondage. for pfthep/after they ha: Etlat. File ne efcaped from the fyithynes / offthe worlde thatowe the knowledge ofthe toide and of the fautour Jefus Chiff! thepare pet tangled agapne therin/ab oner come:then is the latter ende worf fe withthem then the begrinninge. for pt had bene better for the / not to haue knowe the waye of tyg hteoulnes the after thep have knowe pt to turne fro the holy commaundement geuen bnto them. It is happened bnto them accos brige to the true pronetbe/ The wage 1080. Fr 16 ps turnebto tys bometa gapne / and the lowe after the 12 wallhed/ 12 retus ned to her wallowynge in the myre,

that 3 nowe wipte buto poulmy derely beloned/ wher week 3 ftere bype/ where youre pure min

unce the wordis which were tolde bea fore of the holy prophetes/ ad also the commaundement of by the Apostles/ of the lord eard saucour.

Ches full beteftonde / that there i. Ciff. itifice that come in the talt dapes mockers?

which will walke after their owne in the gand lape: Where is the promesof

The. if. pfftle of. S. Weter: M. Cim.iff. bis commynger for fence the fathers Jude.t.f. Died all thyinges continue in the fame Eze.xn. t. effate wherin thep were atthebegyu mprige. This they knowe not (and that B willpingly) how that the heaves agret. te whyle ago were / and the erth that was inthe water/appered bppe out of the water by the worde of God: bythe whichthingis/the worlde that the was periahed ouer flowen with the flubte Bne the heaues bereip ab erthwhych are no we / are kept by the fame worde

in Roze/abreferned bnto fyze/agayns the daye offinbgement and perdicion of bugoblymen.

Dereip beloued benot ignorant of this one thynge howe that one bayers weth the lorde / ana choufande yeart/ and a thousand reare as one Daye. The C losde is not Cake to falall hys promes as Come mencount flacknest but is pa cient to by warbe/and wolde haue no manloft/but wolde receaucalimento

f.tetta.b. a repentaunce i Menerthelelle the baye rene.iij.a. of the lorde will come as a thefe in the and. zbj.c. npght/mthe whych dape/the heaneng Chatt petidhe wpthterrible noyle/ and the elemetig Chall melt with heat. 2nd theerth withthe workis that are thes

in Chall buene.

pfallthele thongis thall periabe/ whatmanerpersons sught pe to be in

The. Mi. Chapter. holpronerfacton/adgodlines:lokpinge fore/ad haftprige buto the compage of the baye of Gob/inwhichthe heanens thall periate with fpie/ab the elemen tis Chalbe columed with heate Mener rene. Erf. & theleffe we loke for a newe heane/and Ela. Irb.c. anewe erth, accordinge to his promes and, krbi. g whete in Dwelleth righte welneg.

Wherfore bereip beloued/fepnge that peloke for Coche, thyngis /be byligens that pe mape be fonde of him in peace Dwith out fpotand badefpled. And fup. pole that the longe lufferinge off the torde pe helth/euen as oure Derelp bes loued brother maul/accordpinge to the wpfoom genebuto hym / wrote to you pee / almoft in enery piffle fpeakpnge offoche thyngig:amoge which are ma my thyngis harbe to be buberftonbe/ which thep that are bulearned/and bis Bable pernert/agthep bo wother feri. ptures buto their owne te fruccionipe therfore bearip beloued feynge pe ave warned/ Beware left pe beatfo pluc. hed awaye with the erroure of the wie ked ad fal fro poure owne fted fafines

But growe ingrace and in the kno wledge of oure loide/ ad faucous re Jelus Chailt. To whom be glozybothe nowe and for euer amen.

The fyrit pystle of. Si

3houthe Apostle.

Che fpill Chapter.



Dat thynge whych was fro che begynnyngteclas re we onto pon / which we have herte/whichme bane fene with our eyes w hych we have loked at

pon/a our hodes have habled:eue that came thing which is lpfe, for that lpfe apered and we have fene priwherfoje we beate wptnes/ab [hewebnto pou/ that eternalliple: which was with the Fatheriand apered buto bg. That fame thing which we have fene ad herbebe clare we buto pou / that pe mape have Felloufhippe with bg:ad that oure feb loufhippe mape be with the fatherlad bistofie Jelus crift. And this watte we bato pou/that poure tope mapebe ful.

30ā, biij.b

And this pathe tropngis which web haue herte of him/ab we beclare buto pourtbat god ig light/and in hym igne batchnes at all/pf we lape that we has ne fellous hippe with hym/ab pet wal ke in barnneg/we tpe/ab performenot the trueth/butad pf we walke in light bebre.fr. Denen as he is in light/che hane we fel-1-10et.j.d. loufbippe wpth bpm/and the bloud of Crit hig Conne cleufeth be fro al finne

If we shall sage that we have no syn.

Che.H. Chaptet. me/we beceaue oure felnes/ ab the trus Apo.f B? eth panot in ba:pf we knowledge on iii.re.bif refpunes/he is faythfull ab iuft/to for ij.par.bi@ gene be ente fynnes / and to clenfe be pro.xx.b. from all buryghte welnes: pf we laye Eccle. bito meareno finners/we make him alyas and his worde ig not in bg.

The.ij. Chapter. p lyceti childre thele this gig write Ibnto you/thas eny manfynne/pet we has ne an aduocate with the father/Jefus Creft/wilds this opghteousiad he pt is that is the fatylfaccion for oree fynnes:not for oth refinnes only:but also forthe finnes of al the worlde. A And herby we knowe that we have knowen brin/pf we kepe his comaundementis. Dethat fayth 3 knowe him/ab kepethnot his comaure bemetis is a lyar/ab the beritte is not in hym Whofoener kepeth his worde? m him is the loue of god parfet in tebe And therinknowe whe that we are in hym. we that Capth he bybeth in bym/ oughtto walke enen as he walked. M

Blethen 3 wlite no newe comaune Demet buto pourbut that olde comaure Demetwhich pe herte from the begyits nynge. The olde comaundement is the Joa ziff. D words which he perce team the pedlur and up. 200

The.j.piate of.S. 3hon.

nynge. Agapne a nowe comaundemet 3 write buto poula thynge that istrue en him; ad allock you: for the darknes ps paft / and the true legit nowe fip neth. Imethat lapth howe that he ys in the true light and pet hateh his bioi thet/ig in Darkneg ene bntyll thes to ene be thatloueth his brother/abitth in the light/and there is none occasion of euplin him. We that hateth his bio. theris in darknes ad walkethin dark. nes: acanottel whither he goethbecau te that barknes hath blinded his eyes.

Babes 3 write buto you howe that C Poure Cynneg are forgenen you for his names fake. 3 wtyte buto you fathers howe that pe hane knowen hom that was from the begynnpnge. 3 wille bu: to you ponge men / howe that pe haue ouercome the wicked 3 write buto you Iptel childie/howe that pe haue know me the father 3 write bnto you fathers howe that pe have knowen hym that was fro the begynnynge. I witte buto pou ponge men/howe that ye are fron ge: and the worde off Bod abybethin poule pe hane ouer come that wicked Sethat pe loue not the worlde nether thyngis that are in the worlde : yf eny man loue the worlde / that loue of the fatheris not in home. For all that ys in the worlde (an the luft off the fletthe!

Che.H.Chapteen the lust off the ever / and the paybe of goodes)is not of the father:but of the worlde. And the worlde bannpaheth awaye/andthe luft therof: but he thas fulfilleththe will of god/abybetheues Lytell chyldren pristhe laft tyme and as pe haue berbe bowe that Antichills Chalicome: cuen no we are there many Antichiaes come al redy/wherby we knowe that pt pg thelaft tyme . They went oute from be but they were nos of ba: for pf they had bene of bal they wolde no wut hane continued withby But that fortuned that prmyght apes

re/that they were not ofbs.

And pe haue an opnimet of the holy good/& reknoweallthingis. HI wis te norbnto you / as though ye knewe not the teneth: but ag though ye lines wept/and knowe also that no lpe come meth off trueth: who pga lyar but he that Denyeth that Jelus is Chile? he ps Antpchilt that Denpeth the father and the fonne. Whofocuer Denpeth the fonne / the fame bath not the father. Let therfore abpbe in you that fame which pe herde from the begrunpnger pff that whych pe herbe from the bee granginge Chal remapne in pou/pe allo Chall cottnewe inthe fonne / and inthe father. And this is the promes that he hathprompled by/euseternallyfe. &

the.t.piete ot. S. Ihon. Chis haue 3 write buto poulas contes mpage the char bifceaue pou And theas nopatynge which pe haue receaned of bym bwellethin pon . And penede not that enp ma teache pon but agthat au morntpuge teacheth pouallthingigiad is true/and is no lye:and as yt taught pon/eut fo byde therin. And nowe bar begabpbe in him/that whe he Challas pere/we mape be bolde: ab not be mate a Chamed of him at his compage. If ye knowethat he is ryghteous/knoweal to that ge which foloweth erghtewell nes/is borne of bi. CThe.in.Chapter ther hath the web on bal

Athat we Chnide be calleth the lones of ged. for thys poul not be cause pt hath Caufe the worlde knoweth not knowe him. Derelp beloued /now are we the fonnes of god/& pet it hath mot apered what we Chatbe/but we kno we that whe it Chalapere/we Chalbely he himsfor welhal fe him as he is. and enery man that hath this hope is hym pourgeth bim Cylfe/euen aghe igpute Wiholoener comitteth Conne/comitten burpghtewelines allo/ab fpnneps bus Efa.Mi.c. epghteweines: ad pe knowe that he as 4.10 e. 4. D pereb to take awape ourefpnnes ab in wisdyd an gname, smryd onag myde in him/fymm not/w holoener lyfieth hath not lene him nether hath knowe bym.

that boeth righte welnes is righteous gou biff. f eue as he is righteous. He that comet. Joa, biff. f teth lymne is of the deuyl for the deuyl for the deuyl fymneth sence the begynninge. For this purpose apered the lose of god to low sethe workes of the deuyl/whose new is borne of god/symneth not/for his seed be remay seth in him/& he canot synne be cause he is borne of god. In this are the chyldre of god knowe and the chyldren of the wupl/whose new does not right ewelnes is not of God/nether he

that louethnot hys brother. for this is the tydingis/that pe here Jon. rifl. 6 fro the begynnynge that pe thulde lone And. rb.b. one another not as Cayn / whych was of the wicked & Clewe hisbrother, And Beff. fiff, he wherfore Rewe he bim: becaufe his o. wine workis were euplie his brothers goode. A Marueplenot my biethe pe the works hate you we know that we are traffated fro dethonto tyfe/becau fe welone the brethren. We that loueth not his brother/abyteth in weth. Who lent. rig. D foeuerhiterh hys brother/ is a ma depar. Andpe knowe that no man leyar hath eternal lyfe abydynge in hym. Mereby perceaue we the loue of god Joa. 26.8

tuthat be gane his lyfe for bs. And we

@ q.j.

The.f. Wille of. S. 3hon. ought also to gene oute lynes for onte brethre/withosoener hath this workes Boode & feeth bis brother in necellitie! and therteth bppe hys copation from him/howe Dwelleth the lone of god in him: Of p babes let be not lone in wor De/nether in tonge but with bebe/end in betite. Hand herby we knowe that b we are of the berite ab wylbefote him put our herres out of wat. froz (pf oure bertes comme bs) god is gretter then oute hettes:@ huowethal thingis.Teberly beloued/pf oute hertes comme ba not/then haue we truft to god war-

30a. 20.a de/ ad whatfeeuer we afac we shal receane of him be cause we hepe hys co. maundemetis ab do those thingis wh ich are pleatinge in his fight.

Joan. b.d And this is his comandmet that we and. This a beleue on the name of his Conne Jelus Chift/ad lone one another ag he gaue comauntemet. And he that kepeth his comandemetis Dwelleth in him/ ad he Joa. ziff. b in him. And herby we know that there and. rb. b. abybeth in be of the spicete whych he

Lane bs. A The. tiy, Chapter. Ereip beloued beiene nota Leuery Spiret/but ploue the Ipicetes whether they are of gob or no/for many falce prophetis are gone out sinto the wollde. Hereby

The fill Chapter that've know the fpirete of god. Enerp spirete that cofesseth that Jesus Cris is come in the fletthe / is off bob . And enery Spirite which cofesteth not thas Jelus Chuft is come in the flesche/ 18 not of Ged. And thes is that spirete of Antichia for whom pe hane herbe hos wethat he Chulde come / ad euen nowe all redy is he in the worlde.

Lytellchyldie/pe are of god/ad has 308, biff. 8 ne ouercome the /foz gretter is he that ig in poutthen he that ig in the worlde. They are of the worlde/therfore fpeas Be they off the worlde, and the worlde heatern them. Wie are of god/be that knoweth Bod heareth by / be that is not of god hearethby not. herby hnos we we the spirite of beritte ad the spis Tite of erroute.

Derely beloued/let be lone one ano ther/ for loue cometh of god/ And eues ry one that loneth/ is borne of god and anoweth god. De that loueth not/hath not knowengod & for god is love. In Joan Mis this apered the lone of god to voward becaule that god fent his only begoten fonne into the worlde that we might ly ne thoso we him Werta is love not that we loued godbut that he loued ba/and lent hypfonne to make agrement for Coure fpnueg.

werely beloved yf God to loved by Qq.n.

The.f. Wille of. S. 3hon.

we ought alfo to loue one another m Joan.f.b. man hach Cene Gob at eny tyme. 3f we 1.tim.bj.c loue one another/God Dwellethinbs/ ad his loue is parfet mbs. herbykno. we we/that we dwell in him/and hein ba because he hath genebaof hyaspu rete. And we have fene/and bo tellift that the father fent the fonne/which is the lautoure of the works. Wholoener confesseth that Jefus psthe fonne of god/in him dwelleth god/abhein god And we have knower and beleved the loue that god hathto bs.

Bod ig loue/and he that bwellethin toue bwelleth in god / and god in hym/ erin is the lone parfet in beithat we Chuide hane truft in the daye of indge. enent/that as he ps / even lo are we in thes worlde. There is no feare inlone but parfet loue catterhout al feare,for teare hach papnfulnes me that feareth

is not parfet in lone.

Wie loue hpm/for he loued be fpit. If a man fape/Jloue Bob/ and pet has teth his brother/he is a lyar. mowcan he that loueth not hys brother whom he hathlene/louegod who he hath not Joa. rill.d Cene: And thys commaundement haut And. rb.b. we of hym/that he whych loueth God Ephe,b.a. Chulde loue his brother allo.

The.b. Chapter,

The.b. Chaptes.

Do whosoener beleneth? ne of God/and eneryone that loueth him which bee gate/loneth him alfo/wh yeb wag begotenoff bym

In this we know that we loue the chile henof god/when we loue Bod/ad kea pe hys comaundmetis/This is the loo ue of god/that we kepe byg comaundes mētis/and his comanndmētis are not grenous. & Let al that is borne of god f. cor. 89. @ ouercometh the worlde/and this is the bictory that onercommeth the worlde enen oure fapth/who pg pt that oues cometh the woilde/but he which beles neth that Jelug is the fonne of gob?

This Jelus Chill is he that cam by materabbiond/not by water only/bug by water & blond. And pt is the spirete that beareth witnes because the spires is the trueth. For there are thre which: beare recorde in heane/the father/the worder and the holy good . And there the are one. And there are the whych beare recorde in errij/the fpprete/ and. water/adbloud/ad thefe thre are one. If we receaue the witnes of men/the witnesoft God is gretter. For thys is Joan lij, b the witneg of god/which he teftifed of his conne. We that beleuerh on the Coffe of god hath the witnes in him fife. & Q.q.iii.

The.f. Wille of. S. 3hon.

be that beleueth not god/ hath mate him a tyare because he veleued not the record that god ganc of his fonne And this is that record / bow that god hath gene buto be eternail lyfe/ad this lyfe is in hos forme. De that haththe fome hath ipfe/and he that hath not the lon-

me of ged/hath noctpfe.

Thele thonges baue 3 wayten buto pour that beiene on the name of the low' ne of God/that pe maye knowe howe that pe haue eternall lpfe / and that pe maye beleue on the name off the forme of godiand this is the tout that we ha ue in hym/chat pff we alke eny thonge accordinge to hips will he hearethbs. And yet we knowe that he heareth by what foener we afke / we knowe that we thatt have the peticions that we Despred off hym.

3ff enp man fe hys brother fpnne a pune that is not buto weth/let him alme/and he thall gene hym lyfe for them that fpine not bito beeth. There is a Connebnto Deethifor which fage 3 that a man Chulde not prave. All bnrighte. weines is frane/ad there is frane not

buto beeth.

the knowe that who foener is borne p off Bod/fynneth not/but he that is be: goten of god keperh hym fpife/ad that wyched toucheth bim not. We knowe

The f. Chapter. that we are of god & that the worlde is alto gether fet on wickednes. We kno. we that the Come off Bod is come and hath gene be a mynde to knowe him which is true and we are in him that is true through his fofe Befus Chuft. Thes fameis berp god ad eternal lyfe Babes hepe youre let ues from pmages. Amen.'.

The Seconde Epistle off.S.3hon.

The elder buto the electe la dpab her chyldren whych 3 loue in the trueth / 2mb not Jonly but also all that haue knowen the trueth/ for the truthes fake why th remagneth in by /and Chalbe in by

Tol euer.

wipth you be grace/mercy/and peo ace from Bob the father/and from the lorde Jefus Chrift the fonne off the fas

ther/intrueth and loue.

3 retopfed greatly/that 3 founde of B the cheloie walk page in trueth/ag we haue receaned a commanndement of the father. And nowe beleche 3 the/las by/not as though 3 wiote a newe conso

Q q.1111.

mannbement buto the / but that same which we had from the beginninger that we shall some one another. And the is the some/that we shall walke after his commundementis.

have berde fro the begynninge) yelly which come walke in pt. For many deceauers are entred in to the worlde/which come felle not that Jelus Chuft is come in the fleshe. This is a becauer and an electrical Loke on your felles/that we lower not that we have wrought but that we may exame a fulreward who share we may exame a fulreward who share we may exame a fulreward who share transgresset of ab abydeth not in the doctrine of Chill bath not god. he ehat endureth in the doctrine of Chill bath both the fater/and the some.

ge notthis learnyinge him teceaue not to house nether bid him ged spew. For he that biddeth him god spede/is particalle off hys eupli dedes. I had many thouges to wryte buto you/ neuerther less 7 molles onto you/ neuerther

ad puke/but I teuft to come bus
to pou and speake weth you
mouthto mouth/that oure
iope mape be full. The
sounes of the electe
space greet the/

CThe.iij.Pystle of. S.

Bayus/who 3 toue in the brueth. Welbeloued 3 wps fine in all thiges that thou prosperedelt/and faretell wel/cue as thy soute prospered as thy soute prospered as the steel well and the breeze the content of the cont

spereth. I resoyled greatly who the bre
the cam & tellifieth of the trueth that
to in the/how thou in trueth walkelf/I
have no gretter tope then for to heare
howe that my somnes walke in berttie

whatfoener thou boeft to the brethren and to franngers/which hore wytnes of the brethre when the cogregacion/ which brethre when thou by pagest for warden on their to meey (as yt pleaseth for his names sake they went forth/ab toke not hange of the getyls. We there fore onght to recease soche / that we also myght be helpers to the trueth.

Twiote buto the congregation/but Diotrephes/which loueth to have the preeminece amonge the/receaueth by not/wherfore of I come I will beclare his dedes which he doeth tellipage on by with maticious wordes/nether is there with content. Pot only he him affected the present of t

De forbideth them that wolke ab tim. Reeh them out of the congregation.

chis eupli/but that which is good, we that boeth well is off God/but he that boeth well is off God/but he that boeth euplifeeth not God. We emetting bath good reporte off all men / and off the trueth, yet and we oute selves also beare recorde/and ye knowe that oute recorde is true. I have many thynges to write but I will not with pen and pinke wifte but I will not with pen and pinke wifte the / and we shall speake mouth to mouth. Deace be with the. The lovers salute the.

Grete lovers salute the.

E The Postle off Paul

The fpell Chapter. H

od in tyme past dinersips ir any wapes / spake unto 3 the fathers by prophetis/ white the fe last dayes he hath spoke unto by by his some / whom he hath made

hepte of all thyngis/by whom allo he made the worlde. Wheth fone beynge the bughenes of his glorp/# berr pmasse of his glorp/# berr pmasse of his glorp/# berr pmasses of his glorp/# berry pmasses of his glorp/# be

thougis with his myght p worde/hath in his owne person pourged oure sprones nes/and is sprte on the right honde of the matelie on high/ ad is more excellent the the angels/ in as more excellent the the angels/ in as more excellent the the angels/ in as more excellent the the angels in as more excellent that the the angels is not excellent the second that is second the second that the the angels is not the second that the second the second that

he at eny tyme / Thou arte my some / it.es. bis this daye begate I the? And agayne / I will be his father / the Chalbe my sone me. And agayne when he bryngeth in the fyrit begoten soune in the worlde / he sayth. And all the angels of god that plat. red is worthyppe hym. And but the angels spice, pfal. citi. a tes fad hys ministers hammes of fyre. ps. ritin. b

Court but the some he sapth bod the seate shal be for ener and ever. The ceapter of the kyngdom is a reght cepter. Then half loved reghte wesness ab has ted iniquitie with erfore hath god who exhibit by bod anomited the with the oyle of gladness above the felowes.

And thou Lord in the begynnyinge half lapde the foundacion of the erth/
And the heuens are the workes of thy
bondes/They Chall perplike/but thou
Chalt endure. They all Chall were olde
that endure. They all Chall were olde
thou chaunge them/& they Chalbe that
unged/but thou arte the fame/ and the

Peared Chait not fayle. Into which off the aungels saybe he at eny tyme? Office. But on my eyght hode tyll I make thy. I.cop. p. d ne enemes thy fote flote? Are they not all spiretes to do service/sent forto muster for their sakes/which shalle he yies of health? The. 11. Chapter.

thereoze we sught moths mote to attend but the to attend but the hane here left we be spile for the worde which was spoke by angels was sted

fact/and energeranigresian & disoberative eccaned a tust recopence to remarke species was the secane of the love species of the fact the secone of the love him all begat to be pleached of the love him all to be warte/by them that herde it/god bearings witness there to/bothe with dispense and wonders also and with dispense myracles/ab giftes off the holy soft accordings to his awne will.

Cubieccionthe worlde to come/wherof we speake But one in a certapne place withested/sapinge/Unbat is man/that thou arte mpublis of hym/other the sert thou habres for a season made him lower then the angels/thou crouneds

bim with honour and glory/ab has fet bym aboue the workes of thy hondes. Thou has put all thyngis in subjects s.co. Fb.D binderlys fete. In that he put all thyms gis binder him/he left nothingethat is not put binder hym. Penertheless we yet se not althing is subdued but o him philip. H.B but that Jesus which for a season was make test then the agels we se thoso we she pumps him to feeth crouned with glory & honour that he by the grace of god/shuldetast of deeth for all men.

for pe becam him/ for whom are all thingis/abby who are elichyngis/afe ter that he had bronght many fonnes buto glosp/that he Chulbe make the log De of their helth parfet thosow afflice ong/for as moche as he which fanctes fped/ad they which are fanctifped/are all off won. for whych causes fake / he is not afhamed to call the brethre fay. inge/3 wyll beclare thy name buto my plat. pri.e brethen/in the mybbes of the congres gacio wyll I prapte the. And agapne I pfal.tbii& wyllput my truft in him. And agayne/ Ela, buj.d beholde here am 3 & the childre which god hath geuen me.

were parttakers of fleshe & bloud/he also him spife ipke wple toke parte wis enthem/forto put wine thorow weth/ ozec. rifl. be that had lords hippe ouer deeth that 1.602. Fb. G.

Unto the bebines. te to fave the Denyl. And that he myght belpuer the which thorow feare betth all their lyfe tyme were in baunger of bondage. for he takethnot bpon hym the angels/but the feede of Chiabata. Beth he on hpmi/Wiherfore m'allthym ais pt becam him to be made iphe buto his bretmethat he myght bemertyful and a faythfull hygh prefte in thyngis eocernpuge gob/for to pourge the pear pleg fpfieg. For in that he him fylle infe fered/and was tempted / he is able to Cucker them that are tempteb.

The.tif. Chapter. Derfore holy Brethen! partakery of the celedial e callpnge/colpder the eme balleatour and hyghpiel Jesus / beynge fapthfull

mae.rij, b. to him that fent hpm/eue as was eno. feg in all hys house. And this ma was conted worth pot more glorpthe 2000 Ceg/3nag moche ag be which hath pie pared the houce/hathmoft honoure in the honde. Enery honde is prepared of Come man. But be that olderned all thingis is god. And Bioles bereip was is fatthfuil in all bis boulle ag a minifter to beare wytnes of tho thyngis which Chuide be spoke afterwarte. But Cris as a conne hath rule ouer the house!

The.til. Chapter. whole houlle are we / yff we hepe fiebe fall confydence and recoglyinge in the

farth buto the ende. Utherfore as the boly goof fatthito Daye of pe Chall beare his bo pre harde plat. reills not youre herres/as whe pe prouoked in tyme of temptacto in the wilbernes where your fathers tepteb me proued me/e lawe mp workis.rl. yeare longe. Cuberfore I was greued with that gee neracion & fapb They euer erre in thes pr hetteg thep berelp hane not knowe. my wayed to that 3 fware in my water the / that thep foulbenot enter into my reft. Take hebe brethie that there be in mone of you an eupl herre/inbabelene/ that he Chulte Departe from the tyuyus ge god/but exhorte one another Dayly/ whyle yt ys called to baye / lest eup off you were harte herted ad be beceaued with fynne. Ule are parte tabers of Chuft / fo that we kepe fure bute the Dente the begymninge of the lubitancias fatth fo longe as pt is lapd: to daye pt pe heare hyd bopce / herden not poure hertes/as when re pronoked bim. from fome/when they herbe/ pronoked/bus not all that camout off Egppte biides Woles. But with whome was hedple pleafed.rl.peares: was benot byfplea fed with them that fpmed/whose bods dyes were oner thowen in the defast thee, pilli.

Unto the Bebines. Co who fweare he that they shulle not enterinto his reft/but buto them that beleued not: And we fe that they coul De not enter in/becaule of bubelene,

Che.un.Chapter.

Et be feare therfore /left eny of be forfokynge the promes off entrynge into ine behynde . forbnio bs Tawas pe beclared as well as buto them. But pt profipted northe that thep herbe the worde because the ep which heroe pr compled pr not with tayth. Ule which have beloued/bo en B terinto his rett/as cotrarp wyle hela-Plat.criff poe to the wother: As 3 hane fwomein mp wiath/thep Chall not enter into my

red. And that Cpake he berely longe af

ter that the working were made / fro the foundacionof the worth lapde. Hothe Spane in a certapne place of the feneth Det. if. a. Dape on thy wyle And God byd rell the fewenth baye from all hys workis! And in thys place agayne / Tey spall

not come into mp reft.

Sepnge therfore it folowed thatler memudeenter there into / and thep to who ye was fpid preached/ entred not theepn for bibeleues fate. Agapue be apoputed in Dauid a certapn : prefent dage after to longe a tyme/ faginge/

The.b. Chapter ad pridrehearled/this baye pepe heas pe hyd bopreibe not harbe herted. fros if Jolue had gene the rell/the wolde he not after warte haue fpohe of a nother Daye. There remayneth therfore pet a reft bnto the people of god. for he that is entred into his relt Doth ceale from his owne workes/as god bid from his

Let be dudytherfore to entre in to that reft/left eny man faule into foche an enfample of babelefe/for the word of god is quycke/ab myghtpmoperas cion/at Charper the enprwo edged fwe arde an entreth through ene bnto the bimbinge a fonder of the Coule and the Spirete ab of the loyntes ab the mary! and subgeththe thoughtes and the in. tetigof the herre. Dether is there enp creamee inmipble me he fpght off pt: but att thingis are naked/ab bare bnto eccle. 26.0 the epes of hym/of whom we fpeake, plat. pretty

The.b. Chapter.

Epnge thenthat we have a gret hpe piet which has thentred heauen (3 mean Jelus the foune off wood) LEVE let be kepe oure profellie anffor we have not an hpe ij.coz.iii.b

prett/ which cannot baue copattion on ouce intrimities/but was mallpoyn. teg tepted/in lyke maner:but pet with out fynne. Let be therfore go boidely

K.F.I.

buto the Cente of grace / that we may recease mercy/and fynde grace to heb pe in tyme of nebe.

feb amonge men/is or wheel for men/
in thingis pertaynyingero Gob/to alfer gyftes and facryfyles for lynnes/
whych can have copalison on the ignoraunt/and on them that are out of the
hye waye: be cause that he him alseabfoys copased with infirmitie / for the
which infirmities sake/he is bonde to
per for synnes/ as well for hys owne
per for synnes/ as well for hys owne

Bet bhonour bato bim alfe/but hethat ps called of Bod/as was Aaron. Quen fo lyke wyfe Chuft honoured b not him life i that he inpght be the hee pred / but he gtorifyed hym that lapte 16 fel. 11.b. bnte bim/ehou artemp fonne the ba. pe begate I the . As he alforn another Plal.cip, b place (peakert)/Chouartea preffore Her after the order of Welchifetech h Uthich in the dapes of his flethe/Dyo once bope prapered to Cupplicacions witth a conge cepinge and teaces/ buts year that was able to fant bym from desire wastald herbe because he had Soboreenstrare And though he were poen coneque learned be obedience the ende by a gas to bich he latered and wast hartuner aun the tante of

eternall health buth althem that obep hymand is called of God the hye prest after the order of the lenthere.

Claye which are harde to be bettered be cause pe are dult of hearynge. If or whe ag concerninge the tyme: ye ought to be teachers; per have pe nede agayne that we teache you the fyrit principles of the worde of god/adare be come to the as have nede of mylke/and not off from with mylke is inexperting the word fed with mylke is inexperting the word be. But thronge meate belogeth to the that are parfect/ which thosowe custo me have their witter exercised/to tube geboth good and envil also.

Che.bi.Chapter.

berfote let by leave the Doctrine pertaphinge to the beappinginge of a Charite man/and let by go but o pelecucion/and no we no mote lape the foil-

bacion of repentance fed bead worked and of fave has waste god/of hapepin/
of batteine: an of laping con of hontes and of refuere coin from bacth/and of ternall unbarment. And is well-we to present unbarment. And is well-we to present the period of the present the present of the period. Beauty of the present of the period of the period of the present of the period.

R 8.8%

Cinto the bebines. and haue cafted off the heavenly mil ad are be come parttakers of the hely good and haue miteb of the good wor be of god and of the power of the worl De to come pf thepfaule / Chulde bette mued agayne buto repentance/fiejas moche as they have (as concernynge the Cetues) cencifped the Conne of god a freffhe:manpage a mothe of hym.

For that exth which Dipnheth in then tapne whych cometh oft apon yt and bryngeth forth erbes mete for the that Dreffe pt receaueth bleffynge off God! but that grounde/which bearechthou nes ad mparg/is reproued/ and ignyt onto curfynge whofe ente is to be bup med, Meuerchelelle Deare freudes/ut trut to le better af pou/@ thingis whi ch acepany helth/though we thus fo ane. For gat ye not barpghteoug that be Chuide forget poure worke/ and la boure that procedeth of toue/whichla me pe the web in his name/which have mimulted buto the Carntes/ ad permi C mifter. pee/and we belpre that enerpo. ne of you Chewe the lame Diligence / to the encreace of the fayth/eue bnto the enbe/that pe fapnenot/but.folowe the to bech thoso we farthand pacience w peretthe ploinples.

Moz whe god made promes te Abja. em/be cause he had no greter thenge

The.bil.Chapter. to lweareby: he lware by him fife/lay get. pril. ingei Suretp 3 will bleffe the/and mulo tiply the in bede . And fo after that he hadtarped a loge tyme/he entoyed the plomes. Alen becelp (weare by hym thatig greaterthen the felueg: And an othe to cofpime the thinge/is amonge the an ende of all tryfe, So god wyle truge bery aboundantly to the we buto the hepres of promes/ the fablenes of Descontaple: he abbed an othe/that by two immutable thyngis (in whych pe was bupoffible that god fhuite lye) we myght hane perfect colatacion/which hane fled/forto holde fall the hope that ps fer forth before oure faces/ whych hope we have ag anancre of the foule! both fure an dedfatt. Whych hope alfo entreth in/into tho thyngis which are with in the barle: whither the fore run nerps for bs entred in /3 mean Jelus that is made an hpeppet for euer aftes

the niber of Aletchilebech.

The. bij. Chapter. mis Etletchifetechkpinge dof Salem (which beinge gefi.riff, D preft of the most bye god met Abiaha/ag he retur. ned againe frothe lang. ther of the kynges/ & blet

fedhpin/to who also Abraha gaue tpo thepotal thigis) fyift is by interpreta-

Ti. E. 181.

Unto the bebues. cion hynge of eightem eines:afterthat apage of Salem/that is to lape kynge of peace/with outfather/withoutmo ther/with one hynne & hath netherbei gymipnge of his tyme/nether pet ente of his life/but is lykened buto the lofie of god/ad remapneth a preft for enes, Confyder what a manthig wag/ba to whom the patriache Abjaha gaut erthes of the Spoiled. And berelythole chilbren of leny/ which receaue the of. fice of the preffed / bane commannes ment to take accordinge to the lawe! epthes of the people that is to laye of their brethien/ pee though they fpione ge out of the lopnes of Abraham . But se whole hypred yo not counted amon gethemi/ seceaued speties of Autaham and bleffed hom that had the promy teg: ab no ma benyeth but that he whi ebislede/recrameth bledpinge of hym whych pagtenee. And here men that 19 Dpereceaue tythes: But there he tecea nethepetes of whom pe ps witnelled/ Leup bini alle which receaned epthes papentpthes in Abiaham. For he was in the lovines of his father Abraha

nowe the role petteccion cam by presided the beoble tecesned the

The bil. Chapter.

tame) what neded pt furthermotethas another preft Coulde rpfe / after the ore Derot Belchifebech/and notafter the operof garon: powe no bout / yf the method betrantated/the of necellitie mudthe lawe be translated allo.

for of whom thefe thyugis are fpoo hempartagmeth butilanothertribe/of which/neuerman Cerned at the auftre. C for pt is eurdent that oure love fprons geofthe trpbe of Juba/of which tribe fpake Boleg no thynge as concernine

gepretthob. And rtis pet a more entoet thingerpe after the Comilitude of Aleichifebech there arple another preff/which is not made after the lawe of the carnal com maundmet:butafter the power of the endlette lyfe . For hetelltfyeth: Thon wal.cook arte a preft for ener /after the order of Welchilebech The the communityment that wet a fore/ps bilanniled/ be caule of his weatines and onproffitablenes. For the lawe made no thrunge parfect but wasan introduccion fabetter hope

by mbich hope we Drawe avebate god And for this cante pt is a better hope that pr was not prompled with our and othe. Those pictics were made were outanoth/butthyspiell wethanoes) by bunther laybe unto him. The low

Delware | and wylinot repent | Thon pel. efr. 8

3.8.111h

Unto the bebined.

Arte & ment for ener after the order of Melchifebech: And for that caufe was Jefus a Gablifther of a better tellamet

And amonge them many wece made prefies be cause they were not suffred to enduce by the reason of deeth. But they man / be cause he enduceth euct/bath an enertally nge presi hob: When fore he ps able also ener to sane them that come bato god by hom/seynge he ener suet sueth/to make intercessio for by.

Soche an he preft pt be comment bs to hane/ whech ps holy/harmlesse/ budefled/separat from spines/ ad ma de hearthen heanens. Whysh nedeth not dayly (as those hye prestes) to offer bype sacrifyce / frist for hys owne annes/ ad then for the peoples sinnes. For that dyd he at once for all when he offered bype him fife: For the lawe maketh men prestes/ which have make mitte: but the worde of the oth that casteries but the worde of the oth that casteries hat the worde of the sone prestent which is partect for ever more.

Che.bin.Chapter.

That we have foche a hpe prefe that is fitten on the right house of the feare of marefre in heaven/and is

a minider of boly thynges/and of the

The bill. Chapter.

berftabernacie/which bod pyght/ab
not man. For enery hye preft is orbeys
ned to offer gyftes ad factifiles/wher.
fore yt ys of necessitie / that thys man
have some what also to offer. For he
wernot a prefte yf he were on the each
where are preftes that accordying to
the lawe offer giftes which preftes fer
ne vino the ensample and thadowe of
heauety things enenas the answer of
god was genen buto Aloses when he Exo. reso
was about to fynnyshe the tabernacie Act. bij.f.

mag about to fynnyfhe the tabernacle Act.bij.f.
Fortake hebe (fappe he) that thoumas
he all thyngis accordynge to the pater

ne thewed to the in the mount.

cellent office/in as moche as he is the mediator of a better covenant/whych was made for better promptes. Hor pf that full testament had bene soche a won that no man coulde have founde fault with priche shulbe no place have benesought for the seconde. Hor in rebukunge them he sauth: Beholde the Dapes woll come (sauth the lorde) and wie.ppf.

Japes well come (tapth the tothe, and 3 well know the house of It. each and apon the house of Juda a new ecouenat not like the covenant that I made with the pe fathers at that the me / when I toke them by the houses to lede them out of the londe of Egype te / for they continued not in my cover

Cinto the Behines. mant / and 3 regarded them not farts the loabe.

Forthis is theconenat that I wilmin Be for the houte of Ifrael: Afterthole" Dapes (fapth che loste) 3 wil putmyla. wes in their mpndes/and in their bete ses/3 well write the/and 3 withe theit Bod/and they Chalbe my prople. 2nd shep Chall not ceache/euerp ma hisner ghboure/ab enerp ma hys brothet/fipinge/anovoethe lorde: for they fal al kno we me from the lett to the mott of the for I wilbe merceful ouer then intquptiestab on thete (punes/and on theirbneightewelnes will Just thru he emp more. In that he layth a newe conenat/he wathabiogat the ole. fo. we that which po difamilled and were olde/pareby to banny the awaye.

.. Elje.ir: Chapter. .

mat frat tabeenacle bei g relphab inftifpingig/ab Ceruingis of god/6 would ip holynes . H for that be wheren was the cable

dicke/ab the table/ad the the me biced which we atten holy waith in the feco bebapte wasebe tabernacle winchys called welles of all/which had the gol beufenter sambebearche of the cente surentelator conupapont municop

Che.z. Chapter.

be wherin was the golden pot woth D manna/and Aarong robbe that Cotore gelab thetables of the conenant. Oues thearthe were the cherubyng of glosp Chawmige the feate of grace. Of whie chthyngis/we wplinot nowe fpeahe

perticularly.

Uhenthelethyngis werethus op beyned/the preftes went all wapes ins to the fprittabernacle which exocuted the letuice of God 13n to the fecounde went in the hipe preft alone/once euerp Peare tour not with out bloub/which be offered for him file / an for the igno raunce off the people: The holy good this fignifipage/that the waye of boly thyngia was tree per operated whyl as petthe fynd tabernacte was Rondpinge which was a fimtlitude of this prefent tome/in which apfreg ab facriales are Ecred which cannot make them that mpnyace parfect as pertapapage to theconference/ wyth meated only and bimhes/abbiners wadhyngis/abin. Bidpingts of the flethe/which were ofterneb butitelje tyme of reformacion. ABut Chill bepage the bpe prefe

of good thingis tocome/ca bps greter and a moate purfapet tabernacle not made with honves: chaers to Capel not ofthys maneobylounge netherbythe pland of descript or canturat pates page

CEO.TED. and, Frbtj

Unto the Webined. owne bloud/he entreb once forallinte the boly place and founde eternalite teut. pbi. c Dempeton. Frespf the bloud oform and of Gores and the athes of anhen fer/whenpe was fpronckled/ purifyed the buclene as touchpage theputify 1. 10 et.t . D pinge of the lefthe/bowe mothe mon Joan. J. D Chall the blond of Chuft (which thoso Reue.1.b. we the eternali fpirete/offeret him th 1.10 e.in. g fe with out (pot to God) pourogeoute tom.b.b. conferences from Dead works / for to Cerue the lapinge gob? And for this caufe ps he the media tor of the neweconenant/that ag fone as his beeth was fulfilled for the rebeption of those trafgrediongthat were in the fpift couenant/ thep which were calleb myght receane the plomes of e gala.iij.b. ternall in heritaunce. Lifot wherfoer ner pg a teftament / there muft elfo be the wethof him that maket i the tellas ment. Fosthe teltament taketh aucto eitte when me are wad/ffet pt to of no balue ag longe ag he charmate prisa line. for whych caufe alfo: nerher tha & fpra testament was ordepned without bloud. For whe all the comannomens were tebbe of Moles buto all the pes gen.Triti. ple/hetokethe bloud of calnes: and of

Botes/with water ad purple woll and

plope/ and fpipntied boththe bokead

all the people/fayinge this ys the blos

The.ir. Chapter. aboftheteffamet/ which God hatt) &. poputed buto pou. Mozeoner:he fpren hled the tabernacle with blond alfo/ad al the ministrynge beffelg. And almos all thynges/acordyngetathe lawe are clenfed wyth blond:and without effice

Con of bloud/15 no remillion. Jipg then nebe that the amilitudes of heauetpibpugis be purified with fo che thpugis/but the beauenly thyngis the felues are putifit b with better fastiffeg the are thefe. For Chuft ig not entred into the holy places : that are mate with hontes/with are but amilia tubes of true thingis:but is entrebine to beep heane/for toaperenowe inthe frght af Bob for be . Mot to offer hpits Cpifeoften/as the hye preft entrethin. to the holy place suerp peare with fire. unge bloud/for then muß he haue ofte fuffered fence the worlde bega Butno. wem the ende of the worlde/hath he a peres once for all / to pur fynne to flys eht:by the offeringe bope of him fife. And as pt ps apoputed buto menthas thep Chall once bye and the commeth, thefudgement/cuento Chia was on Rom. b.b. ce offered to take awaye the fpunes off. 10e,11,60 manyand buto thethat lohe for hrm/ Chall be apereaga yere wery out fynns buto theps beat:1).

The.r. Chapter.

Untethe mebines.

Or the lawe which hath but the thinges intheir own fatto/cannener with the lactifices which they ob

Zeul. zbj. comers there buto parfaite for wolk not the thole factifples have cealed to have bene offered to be cause that the offerer once pour ged shilk have had be no more colcieces of finates. Denes therefore in thos sacrifiles is there men commade of symmes every peare, for pt is buposible that the bloud of orn ad of gotes shulle take a waye sinnes. Plat. refer tuberfore whe he commeth into the

worlde he sapeh: Sacrifice and offern ge ibon woldelt not have ! but a bodye but thou videpned me/holocausiesad sacrifice forsinne thou has not alowed sacrifice forsinne thou has not alowed sample ? Lo I come ! In the begrinning of the bake ps pr writen of me/that I shulde finiall the will ! o god Abone when he sapehsacrifice ! and of seeinge ! and holocaustes ! and sacrifice for spane ! thou woldest not have ! new the has no woldest not have ! the has alowed subject to I am redy to be still walt a Bod he taketh aways the system has sacrifice by the white Bod he taketh aways where whall we have sacrificed by the white was sacrificated by the sacrification of the sacrification is sacrificated by the sacrification of the sacrification of the sacrification is not sacrificated by the sacrification of the sacrification is sacrificated by the sacrification is sacrificated by the sacrification of the sacrification is sacrificated by the sacrification is sacrificated

offerenge of the body of Jelu chill offer se for all.

and enery prett is reby baply minio Reynge/ and ofte cymes offereth one maner of offerpage/which ca never ta he awaye fpnnes: but thys man after he had offered one facrifice for fynneg fat him wine for euer on the right hon De ofged/ab from hence forth tarteth epil his foes be made his fote thole: fo polal, cir. is with one offerpage hath he made par 1.coz, rb.Do fect for euer them that are fanctifed. And the holygood also beareth by res coide of this/euen when he fapd befo: re. This is the covenant that I wil ma wier. rreld he buto the after those dayer sayth the lotte. And 3 will put my lawes in their hertes/ab in their myndes Jwill wite te the and their france and iniquytics wil Iremember nomoare. And where remilition of thefe thyngis is/ there is

me moare offerenge for lynne.

Seeinge brethrenthat by the measure of the bloud of Jelu/ we mave be bolde to enter into that holyplace / by the news and impage wave/ which he had be prepared for both hough the bayis that you to save by the fleshe. And seeinge also that we have an hye press arbit his enter oner the bonde of God let be drawe mye with a true herte in a full farth sprinkled in ourse hertes from

Unto the Webmed. an enpleofciece/ad wallhed in entebo Dpeg withpure water:and tet be hepe the profession of oure hope / with oute waneringe (for he is faythfullthatmo mileb)adlet be cofpber oneanothern pronoke bnto tone: ab to good workes elet be mot forfatte the felliftippe that 4 me haue amoge oure felues/as the ma mer.of Come (s/but let be erhoite onea nother: ab that le moche the mose/be caufe pe fethat the bape brameth me. Sos pf we Conne willpugty after that mehauereceaued the knowledge of the reueth:there remapueth no more facti ace for amnest but a fearfull lokingefor indgement/ad biolet frie/whichfhall benoure the aduerfartes me that wipi ben. rbff. bleth Afoles la we/ Dpeth with out meb mat. zbitt. cy bubert wo orthie witneffes. Of ho. 30a.biti.c. we mot be fozer pannyfhinent fuppole 4.co; ritia pethal he be cofited worthp/whichites beth biber fote the fone of god and to. mitethebe bloub of the reftamet agan buboty thinge/wherwith he was lance tpfted ab weh bilhoneure to:the fpirete ofgrace: for we knowe hom that hath lapbe/bengeaunce belongethonto me ben. errif. 3 weyll recopence fapth the loide : And f Both. ry. Dagapue/thelopte fhaltubge his people It is a fearfull thenge to faule into the bondes of the lyuynge God. Call to remembrance the dayes that

The.rl.Chapter. acepalled in the/which after pereces ued light/pe abote a grette fightin abe nerfittes/partly while all me wondteb and galed at you for the Chame and trie Sbulacion that was cone buto pou/and partly whyle pe becam companyor aft the whych to pattet theprtyme. for ye Cuffered alle with my bondes: and toke a west) the Spoylynge of youre gooks and that wyth gladnes/remembipage in route felnes howe that pe had in beaue a better: and an endurynge fub. Stance. Calt not awaye therfore youre confrdence whych hath gretrewarde for recopence . for pe haue nebe of pacience/that after pe hane done the wyl of god/pe mpght receauethe promeg. for yet a very lytell whyle lad be that Chall come wpli come /ad wyl not tary. But the tult Chall true by fayth. And pf Abac. H. a. he withdrawe bym filfe/my foute fhall Roma.1.6 haue no pleafure in bym . We are not Bala.in.b whiche worth brawe oure feluco buto bamnacion/but partayne to fayth/for to wynne oure fonles . The.ri. Chapter.

Aythis a fure confidence! effthinges which are hos ped friad a certayntie of Thyng. 3 which are not fee ne. Top pt the elders were welreported of. Therome

58.!.

Bene.i.a. tapth we buderkonde that the wolde was ordepued / by the worde off soll that by the meanes of things which apeace / the pages whech are unifold up the be knowen.

mose pienteous factifyce then Capal

Syftes/by which allo be beynge dead

Sene. b.c. 189 fayth was Enseh traffateb that ecct pluts c be finibe not le Deeth / nethet was he founde/for god had taken him awayt. Defore he was taken awaye he obto pred tecorde/that be had pleafed god so but wythout fayth pt ye bupoliyble to phase byth. For he that cometh to god must be teuethar god is fab that he is a

Bene. bi.s. 25% fartis Alee honouced God/after ecci rittis c that he was warned of the pagis which were not fine/and prepared the arche to the fanginge of his honfholde/tholo-wer the which arche/be covernment the woulde/and became beyre of the rights

Seff. Ed. R. 1 18 pringer bette de pringent de 12 pringent de 12 pringent de 12 prince de 12 pri

The.tl.Chapter

that was prompted him/as into a litas inge countre/ad dwelt in tabernacles and to bid Mant/ad Jacob/ hepres with hymof the lame promes. For he loked for a cite haupinge a foundation/whose lebylder and maker is god.

Thorowfayth Sara allo receaued Bell. fff. & trengthe to be with childe / and was believed of a childe who he was passage/because the subged hem faythfull

And therfore spronge there off one Ben. roll. (& of one which was as good as dead) and rollis so many in multitude as the starres of the spe/# as the sande of the see shore which was the sande of the see shore which is innumerable.

And they all dyed in farth/an receaned not the promples/but lawe them a
fatte of and beloued them/and faluted
them and coffeed that they were fixed
ungers a prigrents on the erripe. They
that lave locks thynges / declare that
they lene a course. Allo of thy had bee
no myndfit of that countre from thece
they cam they had leafure to have returned aga pite. But nowe they delyte
a beter that is to fave a criefical writer
fore god is not allocated of them seven
to be called they wood for he hat y page.

In faith Abraha offered oppe Black / ged. prij. &

图 数 (1)

ect. tititi. D when he was tempted / and hediten hom beyinge hys only forme/in who he had receased the promples of whom gen. rrf. b pt was layde / In I faat that thy feable hom. tp. b called / for he confydered that god man

able to raple bype fead again from beeth. Utherfore receased he hym/as an enfample of the refutrection.

gen. rrbif. In faith Haac bleded Jacob & Elan

mge bielled bath the formes of Joseph and fyll do wne before the mayele of bys ceptee.

membred the departynge of the chile bren of Ilrael and gaue comaundement of hrs bones.

Exod.ij. a 18 p fatth effoles whe he was bome was hod the monethes off hos father exodicion, and mother/because they sawe he was a proper chylocinether feared they the

Arod.ii. b By fapth Moles when he was of a grete age/refused to be called the softe of what a grete age/refused to be called the softe of what as wughter and chose rather to suffre advertise with the people of god/chen to entoye the pleasurs of an ne for a ceason and elterned the rebulke of Third gretter ryches/then the treasure of Agpt. For he had respecte by to the rewards.

The.rl. Chapter.

eed not the fearcenes of the honge if of be endured / enen as he had fene byin which is inniable.

Inolow fapth he ortepned the effer Ero. 211. b lambe/and the effution of bloud/left he that defitoped the forth borne Chuide touche them.

By fapth they palled thosowe the exo. titif. 8
teed fee / as by dry londe whych when
the Egyptians had allayed to do they
were drowned:

By fayth the walles of Jerico fell Joine, bie bune after they were compated about

By farth the harlot Raab periahed fofue. bf. Bo not with them that beleued not/ after And. if. Bo the hab receaued the free to lodgy no ge pealably.

Mad what shall I more sape the trame wold be to short for me to teles de deon/of Barac/ad of Bar woon/ad off the phichae/Also of Danid ad Bamuel and of the prophetis/A which thorow sapethsubdued kpugdos/wought right tedusnes/obteyned the gromples/stop ped the mouthes of those fines/obteyned the comples/stop biolèce of spre/escaped the edge of the sweats/of weaks were mad stronge/ware balient in spaht/tuened to styght the armees of the altastis. The west the armees of the altastis. The west steened their wedge of the stream of the altastis. The west streamed their wedge of the stream of the altastis. The west streamed their wedge of the stream of the altastis. The west streamed their wedge of the altastis.

S 5.111.

Unto the thebutes.

Some were tacket/and wolbefit be belpuered/that they myght recent Eather the better lyfe. Wother chafte of moch mais/and Courgingis/moto oner off bondes and picloninent/wen Boued / were heawen a funder / wert tempted/were Carne wpthiweathes/ walked bope ab Boune in Chepen laye neg/m gores (kynneg/innede/tribula cton/ and begacion/whych the worke was not worthpoff. They wandied in wplbeenes/in mountapnes/ in bennis and caues of the erth.

And thefe all thosowe farthobus mpnge good reporte / Hreceaned not ene promes/Bod pronydynge a beitt thrage for bs / that they with out by Chalbe not be mabe parfect.

Roffi.bl.a colof.tij.b pec.ij. a.

Che.rif. Chapter. Derfore let bg allo (leynia gethat we are compaled Weth fo greta multitube And.titf.a att that pretterb be wunt all that prefferh by wunt

and the Cynne that han. Bethon bal and tec be runne with pa-Gience bute the bataple that is fet beto tebs longage bato Jelus / the auctor ad hympispes of ours faveb/whych for the sopponent appear let before him/abou ebestoffe and desppled the shame and to ter poune ou the ebitt houve off the

Che. rff. Chapter. trone of god. Confyder therfore howe that he endured luche / Speahynge agas put hom of Cynners /telt pe Chulbe be werped and farnce in poute mpubes. for pe baue not pet realtebbnto blomb Meddynge / Arpupage / agapus fynne. Band pe haue forgoten the confolacion

which (praketh butte your ag bute chil bien. Ap forme Delpple not the chaftes 1010.611.86 apage off the lorde nether fapat when Heue, to il thou arte rebuked off hom. For whom the lorde lonerh mun be chafteneth/pef and be fcourgeth enery fonne that he

receaueth. Men pe pe foall enduce chaftenpage gob offereth bim Cylfe bato pou/as bate to fonnes. What foune is that whom the father chafteneth not? 36 pe be not under correction (where of all are pas tetahers) then are pe baltarbig ab net formes . Moreoner feynge we hab fathere off oure a cabe whych corrected bs/and we gaue them renerence/ Chall not we moche rather be in fubieccions binto the father of forcetuall gyfres ab that tyne : And theyberely for afeame Dayes nuerred be aftert heire wie ples afure/but be learned be buto that who tch is profitable that we mpghtreceas ue of his holpnes. No maner learnpris se far the prefent tyme femeth to be to reous but grenous/ Revertheless S 5.411.

Cluto the mebines. afterwarde pe bryngeth the quyetfra te off epgistewelines buto them which there in are erecepled.

Stretch forththerforeagayne you, se hondes which were let boune and

poure weathe hnees/and fe that pe has ue Grapght deppes bnto youre fete!

tell enp haitpage tuene out of the wa-Rom, 211 b pe/pee/ let pe rather be healed . Em brace peace with all men/and holyned weth out the whech / no manihall fe the Lorde / And fe that no man bede

Attute of the grace of Bob/left eny to te of bytternes fpipnge bppe and tros ble/and therby many be defpled. That

there be no forntcator / or buclene per gen.rrb, b fon/ag &fau/ whych for one breakfalle

folde his rigittehas belonged bitto him: get.prbf. fin that he was the eldelt brother/ye Anome howe that afterwarde when that he wolde have inherpted the blef fpnge/he was putby. Dis repentaunce founde no grace no though he delyted

that bleapnae with teared. ero.riz.b

For ye are not come buto the mount And.pr. c. te that is touched/ and buto butmynge fyse not pet to my@ and Darchnes and tempes of webber/nerher buto the for unbe of a trompe and the boyce of wor beg whych bopce they that herde pt/ wpahed pe awape / that the comucica. cion Coulde not be Cpoken to them. For

The ril. Chaptes.

they wer not able to above that which was fpone, 3ff a beat had touched the Ero.rir.6 mountapne/pt mufte haue bene foned or thut thorowe with a barte/euen lo terrible was the fyght whych aperedf Moles laybe/ I feare and quake/ Bue pe are come buto the mounte Spon ab so the citte of the tpupnge god/ the cen letial Jerufalem/and to an immumeras ble fpghtof angels ab bato the cogres gacio of the fpit boine formes/ which ace wipte in heane/and to god the inde ge of all/and to the fpiretes of Jule as perfect men ab to Jefust the mediatos of the newe testamet/ab to the forphes hipage of bloud that Speaketh bettes then the bloud of Abeit.

So that pe Delople uot him that Tpes aneth . Not pf thep elcaped not which refuled hym that fpake on erath. @100 chemote that not we elcape/pf we the ne awaye fro hym that freaketh from heue whole bapre then foune the erth/ and nowe berlareth fapinge / pet once more woll I thake / not the earth only Agge. but allo beane. Do wue that fame that be lapth / pet once moze/fignifpeththe remonpage awaye oft tholethyngis whythate Chaken/ as off thrugis who probhaue ended thep; courfe /that the thyngis whych are not thaken mape remarks ! Wherefore he me receases

the hyughom which is not moned/me bane grace / where we mave line Dod / and please him with renerence ben, still, b and godly feare. For oure God is confumning free.

The.riff. Chapter.

Aper.bij.c



be not forgetint to be kim be to Bratigers . fortheti be to Bratigers . fortheti by have byners receased angels into thep houses bureaces/hemember the

that are in bonbes / euen as though ye were bounde with the. Be myndful of the which are i adueratie/as ve which are pet in poure bodies. Let weblocke be had in papce all emong / and letthe chamber be budefpleb / for whose Repersiad advoucears god wil punylhe. Let poute connectation be with that Johne I.a. cometoulnes/and be content with that Ps. crbija pe bane allreby. for he berely layd/18 wyll not faple the / nether forfohethe/ that we mape boldip fape/The forde is inp belper / and 3 well not feare what man baeth butome . Kemember them which have the overlight of you whe ch haue wellered baro pouthe word of god confeder the conerfacton off theps pupnae/and folowe their fayth.

in thefamesetimeth for euer, 25e not

The till. Chapter. carped byther ad thyther with Dyners ab trauge learnynge. For pt is a good thynge that the hette be fabliffed wie th grace/and not wyth meates/whych mich. []. [] haue not proffered them that hane had thepr pattyme in the . We have an aute trewherof they mape not eate whych ferue in the tabernacle. for the bodies of thefe beattes (whofe bloud is brought into the holy place by the type preft to pourgefpune) are bouent wyth out the tentes. Therfore Jelus/to fanctifie the people w prh his owne bloud/fuffe-nue. Kis. @ red without the gate. Let be go forth theefore out off the tentes / and luffer rebnite wyth hym. for here haue we C no contynugnge citte/but we felte a cia

for by hym offer we the facrifpte of lande alwayes to God/T hat is to laye the frute off those lyppes/ whych conselled hys name. To bo goote/and to bis fresher for get not/for with suche facrifyles god is pleased.

of you/ad submpt poure selves to them for they watche for poure soules even as thoughthey shallbe gene a comptes for them / that they maye do pt with tope and not with grese. For that ps one bup toff table things for you. That ps of for day with gress of the day o

canfe we have a good confetence in all though and despre to lyne honesty. 3 Despre you therfore som what the more aboundatly/that peso do/that 3 maye be restored to you quyckly.

The god of peace that brought aga, a pre fro deeth ouve torde Jesus Chis/ the gret shepher to of the shepe/thore we the bloud of the enertast prige test met make you parfet in all workis/to bo hys wyll/and brynge to passe/that whatsoever pe bo/maps be accepted in hys aght/by the meanes of Jesus Chief. To whom be prayle for ever why le the worlds endure the source why

le the worthe endureth/Amen. fe 3 beleche you brethrent / fuffre the morbes of exhortacion. for webs. ne wapte bnto pou in lea we wop Des / Anowe the brother Ty. mothe/ who we have fent from bol with whom (pf be come [bostly) 3 mil fe pou. Sa. lute them that bane the o. neraght of poul and all the Caputed They of 3 talp/ falute pon. Grace be with you all. Amen.

Sentfrom Italy by Cimothengl.

CThe Pyttle of Saynt

The fysit Chapter.
Ames the fernant of God
ad off the loade Jeins Che
tilt / sendeth gretpage to
the rif. trybes whych are
scattered here and there.
Help breedness const.

byinge buto you.

If enythat is amonge you take wifbom / let him alke of God (whych geueth to all men with outen doublenes/
and calleth no man in the teth) and yt
Chaibe geuen hym / but let hym alke in
faythe/ad waver not. For he that douteth is lyke the waves of the fee / tolk And.ru. b
of the wynde/and carred with biolenEfar.ri.co
ce/pether let that man thynke that he Luce.ri.b
Chail receave enythynge of god. Awa: Joa.rbi.b
uerynge mynded man / ys bullable in And.rbi.e
all hys wayes.

Let the brother of lowe ware reioys
te in that he is eralted ab the tyche in
that he is made lowe. For ench as the
Rower of the grade thall he banny the

The Male of. S. James. etel zittl. eawape. The finne is rplen with hete Clate. zl.band the graffe is updterediad bis Be 1.10et. f. b weets faulen awape / andthe beaunt of the factrou oft pits perpithed/euch to thatt the epche man perpuhe mby aboundance.

Job.b.c. Bappp isthe men thet endurethin tempeacionifes when he stepebbel nit receaue the creune of lyfe / which the lorde barb prepared for them that

lone bym. F

Let no man faye when he istepte that he in tempted of gooffer godten prethnot buto englifie tepre: hnomi. But euerpman topiebigliauneam pela empleb of bis oune cacupilimi Then whe tust barb coccaued theby sech fout blpune and fynne when pus fynnpfibeb bapngetig touth beeth.

Erre not mp Deare, bethie. A. Cott P good gyfte / and euerp parfagt gyll to from about and cometh come from the facher oftight/with who is no be reblenes/nether is he chaunged beto Darknes Of bys owne well begate be be with the worde of tpfe shat welful be beshe fyrit of beg creatures.

Pio. xby. b .. tuberfore beare bicchien/lecenen manbe frontero bente: Come to ipth de abillo we to mathe for the watht of ma worketheor that which is righ seous before Cop

Che. II. Chaptee. Wherfore lape a parte all folthynes

all fuperflutte of malicioufues/and re ceane worth mennes the worde that ps geaffed in you / whych pa able tofane ponte foules. H And le chat pe be wares of the worde & not heaves only Deteanpage poure onne felues. For pf mat, bif. D. ama heare the worde and bo pt not be Rom. u.b. ig lyke buto a man that beholdeth hyg D babpip face in a glaffe. For as fone as be hath loked on hym fylfe / he goeth his waye/ ab bath imme Diatly forgote what his fastion was / But whoseener toketh in the parfapt lawe of libertie/ and continueth there in (pf he benota forgerful heaver/but a was of the wor be) he shalbe happy in hyp bede.

3ff enp ma amoge you feme benome te/and refrapne not his tonge) But Deo ceane his owne heere/thys manes des necton ig in bayne. Dure Denocion ab bubefpleb before Bod the father / pe this. To byfit the frendleffe/ab widdos mes in their adnerate/ad to kepe byus fylfconsported from the worlde. &

Che.n. Chapter. H Liethe hauenot the faith of onte torde Jefig Chuft leut gir.c. Athe lotde of glozp in refpe. Deute.f. c Vete of perfour/3f there to and. rbf. D me unto poure companya 1010. rritt. A man witha golden cynge jecck. pig. &

and in goodly apareil/and there come in also a pore ma in byle capmer and pe baue a respecte to hym that weaten the gape clothynge/and sape buto him Spethon here in a goode place/a sape buto the pore/Ronde thou chere/of spe buto the pore/Ronde thou chere/of spe bere butte in p fore a sie/are pe not ent parciall in poure selues/and have independent in pour selues/sendent in pour selues/and have independent in pour selues/sendent in

Bed after cupil thoughtes?

Darken my beare beloued bethem;

bath not God chofen the pose of thes

worlde/whych are tyche in fayth/ and
beyies of the hyngbom/whych he prompled to the that ione him? Ent peha
ne beipyled the pose. Are not the tyche
they which oppiese you/and they wh
pch drawe you before sudges? Do not
they speake cupil of that good name

mat. reib ge to the scripture whych sayth. Thou mat. reib ge to the scripture whych sayth. Thou mar. rii. c. shalt love them neghbour as the splice teut rix. c. shalt love them enchange one per beut. i. c. pe bo well, but off pe regarde one per beute. i. c and are rebused of the sawe as transmb. b gresours. Whose ner shall kepe the mand. rbs. b gresours. Whose ner shall kepe the saythe mail. For he that sayd: Thou shalt not commer souncation, Sayde also thou stee a transgresser off the says. Chait bo no formication, per of thouse, that he had be no formication, per of thouse, that a transgresser off the sawe.

Sofpeake pe /@ fo was they that thate be judged by the lawe of libertie . for

be indged by the lawe of libertie . for thetelhalve indgemet merciles to him that the weth no mercy ad mercy reiog

Cethagaynft indgement. &

ush a man laye he hath fayth/when he hath no bedes? Can fayth lane hym? If a biother or a lyster be naked or de. Itimte of dayly fode/and one of you la pe buto them/Departe in peace / God sende you warmues ad fode/not with condyinge ye gene the not tho thingis whych are nedfull to the body / what helpeth yethe? Enen so fayth/of ye had no dedes ye dead in yetyle.

But one shall sape/Thou hast fayth/ ad 3 have bedes. She we me thy fayth bythy bedes and 3 woll she we the my fayth by my bedes. Belevest thou that there is one god: Thou does wel The

beuple allo beleue and tremble.

may that farth with out weed is wad that farth with our weed is wad that not Abraha oure father intiffed of his dedes whe he offered plaat his fome apon the auttre. Thou ferk ho, geh. rrif be we that farth wrought in his wes/ad though the wees was that farth masthough the wees was that farth master and the series was fulfil gen. rb. b. led which sarth Abraha belened God/ tom. in a and it was reputed but him for righ. Gala. in. a

Bolite, ij. a

The potate of. S. James. temetnes/ and he was called the frem be of 1000. He pe fe then howethat of bedes a man is infifted/and not of fai pthonly. 2 year ple allo was nother ab the hartot eudifted when foe tette tied the ineffengers/and fent them out another waye : for as the body with out the forcete pe dead : euenfofapth weth out Debes pe beab. k

The.tij. Chapter.

De brethren: be not enen man a mader: hemebm ge howerhar we fhall te Ceaue the more banacion. For in many thypogis we printe all . If a man lyme

motter worde: he pa a perfect ma gable to cameat the body Beijola we put bit tes in to the horles mouthes that the Chulbeobepe bai and we curneaboute al the body. Behotte allo the fhippes! which thoughthey be lo geete / ad att Depuen of teure wyntes: yet are they turned aboute weth a very final helme whitherfoener the biolece of the goue ners will: ene fo the tonge to but alpti

tel member ab bafteth gretethyngis. Beholde howe gret athyngea lyttel 5 fpre hyndleth / and the tonge ygfpre and a woulde of wichebnes. Soys the tonge fet amonge oute memberg/that pt Defleth the whole body / and fettel

The.ill. Chapter.

afmeall that we have of nature / ad ps

pispife fet a fpie/euen of bell.

All the natures of beattes: ad of byt besiad offerpentes ad thringis of the fet/are meked ad tamed of the nature ofman. Butthe tonge can noma tame 31 pg an burnty emplfull of beedly pop fon . Therwyth bleffe we Gob the fa. ther/ad therwith curffe we men which C are mede bnto the fymilitude of Bob. Out of one mouth proceabeth bleffpne gead curlynge. Effy brethrenthele thin ges ought not fo to be. Dotha fountay ne lende forti) at one place fwete was teriad bitter allo? Canthe fygge tree/ my brethen/beare oline beryeg/other a byne beare fygges: So canno foun. tayne geue bothe falt water ab freffhe alfo. With ig wple and endued with tes ampngeamonge pout Let him thewe the working of his good conerfacion in mennegthatig coupled with wyldons pf pe haue bptter enupinge amonge pon/ab Atpfe in ponte hertes: retopce

not/nether be lparg agayntthe trueto This wploom be frenbeth not froabo. ue:but is erthy/ad naturall/ad biulyf. The/for where enuyinge and Gryfe is/ there ps buffablenes / and all manner of enpli workin / but the wpfoom that is from aboue: is fpil pure the peala. ble / gentle / and eafy to be entreated T. f.th

The Wille of. S. James. fall of mercy ad good fraces/ without tubgynge/and with out amulacion/ye Bo the feute of rigiftewelnests lowen en peace/of them that kepe peace.

Che.un. Chapter.

tiom whence cometh wat, ce:and nahringeamonge pour come they not here bence euen of poure bo in poure members/pelu

and have not/pe enuie ad haut moigna cion/ad caunot come by pt/pe fight and watte/and haue not/be canfe prealle mot/pe afte ab haue not/becaufe peal Rea mpac/forto colume prapon youn boluptoufnes: pe aduourrats / adwir men that breke matrinonte/knowe pe not howe that the frendshippe of the worlde is emmitte to god ware: who Coence wilbe aftenbe of the world:18 mate the enemie ofgod wo peluppolis that the Corpture layth in barne: Che Spiret that Dwelleth in poutfullethent cotenepto ennie/but geuethmoregeatt

Submit poure leines to god/adm acthe benpil/ab be wilifipe from pou Drawenge to god/ and he well drawt. mpe to poul Ciente poure hondes per Anners ab pourge poure hegres pe wa nerpngempnbed. Suffre afflicciond: Coto we ye and wepe Let pourelaugh

Che.b. Chaptet. ter be turned to mounginge / and poure topeto heupneg. Caft Doune poure fel. f. Det. b. b nes before the lorde /ab he fhat ipft pout bppe.Backbyte not one another /bies then. We that backbyteth his brother/ and he that indgeth his brother/ backs bytechthe la weiand indgerhthe lawe/ but ad pf thou judge the lawe:thou art not an obferner of the lawe/but a tude ge. There pg one lawe gener/which is able to faue and to biffrope: what art thou that sudgeff another man.

Botonowe pethat fape/to Daye ab Kom. rillf to motowe let by go in to loche a cytie ad continue there a yeare ad bepe/and fellad wynne / ao yet cannot tell what that happen to molowe. for what then ge is poure lyfe: prys euen a bapoure that apereth for a lytell tyme / aothen banifihetha waye/ for that ye ought to faye/pethe loade wil and yf we line/let be do this of that. But nowe peretope ce in ponte baltyngeg. Al foche reioys finge is empl Therfore to him that kno werh howe to do good: and both ytnot The.b. Chapter. ptistpane.

Tonoweye Ryche men! Wiepe ab howle on poure wietchednes that Chalcos e meapo you/ poureriches iscorrupte/poure garmes tys are mot eaten / youre

T. t. 111.

ephe.tty.F

The Biffle of. S. James. colbe and ronte aluer are canheed ab the suft of them Chalbe a wytnegbnie pout and Chall eate poure dellhe as pt were fpre, pe haue heaped treafure to gether in ponte laft Dayes / Beholde the hyer of the laboures which hane reped bonne poure felbes (which bper is of pon keptbacke by fcaute) cryeth and the crees of them whychhaue to peb / are entred in to the cares off the lotte of Sabaoth, pe baue lined inplia fure on the erth/and in wantannes. ye haue morpathed poure hertes asma Daye of Caughter. pe haue codempned and haue hylled the tutte / and he hath

not relpfteb pou. Be pactent therfore brethie/buto? the compage of the lorde. 18 choldethe bulbante ma wapteth for the precious Etute ofthe etthiad hath longe patien ce there bppon / butyll he receaue the erty ab the tatter rapne. Be pe allo pas cient theefore/and fettle pourc hertes: tos the commpage of the form braweth mpe. Grudge not ene agaynft another beetnen/ left pe be Dampned. Beholbe the indge fondeth before the mie. Car he (mp brethren) the prophettis for an enfample of fufferpnge abueratte/and oftonge pacieces which fpake in the na me of the loube. Le Beholde we counte ebe happy which endure, pe haue herte

The.b. Chapter.

wen what ende the forte made/fror the lopde pe berp pitpfull: and mercpfull.

But a boue all thyngig my brethien Mat.b. C. fweare not / nether by heaven/ nether by erth / nether by enp whother other Let youre lapinge be/pe pe/napenare left pe fante in to pportpip. 3sthere enpamonge pou that pg eupl bered: let bym prape / 3g there enyman amonge pon that pg merpe let hpm fynge pfal. meg. 3g there eny man befealed amon ge you? Let hom call for the elders off the congregacion: and let them pape oner hym/and anopate hym with ople inthe name of the loade / and the plas yer of fayth that faue the fiche and the loade thall raple hym bope / and of he haue comutted Cyunes/they Chalbe for genen bym.

Aknowledge youre fantes one to another / and praye one for another / and praye one for another / that he maye be healed. The prayer of a ryghteous man a baylethmoche / yf ythe ferueut. Helyas was a man in da imger to tribulacion as we are / and he prayed in his prayer/that it myght not iff. re. This rayne / and yt rayned not on the erthe Lu. itil. De by the space of thre peares ad arte mo nethes. And agayne he prayed/and the heaven gave rayne / and the erthbrows ght forth her frute

T.t.in

The wille of. G. Judag. mat.rbiff. Breeingen pf enp of ponerre from the teneth / and another convert hymi fer the Carre linewel that he which con tierter the framer from gorngealtras peoutof bys wave / Chall faue a fonle from Deetis/and Chal hydethemultum beoffpimeg.

> The ende of the pille of Saynet James.

The Pistle off saynct Bubag.

Ca Ubag the fernaunt of Je 1 James / To them which are called ad fanctified in fing Chatt/the botheron god the father and pielet neb in Chiff Jelus. Met

ep bnto pou/and peace ad loue be mul: tiplied.

Beloued/when I gaue all biligence to write buto you of the comen health: pt was nedfull for me to wapte bitto pou/to ex botte pou/ that ye fluibe ten tphually faboure in the farth / which was once geuen bato the layates. for there are certapne craftely creptin of which pt was watten a fore tyme buto foche subgement / They are bugodly/ 5 and turne the grace of oureloide wood

The .j. Chapter.

onto wantamnes / And denye Bod the only loide/ad oureloide Jelus Chift. Alpumbe is therfore to put you in

remembiaunce/for as moche as yeons ce knowethis/ijowe that the lorde (af: terthat he had defeured the people out

of Egipt) Leftroped them whichafter Afie. zin ? warde beleued not : The angels alle! whych kept not thepr frift effate: but

lefte their owne havitacion he hath re femed in enerla aynge charneg buder

Darnneg bnto the tudgemet of the gre Geff. rir. ?

C te bape/euen as 3000m/att Comot/ ab the cities aboute them (whych in lyke maner befiled them felues/with formie cacion and folowed fraunge fleffbe:) are let forth for an enfample / ab luffre the bengeaunce of eternali fyre. Lyk. wyle thele Diemers Defyle the fiellhe/ despose rulars and speake emplo of the

that are mauctoutte. pet Michaelthe archangell (when jacha, fil.a he arone agaput the wuyll/and bifpu eccle, Erj. D ted about the bodyof Aloles) Durft not gene taplynge fentence/but lapte: The lotte rebuke the. But thefe fpeake enpi off those thyngis which they knowe

not. Intho thyngis which they kno we naturally (as beattes whych are wyth out reason) they corrupte them felues tuo be buto the for thep have falawed the wage of Cayn and are tople in the Gen. iii.b

The epiffie Dhe.rrff. ettoute of Balam for lukerefahrem Mite. Ebj & are cafte a waye in the treafon of Cop

Cheleare Spottes which of poure nindnes lead to gether with out feat febynge the lelues . Cloudes theyare with oute water/cariebabout of win

4.10et.11

Des: Trees roten in harnell/bufruful/ twple bead / and plucked bppe bythe totes Theparethe ragginge wanes of the fee / fompage out theprowne for me . They are wandsynge Garres in w bom is referued the myft of barhars tos ener.

Kene.j.b.

Enoch the feuenthfrom Abampie & phened before of fuche faying: Behol. De/the loste Chal come withthonfantis oftapnets / to gette indgementagapne all men/and to rebuhe all that are bu goblyamongethem/ofalltheirbngob Ip bedes which they have bugodiped mitteb/and of all thepr cruel ipcakpn gig/whych bingodipfpnness hauelpor Ben agayna bym.

Chele aremurmurerg complaynerg walninge after theirs wire luftes/who fe mouthes fpeake pronde thiges They hane men in greate tenerence be cault of auguntage. But pe berelp beloned remember the wortes which were spo ken beforeof the Aponles of oure los De Jefus Chia / home that they tolbe

pon that there Chulte be begiters in the

I. Zim .ttil

of.S.Judasi tatt tyme / whych toulde wathe after ff. De. His there owne bigodly lades Thele are makers of fectes/ naturall / haupnge

no fpirete. -But pe bereip beloueb/ebpfie route feines in poure most holy fayth/plapinge in the holp good / ad hepe pouce & felues enthe tone of Bod/ lohynge fos themer. y of oure torbe Jefus Chuft bato eternall lyfe. and hane compati. on on Come (leparatpuge them: abwes ther fane with feare/ pullpnge the out of the free and hate the frithy believe

of the fletthe. Unto hom that is able to hepe you? that pe faule not/and to prefentyou fantielle before the prefence off big glosp withtope/that ig to fare/to Bob ourefaucous which only ps wyle/be glosp/mateltte/bomt mion/and power nowe/and for suer Ame.

The revelacion of S.

3hon the benine,

The fyat. Chapter.



te/whych godos the buto hymifono Chewe buto hymifono Chewe buto his les nautis thigis who chimilte Chorrisco me to palle 4 and he fent and thereb by bys angell buto

of the worke of god ad of the testimony of Jesus Christe/ad of all thynhis that he save. Bappy is he that tredith/and they that heare the wordes of the prophety and kepe tho things which are write there.

Alpa. Beace be worth pour ad peace/fro bim which is/ad which was/ad which was/ad which was/ad which which are present before his trone/ad from Jesus Chill which is a faythful

witnes/and fyst begoten of the dead/ Collof.f.e and loide once the hyngis of the ceth.j.cot rb.c. Unto him that loned by ad wellhed by web.ir.d. fed once fynnes in his owne bluod. F. Bec.j.d. and made by hyngis and prefter unto 1. Joan.j.d. god his father/be glory/ and wininion & fa.iij. c. for ener more amen. Beholde he come mac. rritts meth with cloudes/and all eyes [haife 3 ude.j.c.

hpm/and thepallo which peerled him And all kyaredis of the errhfiall way. le/enen so am en. Jam Alpha ad Omes ga/the begynnynge & the endynge/sas yth the loide almyghty/whychis/and which was/and which is to come.

3hon poure brother and copanyon in tribulacion / and in the hyngdom ad panece which is in Jefu Chufte! was in the ple of wathmog for the worde of God/ad for the witnellynge of Jelis Chitte. I was in the Spirete on a fon. bape/ad herde behynde me/a gret boy ce/ag rt hab bene of a trompe layinge 3 am Alpha and O mega/ the fpi@ and the latte. That thou leptte wipte prim a boke/and fende pr buto the congrega cions whych are in Maa / buto Ephes fus/and bnto Singma/and bute pare gamos /and buto Chiatira / and buto Sardis/andbato philadelphia/and bnto Laobicia.

that spake to me, And whe I was tute



The renelacion of. S. 3hon. meb. J fame. bij. goide cadellychis/ib in the mpbbig of the canbellichis/one Tphe buto the Cone of ma/clothen with a Ipnne garment Doune to the ground! and grataboute the pappes withagel ben gpible. Dis head/& hys hearegue re whyte/as whytewol/andas from and his eyes were as flamme of fret ab bis fereiphe buto braffc/as though thep beent in a fornace / and hys bopa as the founde of many waters. andhe had in his right honce. bu. flarres. and out off host mouth went a two edged wearde. And hys face thone cuents the funne in his Grengthe.

And when I fawe him/Ifelat high te/enen as teab. And he lapte his right honde apon me/ fayinge buto me: few re not. 3 am the fyzit/and the lafte/and Ela. rli.b. am a tpue/ão was trab. And behelt? and. rittij. am a lyne for ener more / and hauethe hapes of hel ad of beeth. Carrie theefor rethe thruges whichthou hafte fene ? the thringis which are fab the thringis which Chalbe faifilled here after/@the mifterp of the bij. Rarres whichthou Ca welt in mp epghe honde/and the.bu. golden cambelaychis. The.bij. farres are the angellis of the bij.congrega: ctous. And the. bit. cabelf pehis which thou famelt are the bis. congregacion. The.ij. Chapter.

Che.tf. Chapteet

gregació of Ephelis with te: Thefe thyngis fayth he that holdethehe. bij. Garares in his tyght hende/ab walketh in the myddes of

walkerh in the myddes of the.bif.golden candleftychis. 3 knowe thy workis/and thy labour/ab thy pas cience / and howe thou camel not for bearethem whych are enyll; and craminedathe which fage thep are Apole les/and are not/and haft founde them lyars/and hafte fuffered/and haft pack ence/ab for my names fake halt labou. red ad ijale not faynted. Meuerchelelle 3 haue fum what agayud the/for thou hade lefte thy fyit loue. Remember therfore from whence thou art fallen! and repent/and to the frift workes. Os elles 3 willcome bato the Chostly/and wilremone thy cableffycheont of his place / excepte thou repent . But thys B thou hafte / be caufe thou hafte hated the dedes of the Micolaitans / whych bedes 3 alfo hate. Let bym that hath eares heare/what the spirete laythba to the cogregacions. To him that ones commeth / worlt I gene to eate off the tree oflyte/which pa in the mydbes of the parabile of God.

and buto the angell of the congregation of Smylina write: These thyngis

The Renelacion of. S. Then fapth he that is fyill a the lace which was dead ad is aline. Throwe the wor Bigao tributacion & pouertic/butthon art riche/2Ind 3 knowe the blashemps of the which call the felues tewes and arnot/butare the cogregació offatha. Feare none of tho thingig which thou Chair Coffee . Beholde / the deupil Chall cate of you into prefentotempte pon ad peshal haue tribulació. z. dapes. Be Papthfull buto the wethad Juill gent the a cronne of lyfe Let him that hath eares heare/ what the spirete laythis the cogregacios/we that onerconing thall not be hurte of the feconde weth

And to the angell of the congregad efon in Wergamos write This fayou which hath the Charpe Chweard with two edges Iknowe thy working whi rethou dwellesterenyn where Sathan leate is/andthon hepelt myname and had not beapbed my fapth. Andinmy Dayes Antipas was a tapthful witnes of inpute / whych was flapne amonge pon where Saran dwelleth. But 3ha ue a fe we thingisagamit the/thatthou had there / thep that mapatayne / the bectepne off Balain whych taught in Balake:to put occasion of fpn before the chyloten of Maeilithat they foul: De eate of meate Dedicat buto pholles! marritific and to comit formeacion, Euc to hake

Che.if. Chapter.

thou them that mayntapne the boctels ne of the Micolaptans/which thinge 3 hate. But repent or elles 3 writ come buto the Chostly ad wyllfpght agaputs ethem wyth the fwearde of my mouth. Let hym that hath eares heare what the fritete layed buto the cogregacios To hom that oner cometh woll 3 gene to eate mana that is hpd/and wpl gene hima whyte Cone/ad in the Cone a nes we name wite/which noma knoweth

faupuge be that receaneth yt.

And buto the angel of the cogregacie on off Thyarpia write/Thys fayth the fonne of god/ which hath his eyes like bnto a flame of fpie/whole fete are lys he braffe/3 knowe thy working and thy lout (ferupce/and fayth/and partence/ and thy bedes/which are moare at the tauthen at the fpat. Motwithfondyn. ge I haue a feawe the dis agapute a the/that thou loffered . hat woma 3ce fabell/whych called her fplfe a prophe testo teache and to beceaue my letua. untig/to make them commpt fornycas cion / and to eate meates offered bppe bnto phollis / And 3 gane her fpace to repent of her formcació and the repent ted not. Beholde 3 wel cafe her into & beed and them that compt formescion weth her into gret aduerfite | excepte they repent of their bedeg. And J wyll Ub.i.

hyll her chyldre with weth. And all the cogregacions that knowether Jambe which feartheth the repness an herits with the leave one of you according but your works.

Unte you 3 fape / and bnto other of them of Thiattra ag many ag haue su this learnpage/& which have not kno wen the Depues of Saran (as thepla pe) 3 will put apo you none other bat the/but that which pe hane airedy. hel De fatt tpll 3 come / & wholoener onen comech an kepeth my working bnie the Mal. H.c. ence/to hem wpl 3 gene power ouern clong/ad be Chat rule them with a rob Be of yeron/@ ag the belleis of a pottet thatt he breake them to flewers. Cam as 3 receaned of mp father/And 3 wi Bene hi the mornynge facte. Let hom that bath eares heare what the spirit tapth to the congregations.

of the cogregació of Sandis of the cogregació of Sandis / this fayth he that have the farres of god a the working / thou hast a name

wake ab Grengthe the thingis which semapre/that are redy to Dpe for 3 has not founde the works parfagit be

The.iii.Chapter foje Bob. Kemeber therfore how thom hat receased ad bearde ad both fatte/ and repent. 3ff thou Chale not watche/ i.tella.b.a 3 wpilcome on the as a thefe ab thon il.pet.th. 6 fhalt not knowe what house 3 will co. meapon the. Thou halte a feawe na. med in Sarbig/ whych have not defps led their garmeteg/and thep thall wale he withine in whyte for thepare works thp. Be that ouercommeth fhalbe clos thed in whyte araye ad 3 wpil not pue out byg name out off the boke of tyfe/ and 3 wyll cofeffe his name before my father/ab before his angellig. Let hins that hatheares heare what the fpirece

Capth buto the congregacions. And write buto the angel of while. Ela. rrij. ? delphia/This faith he that is holy and Job. rij.b. tene / whych hath the kaye of manib/ whych openyth/ and noman (hutteth/ and Chutteth / and no man openeth / 3 knowe thy workis/Beholte I have let before the an open bore/abnd man can thut pr/for thou halle a lytel frengthe and hatte kept my layingis/and hatte not benped mp name. Bebolbe / 3 put them of the congregacion of Sathan! which eall them felued Jewes and are not/but do tpe. Beholde/ 3 wpil make them that they thall come ad worthip= pe before thy fere and figal knowe that

3 have loned the.

th b.81.

The Renelacion of. S. 3hon. Be caufe thou haft hept the wordes e off inp pactece/ and 7 will kepethefto the houre of temptacion which writes me apo ell the wo: IDc/to tempte them that owel apourtie erth. Behold 3to. one though wolfer that whyth thou has defthat troma take averethperonne. Dyn char ouercommein wyll 3 make a prilar in the temple off my 600/and he thall go no moare oute. And 3 well wipte apon ippin/the name of ing god/ and the name of the cite of my godne we Jerufalem/whych commeth dome oute of heane from mp god/and Jupl wapre apon hym mp newe name. La bym that hath cares / heare what the

sperete fayth buto the cogregacions. And buco the augeit of the cogrega cion which is in Laobicia wryce. This Capet) (amen) the farthful ad true wyte nes/ the begynnynge off the creatures of Sed. Iknowe the workes that then arte nether cole ner hat. 3 wolk thou were colde at hotte . So then becaute thou atte bytwene bothe /and nether colde ner hot. I well frew the outeoff my mouth/be caufe thou fapit thou ats te tyche and intrefyd with goodig/and hatte nebe off nothynge / and knowell not howe thou arte wetched and mile table/pore/bipnde/and nakpd. 3 conicip the to bre of me goide tryed in theffie

The fiif. Chapter.

that thou mapfie be tyche and whyte tapment/that thou mapfe be clothed/ that thy fyithy makednes do not apere and anopat thype eyes with ere faine/

that thou mapfte fe.

As many as I loue Jeebnhe ad chao ften. Be fezuet therfore and vepet Beholde 3 Ronde at the bose @ knoche. 32 eny man beare my boyce and opynthe gul liw da mid oand in semo him ab wil fup pe with hym/& he with me. To him the at onercometh wpl 3 grafite to fit with me in my feate / eupnas 3 ouerca and have frete with my father in hig feate Let hym that bath eares beare what the lpirete lapth bnto the cogregacios

The.tin.Chapter.

fterthis 3 toked/and bee holde a bote was open in heane/and the fyifte boy ce which I herbe/was as pr were of a trompet tale Bynge with me/which fas

rb/come bore hprher/ad 9 will thewe the thynais whych muste be fulfylled here after. And immediatip 3 was in the fpirete/ab beholbe/a feate was put in beaue and won fat on the feate. And he that fat was to loke apo iphe buto a talpis Rone/s a farbyne fone. And the er was a rapne bowe aboute the feate/ to loke apon / lphe buto an cmeralde. Ub.iii.

And about the feate were rum featig And I fa we on the feates. exit, femo 8 urs fyttinge clothed in whyte raymet and had on their hed by ereunes of cold

And out of the feate procededirght. mpuges/ ad thounding: s/ abbeytes/ and there were bif lamper of frebin upnge before the feate / whrehate the bit. fpiretes off god. and beforethele. ate that was a fee off glaffe/ lyke bnio cryfall/abinthe mydbes of the featel and roude aboute the feate / were.iuf. beattes full off eres before and behom De. And the frifte beat was trice alpold the feconde beaft iphe a canife/and the thrade beaff had a face ag a man / and the fourthe beatte wast lyke a flyinge egic. And the.itil. bealtes hab echeone of them. by. wyngis about bym /8110 they were fut of eyes within. End they had no refte Daye nether nyght / fayin gerholy/holy/holy/lorte god almyghty which was/and is/and is to come.

and when those beatles gave glory and honour/ad thanks to him that fat on the seate / whych spucth enermose/ the result sentours fel winc before the trone the before him that sat on the trone worthipped him that synethener. he ad caste their crounes before the trone and caste their crounes before the trone and solory/and bonour/and power/sol

thou hast created all thingis/a for thy willing sake they are ad were created.
The.b.Chapter.

be of hym that fate in the trone/a boke witten with trone/a boke witten with yn / and on the backfiple / fealigh with, bit, feales, and I fame a fironge and gell which creed with a lowde bopce who is worthing open the boke / and to looke the feales therof. And nomass in heane/ner in earth/netherbnter the earth / was able to open the boke / neo ther to loke thereou. And I wepte mose the/be cause no man was founde wore the to open and to rede the boke / neo the to open and to rede the boke / neo the to open and to rede the boke / neo the to open and to rede the boke / neo the to open and to rede the boke / neo the to open and to rede the boke / neo the to open and to rede the boke / neo the to loke there on.

and one of the senyours saybe buto me/wepe not: Beholde sa iron bepage of the trybe of Juda/the rote of Dauid hath obtained to open the boke/ad to loose the but. scales therof. And I be helde/and lo/ in the myddisof the scales te/and of the . ins. beastes / and in the myddisof the saybbis of the surpoirs stode a lambe as though he had bene fylled / whych had. but. hornes/ and. but. eres/whych are the spiretis of god/sent into all the worlde. And he cam and toke the behe oute off the ryght hende off hym that sate apon the scale.

- marrioff &

The renelacion of. S. 3hon.

And when he had take the bohelthe Hij. beaftes ad. rettij. fentouts feldon. ne before the lambe, haupnge harpes! and golden bialles full of ownres/wh tely are the prapers of fayntisabiley Conge a newe fonge faptinge//thou atte worthpto take the boke/a ro openthe feales therof/ for thon wafte hylled at hade recemed be by thy blond/out of all hynrebbis/and tonges/and people and nacions / and hafte made be bnio oure god/ kingig and pickig/and we

thall rapone on the ertb.

and 3behelbe/and 3 herd the beput of many angplies aboute the trene/al Dan.bil. e about the beatteg and the feutourgiab 3 herbe thousande thousandes/ faying ge myth a lowbe boyce. Worthy is the lambe that was kriled to recease por wer/ad tpches/and wplom/ad arene the/and honeur/and glory/and blyarn ge. And all creatures whych are in he uen/and on the erth/ad bnber the etth and in the fee/ and all that are in them bette 3 fayinge/bipffpnge/hononr/glo Ep/ab power/be buto bim/that fytteth apon the feate/and buto the lambe for ewer mote. And the.iii.beaffes laybe Amen And the rrin Centours fell apo their faces/and worthppped hom that lpueth for ener more.

Che.by. Chapter.

The bi. Chapter.

and I sawe when the lame The opened one off the fear legiand 3 herte one of the (iii).beaftes fayeas pt met the noyle of thodet/come Se Land fe. And 3 fame/ad bes bolde there was a whyte horse / ad he that fate on him had a bowe/ad a crous newas genen buto bun / and he went forth conquerynge ab for to onercome And when he opened the feconte fealer 3 berde the feconde beatle lape/Come able/ And there wet out another horle fethat was red | and power was gene to bpm that fate ther on/to take peare from the erth/and that they thulde kyl one another/ and there was genen bite to hom a gret fwearde.

And whe he opened the thirte feale/ Therbe the thirte beatle lape/come ab fe. And I behelde/and lo/a blacke hord and he that fate on hym/had a pape of balances m bps houde. And I herbe a bopce in the mides of the till beaftes tape/Ameafure off wheate for a peny/ and.titi.meafures of barty for a peny/ and ople and wome fe thou hurte not.

And whe be openes the fourthe leas ie 3 herbe the bopce of the fontthe bea De lave/ come and le/and 3 loacd/and beholde a grene horte / and hys name shat fate on hym was Deeth/ab hellfo. The renetacion of. 5.3hon.
Towed after hun/and power was gent
but the ourer the fourthe parte of the
earth/to kyll with fwearde/and with
bonger/and with the erh/that comment

of bermen of the earth.

Ind when he opened the fyfte leale, I fa we bider the aultre / the foules of them that were bylled for the worde of God / and for the tell priony which they had / and they exped with a lower boyce fayinge / Dowe longe taxielt the outoide holp and true / to indige and to an enge oute blond on them that dwell on the exth. And longe white garmen tis were gene but o enery one of them, And pt was fapte but o them that they thinke were for a little leason but lithe nouniber of their felower, and brethely ad of the that fluide be kylled as they were / were fulfilled.

And I beheide when he opened they are feate/ad to there was a gret entiquake / ad the funne was as blacked facke clothe made of he are. And the mone wered ent as bloud/And the flat tes of heant fell but the acth entitle as fragge tree cath; her from her/her from a fragge tree cath; her from her/her from by when the is that en of a mythey wonde. And beant barn; ather aware/as a freoil when pt ps colled to gether and all mountaying ad ples/were mountained and ples/were mountained of their places. And the kyn-

gis of the earth/and the gret men/and the ryche men/and the chefe captaynes and the myghty men/and enery bound man/and enery free man/hyd them felues in denes/and in rockis of the hydres and fapole to the hydres/and rockis fallon bs/ ad hydre bs from the prefer efaie. (1.d ce of hym that fyrteth on the leate/and Ofee. r. b. fto the wrath of the lambe/for the gre luc. prty. d te dape of his wrath is come: and who can endure pt:

The.bif. Thapter:

And after that I fame.tiff.

angels Conde on the. titt.

corners of the crth/holding

ge the. 1111. wyndes off the

erth/that the wyntes fhulnether on the fee / nether on enp tree.

And I fame another angell aftebe

from the epfyinge of the funne / whych had the feate off the lynginge god/ad he ceyed worth a lowde boyce to the. iff. angellis (to who power was genen to have the errh and the fee) faying. Bure not the erth nether the fee / nether the trees/tyll 3 have feated the fermaunits of once god in their forheddes.

and I herte the noubte of the which were lealed/& there were lealed. C.ad plinis. M. of al the trybes of the childe of Ilrael. Of the trybes of Juda were

The renelacion of. S. Jhon.

fealed. rij. Al. Of the trybe of Rubent

re lealed. rij. Al. Of the trybe off 6ad

were lealed. rij. Al. Of the trybe off 6ad

fer were fealed. rij. Al. Of the trybe of

Meptalym were fealed. rij Al. Off the trybe of

frybe of Alanasses were fealed. rij. Al

Of the trybe of Symeon were fealed

rij. Al. Of the trybe of Leny were fealed

rij. Al. Of the trybe of Jacar were

te fealed. rij. Al. Of the trybe of jabur

ton were fealed. rij. Al. Of the trybe of

Joseph were fealed. rij Al. Of the trybe of

Joseph were fealed. rij Al. Of the trybe of

Joseph were fealed. rij Al. Of the trybe of

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Joseph were fealed. rij Al. Of the trybe of

After this 3behette/# lo a gret mule titude (which noma coulde nombie)of all nactons/ ad people/ ad tonge/fode before the feate and before the lambel clothed with longe whyte garmentes. and palmes in their hondes / ab ceyed with a lowbe bopce/fapinge/weith be to him that fyttethapo the leate of oure god and unto the lambe. And all the angellis fode in the copace of the les te/and of the Centourg and of the. til. beattes/ab fell before the fate on their faces/@ weithipped god/fayinge/Ame Blearnge ad glosp/wploo and thakis/ and honour/and power/and myght/bt buto oure god/for enermore/Amc. F

Sapinge bitome: Withat are these which are araped in longe whyte garmetis

The bill. Chapter. and where cam they: And 3 fayle buto b him/ foide thou wotteft. And he fayde buto me/thefe are they which cam out of grettribulació and made their gars mentig large ad made the whyte in the bloud off the lambe / therfore are they an the prefence of the feate of Bod and ferne him dape & nyghtin bys temple/ ad he that fptteth inthe feate wil Dwel Ela, Elig. 8 amongethe. They that honger no 1000 re nether thyiff: nether Chall the funne lyght on the/nether eny heate/froithe tambe whych ps in the myddes/of the Elaie.tro Ceate Shal fede them/ad Chall lede them buto fountapnes oft lyuynge water/ and god fhall wpppe awaye ali teares from theps eyes.

the buil. Chapter.

The buil. Chapter.

The fid when he had opened the fenenthe feale / there was alence in beauenabe out the space of an haife home. And I sawe angele his hours. And I sawe angele to them were gene. buil. tropettis/ And another angell cam ad flow before the antire hanynge a golde senseriand the che off odoners was genen but o hym/ that he shulke offre of the prayers of as saynces apon the golde antire/ which was before the searce. And the smoke of the odoners which cam of the prayers

of all fayntis asceded bype before ged ont of the angeltis hate. And the angelt cohe the sense of the auttre and fylled yt wythine of the auttre and caste yt into the entity ad boyces were made/ad thoutings and leghtnyngis/and ecth quake.

bij. trompettis prepared the feitists blowe. The fpift angel blewe/ab then blowe. The fpift angel blewe/ab then was made have and fpie/which went enpugies with bloud /# thep were cake into the erth / and the thpibe parte of trees was butnt / and all grene graffe was biet/And the fecode angeli blewe/e ab as it were a gret mountaine/bips and the thpibe parte of the fee tourned to bloud/# the thpibe parte of the fee tourned to bloud/# the thpibe parte of the fee tourned to bloud/# the thpibe parte of the fee tourned to bloud/# the thpibe parte of the fee tourned to bloud/# the thpibe parte of the fee tourned to bloud/# the thpibe parte of the fee tourned to bloud/# the thpibe parte of the fee bred/ad the thpibe part of fbippes were defined.

And the thyrde angelt blewe a their fell a gret flacte fro heaven but myngt as it wer a lape and pt fell into the thy de parte of the ryners at into fountary ness of waters and the name of the flat part was entred to woun wood And many deed of the waters because they are made bytter. And the fourthe angel blewe and the thyrde parte of the sunnit was simpteen and the thyrde parte of the sunnit was simpteen and the thyrde parte of the sunnit was simpteen and the thyrde parte of the them.

tes/fo that the thrite parte of the was barckned. And the daye was impteen that the thribe parte off pt chulde not that the thribe parte off pt chulde not three and i phe write the nyght. And 3 behelde at hette an angell flyinge those towe the myddes off heaven / faringe worth a lowde boyce/Wio/Wio/to the mhabiters of the erth/be cause of the boyces to come of the trope of the tips boyces which were rette blows.

The.er. Chapter.

Me and I fawe a flare fal fed heanen bato the erth.
And to hom was genen the kape of the bottoles. se ppt. And he opened the

bottomielle pyt/ab there atole the smo
he of a gretfoinace. And the sume/and
the aper were barcaned by the reason
of the smoke of the pyt. And there cam
out of the smoke locustes byo the erth
and but o the was genen power as the
frospions of the erth have power. And
pt was saybe but them that they shul
be not hurte the grasse of the crth/nes
ther enygrene thynge/nethereny tree
but only those men which have not the
seale in thepr fosheddis / and to them
was commassed that they shulbe not
hyll the/but that they shulbe be bered
b, monethes / and thes payme was as

The renelacion of. S. Ihoni the paper that commethota [corpion] Etale.if.d when he hath frednged a man. Andm Ofee. r.b. thofe Dayes Chall men felte beeth and duc. rrin. d figell not fynde yt / they thail befyeto" Capi. rbj. b Dye/ad Deeth Chall flyc fromthem.

And the Comiltende off the locuites was toke bute bottles preparco bute battapil / and on they heddes were as pt were crounes/lyke bato goide and their faces were as ve had benethete tes of mel and thep had heares as the heares of wemen. And their tethene re as the tethe off Irona. Anotherhab habbergiong/ag yt were brisbergios of peron/And che founde of their wyn gis/was as the fonte of chareing whe many hordes cunne to getherto bate taple / And they bud tarles loke buto Cospions / and there were flyngesin their caples. And their power weg to hnee men.b.monethes. And they hada Aprize ouer them/ whych ys the angell of the bottomlette ppt/ whole name ing the hebrewtenge / pg Abadom / butm the greke tonge / Apollion / that po to Tape a bettroper. Wion 180 pspatt and beholde two wooes comeaficribis.

And the arte angell blewe/ab 3 betd abopce feo the.titt. comerg of the gol Dettaultre/which to before gob/faynge to the arte angell which had the trom pe/2.oofe the.titt.angellis/whych are

The.fr. Chapter bounde in the grete ryuer Eufrates. And the.ifii.angellis were looled which wer prepared for an houre/for a da. pe/for a moneth/and for a peare/for to depthe thrite part of men. And the no. be of hostmen of warre / were twenty tymes.r. en. And Therde the nomble of the. And thus I fawe the horfegma be fien ab them that fate on the/ haupnge fyry habbergions of a Jacpuct coloure and bypm@one/and the heebbes of the boiles were as the heeddes of ipons. And out of their mouthes went forth fpre and fmoke and brymftone. And of thefe.tif. was the thpide parte of men hilled/that is tofape tof tpje/fmoke ab bipmRone/ which proceded out of the mouthes of the/ for their power was in their mouthegab in their taples/fos their taples were lyke buto ferpentis ab had heeddes/and with the they byd burt And the renaunt of the me which were not hylled by thefe plagig repes ted not of the bedes of there hondest that thep foulde not worfnippe tenple and pmages/of golde/and fyluer/and brafferand frome and of woode, which nether canfe/nether heare/ nether go. Allo thep repented not of thepr mues therab of their forcery nether of their Comicacionnether of their thefte. The.r. Chapter.

X.F.J.

The Renelacion of . S. 3hon.



Do I fame another mycha tpangellcome boune fro heuc:clothed withadon be and the rapne bowes. pon his head. And his fai Ad ceas pt were the funne!

and his ferens pr were pyllars offpu And he had in hya honden lytellboke oppniab he put his right fore aponthe Lee and his ipfte fore on the ceth. And ceped wytha lowbe boyce / ag when a Touroscet. And whe he had cryedile uen thondreg fpake theirboyces. And, whe the bit thonbies had spoke their boyces/Jwas aboute to witte. And 3 here a boyce fro heaven layingebnio the marke tho thyngis whychthe.bil Chondres fpake/ab write them not

Dan.rif.c

and the angell which I fawe Cont apon the fee fand aponthe etth/lylis bppe bis honocto heaventab (worth byen biat wheth forener more: which treated heaven / and thethringes that ebermare/ adthe fee/and the thengis which thenin avet that there foulded no lenger tyme/ but in the dayes of the boyce of the fenenthe angell when he that beggn to blowe feven the myster of god footbe Enlighteding he preached bedys fernauntis the prophetis.

And the bapce whech 3 herte from Deaue spake buto me agayne/ablaya/

The.zi.Chaptee. goand take the boke which is open in the honde of the angel/which Conteth aponthe fee:andapon the etth / and 3 went bute the angell/and fayte to him gene me the bake/ ad he lapb buto me tabe pt : and eate pt bppe: and pt fhall Ese, fff. & makethy belly bytter/butpt Chalbe in thy mouth as fwete as hony: and Ito= ke the boke out of his honde/abate pt bp / and yt was in my mouth as fwete

tongis/and to many hyngis. The.ri. Chapter.

as honp: ad as fone as 3 had eaten pt/

mpbelly was bytter. And helayle bu.

to me i thou mufte prophelp agayne as

monge the people / and nacions / and

De then was genen me & rebe lyke buto a rote/and pt was lapd buto me/Rys Ce and mete the temple of god/ab the austre/and the that whorshyppe therin/

and the quere which ps with the tente ple caft onte/and mete pt not/for pt ps genen bate the gentyleg: and the holy epte Chall they treade buderfote. rlif. monethes, and I will gene power bus to my two witneffes/abthey fhallpio. phelp. en.ec.and.tr.bapes/clothed in fackcloth . Thefe are two ofpue treed: andtwo candelliches/liondingebefee se the god of the erth.

The Revelacion of. S. 3hon. And pf enp man will hurt them/ fres Chall procede out of their mouthes: ad colume their enmyes. And yfenyman will hurt chem/thyg wple mufte he be hylled. Thefe have power to thut hear uen/that pe rapue not in the dapes of thepr prophelpinge / and haue power ouer waters to turne the to bloub/and to impte the erth wyth all manetplas

geglag often ag they wyll.

And when they have fynished theis teltimonp/ che beatte that cam ontest the bottomtelle ppe fhall make watte agaynt them/andfhallouer come/and Aplichem. And thepresodpes thall lyt in the aretes of the greate tite/while tpiritualip ig called 30 bom and Egyp. te/where oure love was crucified and they of the people and syntedes and tonges/ab thep of the nactons/fhallie thepr bodyes.tif. Dayes and an halft! and Chall not Cuffre their bodyes tobt par in graues. And thep that Dwell & ponthe erth / Chall retorce ouer them andbe glad/and Chall fend gyftes won to another / for thefe two prophetes bered them that Dwelt on the ctib.

And after. 111. Dayes ab an haife thev tpicete of tpfe fed god entred into the And they Robe bope apon thepr felt ab grete feare ca apon the which fawe ebe. And they bette a grete boyce from

Che.ri.Chapter.

Beane/layingebuto them/Come bppe herher . And they alcended bppe in to beaue in a cloude/ad their enmpeg fawe them. And the same houre was the rea grete erth quake/ab the tethe paso te ofthe cite fell/and in the erth quake were Clayne names of men fenen. Al. and the remnaunt were feared and ga neglory to God ofheaue. The leconde wo ys pat / and beholde the thipd wo

woll come anen.

And the feuenthe angel blewe: and there were made grete bopces in heauelapinge/the hyngwms of this world beare oure loides attb hps chillis/ab he Chall rapgne for ever more. And the merity. Centours/ which late be fore gob ontheir feates /fell apon their faces/ and worthipped god fapinge / we gene the thanking love Bod omnipotes which charte and waft and arte to come : for thou hatte receaved thy grete myght ad halt ray gned. And the nacios were angepian thy wrath is come and thety. meof the bead/that thou fhuibelt inda gethe/and fhutelt gene rewarde bnto thy fernamntes prophetis ad fayntes/ and to them that fearethy name imale and grete and fhulbelt beftrope them/ which bestrope the erth. and the tople of God was openyb in heane /ab there was tene in pysteple/the arke of hys

The Renelacion of. S. Then. tellamet/and there folowed lyghting gis/and bopces:andthenbrynges and erth quake/and moche haple.

The.ru.Chapter.

Bere appered a gret won a Der in beanen. A woman' clothed wyth the funne! ab the mone bnær herfe was with chylic ad cryed tranallynge in bysth: a papaco redp to be telmered And there appered another wonterin beaneig beholde a gret reddjagon/giupnge.bij. heates/and ten bornes/and seven crounes on his headest and hys saple bute the thypoe parte of thellar res/and call them to the enth.

And the biagon ftode before the worg man whych was reby to be belpured forto benouve her chylde as fone as pt were borne. And the brought fouha man chylbe/ which thulbe rule all natt one with a robe of peron. And her fonme was taken bppe buto 600/ and to Profeate , And the womaffed intothe oldernes/where the had a place pie sted of God/that they Chules few het ere. en.and. rrbi. bapes

effichelab his angelies fowght bedingonad the diagon fowers

The.rif, Chapter: and hysangelles / and prenaylled not nether was their place founte enymo re in heaue. And the gret diagon/ that olde feepent called the Deuvil aub Sas thanas / was call out / whych befreas nethalithe worlde/And he was call in to the erth/and his angelles were cafe

out allo.

C. And 3 herte a low be borce lapinget in beaue ig nowe made belth ab thre go the/and the kpugbom of oure Bod ad the nower of his Chull for he is cate houne which accused them before god Dape and neght/And they oner ca lying by the bloube of the lambe and bythe worde off there teffpmony and they loved not their lynes buto the beeth. Therfore recoper tranens ab ve that dwell in them . Who to the impablicers of the exthiand of the lee for the beurk prome boune but o poil which har to grete whath be caute he knoweth that De hast but a Chart come

And when that the blagone lawe that he was cast but o the cert. De pet, centes the woman which blongly for the the man chylpe. And to the it only a were genen two wonges of a greecest. Lethat the myght a lethat the wy like. nest, in so her place somete the p erdoep for a thine thines / and halfie a erme/from the presence of the atabou

And the feepent cast out of hypmonth water after the woman as ythad bene a ryuer be cause the shulde have bene caught off the finide have bene caught off the floud. And the erthologous pe the woman ad the erth opened her mouth and swalowed bype the ryuer which the diago cast out of his mouth And the diagon was winth with the woman ad made water with the remnaunt of hyps sede whych kept the remnaunt of hyps sede whych kept the commaundementis of god and have the testimony of Jesus Chiste. And I stode on the see sonde.

of these havinge. bis. head pon hys homes, r. crows ness / and apon hys head/

And the beatt which I sawe / was lyke a cat of the mounta pne / ad his fetewe ee as the fete of a bear and hys mouth as the inouthe of a lyon. And the diagon gane him his power and his least and greete auctoritie / ad I sawe wonof his heates as pt wer wounded to beth and his dealt wonde was heated. And all the world wonde was heated. And they world the world wonded at the beatt / ad they world the power but the beatt / ad they world hipped they world hipp

bnto the beatte/who prable to warre mpth hym?

And there was a mouth genen buto bim that fpake grete thynges/ad blaf. phempes/and power was genen buto bpm / to continue.rlif.monethes. And he opened his mouth buto blafphemp agapnite gob/to blafpheme bys name and his tabernacle and the that dwell in heaven. And yt was geven buto him to make warre with the farntis/ ad to ouercome them. And power was gene bym ouer all hynreb/tonge / and nacts omad al that Dwell apon the erth wor Chept hym: whole names are not write in the boke of tyte of the lambe/which was kylled fed the begynnynge of the worlder pfeny manhaue an eare / let him heare methat leadth into caprent Beff.ig. &. re/thall go in to captilite : he that kpl.mat.rrbla leth wpth a fwearde / muft be kylleth with a fwearde. Were pothe pacience and the farth of the Carntig.

And I behelde another beatt comprise gebppe out of the erth/ ad he had two homes lyke a lambe / and he spake as dyd the diagon. And he dyd all that the fritt beatt coulde do in his presence ad he caused the erth/ ad the which dwell therm / to worthyppe the syst beatt whose bedly wounde was heated. And he dyd greete wonders/so that he made

The Renelacion of. S. 3hon. Pple come wune fro heaue in the frohl of me. And be ceaued the that dwelt of the exth by the meaned of those against which he had power to bo in the fresh of the bealt / Capinge tothe that duck on the efth: that they Chulbe make an pmage bnto the beaft / whych had the wounde of a fwearde/and byd irue

And he had powerto genea fpirett buto the pinage of the beatt / and that the pmage of the beaft fonibe fpeake/ and thulbe cause that as many as well be not worthippe the pmage ofthebe ant/ thuibe be hylled . And he madeall men/final and greate/ rpcheand post freand bonde / to receaue a marke m their ryght hombes/or in their forbeat Digiand that no man myghebyorfell Canobe that had the marke / es thena: me off the beautor the nomble of his name. Brece po would me. Let him that has boopt count the nombre of the beal. for your the nomble of a man/and opsnowbie ps are hondred theston and firest and mud or the con-

4163 tu Che. riit. Chapter Ac. Digital and le alam, a on handan nebihyen. C. and rings than thousand baurage his fathers name witten sinchesta fortherman and 3

The riil. Chapter. bette a boyce from heaus/as the fount be of many waters / and as the boyce of a grete thoundte . And 3 herde the boyce of harpers harpynge with their harpes. And they fonge as pt were a newelonge/beforetheleate/andbefos re the foure beattes/ and the fentours and no man coulde learne that fonge but the hondred and riffi. Ett. whych were redemed from the erth Thele are they/which were not defpled with wes men/fortheparebirgpus. Thelefolos wethe lambe whitherfoener he goeth Thele were redemed from men bepno ge the fyrite fructis buto God / and to the lambe and in thepr mouthes was foundeno gyle. for they are wythous ten (pot before the trone of 600. 1 And I fawe an angel Ape in the myb. Des of heane haupinge an enerlalipinge

Bolpell/to preache buto them that fpt and dwellon the errh/and to all nacto ong hinredæs/abtongis/& people/fa. yinge with a low to boyce: feare God ad gene honoure to hym/for the honce of his tubgement is come: ad worthip pehom/that made heanen aderth/ad wal.crib the feerand fonntapnes of water-And Act. iii.c. there foto wed another angel/Capinge; Ela.rri.c. Babilon is fallenis fallen) that green hier. 4.8. cpte/for the made all nactoris bronche of the wyme of ppr formicacion

The Renelacion of . S. Thon. And the thyrde angel folowed them la pinge with alowde bopce: pf enpmi wosthippethe beaft @ hig pmage/gra ceaue hys marke in his forhead oun his honde/the fame Chall Daynhe of the wo prie of the weath of God/whychys poweed inthe cuppe of his wrath. and the Chalbe pump The din fpre and bym Cone / before the boly Angels andbe fore the lambe.

Andthe fmoke of thetr turmentalie Derhoppeeuermote. And thephanem relt bayenernyght/whych worthings the beate and his ymage and wholee tier receaneth the prynt of hygnamic there po the pacience of lapatio. be ee are thep that kepe the commannte mentig and the fayth of Jelu.

And I herbe a bopce from heanelage ingebnto me : wipte / Bleffed ate the bead/which here after bre in thelow euento fapthehe (pirete:that thepma: pe red from their laboures/but thept working that folowe them. And 3 loked and beholden whyteclowde/andapen the clowbe one fpttynge lyke buto the fonne of man / hanyinge on hyg heads golde crowne/ad in his honce a Charp

mat.plij.e pelpele. And another angellea onte of the teple/cepinge with alowe boyce 30el, tij.e, to hom that fate on the clowde. Thu Re in the Cycle and repe:forthe tyme is

The. rb. Chapter.

come to repe / for the come of the erth terpe. And he that fate on the clowde think in bys fycle on the erth/and the

erthwag reped.

And another angell cam oute of the temple/which is in heane/haupngeale. foa fharppe frele. And another angell camoute fro the aultre/whichhad poweronerfpie/ab crreth.wyth a lowde cryeto hym that had the Charppe Cycle andlapde :thut inthy Charppe fycle/ and gathe the cluftregot the erth: for her grapes are rype. And the angell thut in hys fpele on the erth / and ent. Downethe grapes of the byneparbe of theerth; and caft them in to the grete wpnfat off the weath off Bod / and the wone fat was troben wpth out the cto te and bloud cam out of the fat euers buto the hors brybles by the space off. a thowfande and.tin.fcore furlongis.

The. Fb. Chapter.

Sawe another agne in he bu angels haupngethe fe ue lafte plages/ for in the ps fulfplied the wrathoff God And J lawe as pt wee

te a glafon fee/myngleb with fyre/and them that had goten bictopp of the bes all/and of his pmage/and of hys mare helad of the novie of hepname Ronds

The Revelacion of, S. 3hon: enthe glafon fee/ haupngethe hames of gob/ad thep fonge the longe of the lesthe lexuant of god/ ad the longe el the labe/layinge: Grece & maruellous are thy roothes loide God almyghtyl fuce ad true ace thy wayed / hyngeoff fayatis. Willo Chall not feare o loite ad gloutly thy name ? for thou only att holy ab algetyle Chal come ab falow. ne before the/for thy indgementegate manifelt . And after that 3 lokeb/and t beholdetheteple of the tabernackoff' teltimony was oppn in heaven/ abth tene angelles ca out of the teple/why ei had the Tenen plages /clothed inpu te ab bryght lynnen/ab haupngethept breffes gyrbed with goldengerbelles. And won off the fowre beattes gant buto the feuenangels.bij. golden by alles/ful of the weath of god whichly meth for ener more. And the teple wash fall of the smoke of the glopp of 600! ad of byspower/ad no man wag able so entre in to the teple/tyl the lene pla gis of the leven angels were fulfilled.

Mere.r.

the. poi. Chapter.
Derbea grete bopce out gof the temple/lapingerto
the. bij. angels go poure
waves poure out poure
bialles of wat haponithe
erth. And the fyelt went!

The.rbf.Chapter. ad pouredout his byallapon the erth/ and there fell anoplomand a lose boto the apon the men / which had the mars the of the beatt/ad apon the which was Chipped his pmage. And the feconde an gell thed out his biall aponthe fee/ ab pt turned as pt were in to the bloud/ of a dead man/and enery lynyngethin ge dped in the fee . And the thyrde an. gell thed out his biall apon the equers Band fountapnes off waters / and thep turned to bloud. And 3 herde an angel fape:lotte which arte ad wall thou ar terighteone & holp/becaufethou hat geuen foche judgmentig/forthep fieb out the blonde of Capacis/ ab prophes tis/andtherfore haft thou gene theus bloud to Dipnie : for they are worthy.

And the fourthangel poured out his biallon the summe/and power was geo uen buts hym to bermen with heate of fire. And the men raged in gret heat te/and spake eurli of the name of god which had power ouer those plague/ab they repented not/to gene him glooty. And the splice angelpoured out his byall apon the seate of the beaste/and his hyngbome wered berke/and they gnewe there tonges for some/and

And I herbe another out of the aultre

Tape: euen fo loide god almyghty/true

The Renelacion of. S. 3hon. blafphemeb the Bod of heane forfos we/ab papne of their fores/ and repen ted not of their dedes.

And the arte angell poured out his byatt apon the grete tyuer Euphans ad the water diped bppe/that the war pes of the hynges of the ele Chulde be prepared And I fawe thre buclenelpig tegty he frogges come out of the mou the of the bragon / and our of the montheofthe beatt/and out of the month of the falle propher. fortheparethe spiretes of winpls workingempracks to go out buto the hynges of the ent and of the whole worlde to gathethe to the battaple off that grete baye off

mat.rrfitt Bob almpghep . Behelde 3 come asa Luc.rif. e thefe. Bappy is he that watchethand 1. Coz.b.a. kepheth his garmentes/ Zeft hebe fo unde naked i and men le hig flithynes. And he gathered them to gether mto a place called inthe hebrue conge av

enagebbon.

And the Cenenthe angel pouredon! his byall in to the apre. And there cam a bopce out of heaven fra the feate/fa Pinge/ 3t ps bone . And there folowed bopces / chondsinges / and lyghings ges/and there was a grete erth quake Cocheas was not fence men were apon the erch/ to myghty an erch quake @ lo Brete, And the greate cite was benyted

The. Ebil. Chapter. antothe parties. And the cities of nas cions fell. And gret Babplon cam in re membraunce before Bod/to geue bnto typ the cuppe of wyne of the fearcenest of wathe. Euerp ple fied awaye and the mountagnes were not founde. And there fell a gret haple/ ag pt had bene talentes/out of heanen apon the men/

and the men blafphemed god/ be caufe

off the plage off the haple /for pt was grete and the plage of pt loze.

The. rbij. Chapter. and there camone off the Cenenangels / whych had the femen baplies and tale Red withme/layinge bnto me come 3wplifhewe the the indgement of the gret

whose that freteth apon many waters with whome have comitted fornicacio the hyngis of the erth/fo that the inhabyters of the erth /are Dionchen wyth the wone of her formicacion. And he ca eped me awape into the wyldernes in the spirete. And 3 lawe a woma fpt a. pona rofe colored beatt full off names of blasphemp/ whych had ten homes/ And the woma was arayed in purple and rofe rolog/and becked with golde/ Prectons Cone and peartes and had a cuppe of gotde in her honde/ful of abs pommacion/and fplthynes/of her for

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The Renetacion of. S. Ihon.

micacion. And in her forhead was and a
me wryten/a mpsterp/grete Babplon/
the mother of whortome/and abhomic
aacios of the erth. And I sawe the up
fe droache worth the bloud off sayntis/
and with the bloud of the witnesses
I fin. And when I sawe her/I wondid

And the angel lapde buts me/when fore marmapilelt thou? I will hem the the marmapilelt thou? I will hem the the marmapilelt the woman/and of the beatt that berylt her/which hathle men heades/and ten homes. The brat that thou feett / was / and ps not / and that thou feett / was / and ps not / and that afterner out of the bottomlesteppt and shall so ence perdycion / and they that bwell on the earth shall wonder (whose names are not wipte in the bottom for the feet was for the beginnings of the worlde) when they beholde the best that was fab is not. And here is a my

aned no hyngwme/but that recease po wer as kynges at one houre woth the beatt/Thefe have one mynde/and that gene their power & threngthe buto the beatt. Thefe that fyght with the lambe tim. bj. s and the lambe that onercome them/ for he is loide of loides/and kynge of kynges/and they that are on hys tyde are called and thosen/and farthfully.

and he fappe but o me / the waters' which their fawell/ where the whole specified and folke ad nactions/and tonges. And the ten homes/ which then sawell apon the beast are they that shall have the whoare ad shall make her desolate/and maked/and shall enterher helicand burne her with specified her helps her helps with any burne her with specific helps his work/aintrode with one considered for the general her up again which the was seen for the folked. And the woman which thew sawelly before the specific productive and sawelly before the woman which thew sawelly before the specific production and sawelly before the woman which the was welly by the general production and see the specific production and see the section of the entire sections of the entire section.

The analysis of the state of th

Asa.ij.

The Revelacion of. S. Ihon.

La. rf. c Babpion is fallen/is fallen/and is be preter, y, a cum the habitacion of denyls/and the holde off all fowle spiritis/and a cage of all buclene ad harfull by des/for all nacious have droncken of the wyne of the wasth of her formication. And the hynges of the erth have comptted for mication with her/and her marchametes are weren tyche of the habindan

ce of her pleafures.

uen sape/come awaye from hermypt ople / that ye be not part takers in hit spines/ that ye be not part takers in hit spines/ that ye recease not of her play gis. For her spines are gon bype to he auen/ad god hath remembred her which hednes. Hewarde her euen as she to warded you/ad geue her dubble according to her in the same cuppe whychshe spiled but you. And as moche/as she glorifyed her sife and spined wantanty so moche powie pe in/for her owne pur apsiment/and so owe/for she sape in her herte/3 syt beyinge a quene and an not wantanty

efa, ribij, b not wydowe & Chai le no fotowe. Thet fote shall her plagis come at one dayed beeth/and sotowe / ad honger / and she shalbe brene wyth spre / fot stronge if the tothe god whych indgeth her.

And the hyngis of the earth shallbe were per/# wayte ouer her/which has

me comitted fornicacion with her / has
ne imed wantanty with her when thep
Chall se the smoke of her burninge / ab
Chall sonde a farre of for feare off her
punnyshmet/sayinge: Alas/Alas/that
grit cyte Babylon / that myghty cyte.
If of at won hours is her indgemet come. And the marchauntis of the earth
Thall wepe & wayle in them selnes / for
no man will bye their ware enymore/
the ware of golte/& spluec/ad precious
sones/nether of pearle/ad raynes/ad
numble/and scarlet/ad all thyine wore/

purple/and fcarlet/ad all thyine wote/ and all maner beffels off puery/and all maner beffels off most precious wode/ and of braffe/ad off peron/ad (pnamon and odours/ ad opnimentis/and framand odours/ ad opnimentis/and framapplence/and wheel ad ople/ and fpre floure/and wheate/beastis/and thepe/

and herfes /and chariettis /ad bobyes /

And the apples that thy lonle lufted after / are departed from the. And all thynges which were beintie/ad had in spipce are departed from the / and thou spipce are departed from the / and thou spipce are departed from the / and thou stis off these thynges which were we ren tyche shall stonde a farte off from her / for feare off the punnyshment off her / weppinge and waylynge / and says inge / Alas / Alas / that grete cyte / that was clothed in saynes / and putple / ad

The Renelacion of. S. 3hon. Ccartet/and decked wyth goldeandpu clous Rone/ab pearles/for at one how re fo great epches is come to nought.

And enery Choppe goneener and all thep that occupied Chappis/ad throng whet hworte in the fee / ftobe a fame of and erred/when theplawe the ino he of her burnpnge/layinge what cpie is lylic buto thys great cyte: and they byd caft buft ou theyz heates/ad tred meppinge/and waplyinge/and fapinge.f Mlas Alasthat great cite wherin wett mabe rpcipe all that hab Chippes in the fee / up the reason of her ware / for at one houre is the made befolate.

Retopce oner herthon heane/ abre boly Apolites/and prophetts/for 600 harh gene poure indgemet on her. And a myghty angel to be bppe a ftonciphe a great mylaque / and cast pt into the Lee lapinge /wyth fache brotence thall that greate core Babpion be call /and Chalbe foundeno more. And the bopte o of bachers/and mulpcious/and of pp. pers / and trompetrees / Chapte herde ero morean the sand no heaftes man of wo war to quer higher be be that be founde bette herdenomone enchesad the boy constitution de grame and off, the bly patha the mo more in the forthe values were the greaturemetive

The.rir.Chapter. earth. And wyth thone inchauntment were Deceaued all nacions, and in hee was founde the blonde of the prophes tig/ad of the fayntig/ad of all that wee re layne apon the earth.

The.rir. Chapter. Do after that 3 herbe the Dopce off moche people us Deauen Capinge. Alleluya/ melth/ab glosp/e henout/

loide god/for true ab righe tuous are hys indgemetts / for he had fudged the great whose/which bib coz rupt the earth with her fornicacio/ ab hath anenged the bloud of his fernatio tis of her hond. And agaynetheylayd/ Allelupa. And imoke role oppe for ence more and the tritte fentours/and the titi.beattes fell Donne and worthipped god that late on the leate laynge/ Ame Allelupa . And a boyce cam out off the Ceate laying/praple oure lorde god all pe that are his feruauntis/and pe that feare him both smale and greate.

And I herte the bopce of moche peo-Bple/and ag the boyce of many waters end as the bopce of Aronge thonbypus gis/ farenge / Aileluya/ for God omnie potent hatt rapgued / Let by be glad/ and recoper and gene honour to hym/ for the mariage off the lambe is toine

g a s.iii.

The renelacion of S. 3hon. and his wyfe made her fylfe tedy. and to her was graunted that the fhuite be araped with pure and goodip taynes/ Sos the rapnes is the righte welnes of Capitie / And he layde buto me: happy mat. prila are thep which are called buto thelam bisce, zuj. D bes Supper. And helapde buto methe le are the true fayinges of Bod. And 3 fell at hys fere to worthippe hym. And be lapbe tinto me. Se thou Dopt not Hor 3 am thp felowe fernaunt/ abone of the breehre / and off them that hant the tell pmonp off Jelus / Wolfhyppe god. for the tellimony of Jelug igthe spirete of prophesp. And 3 sawe heanes open/and beholde a whyte hothe and he that fate apo hym was faythfull ab true/e in epoh:ewelnes bpd indge/ab make battayle bis epes were as alla me of fpre/and on hys head were many crounes: and he had a name wittel that noman knewe but hym Cylfe. And he was clothed wyth a befture bept m blond/and hys name is called the wok efa.lxiv.a de of god And the warriers which we re in heane/folowed hymapon whyte horses / clothed with white and pure tapnes / and out off his mouthe went out a Charppe (wearde/that with pt he Chatte Empte the heithen/ And he Chall rale them wech a robbe of peron / and be trode the wome fatoff features and

math off almyghtp God. And hath on bys besture and on hys thygh / kyuge f. fift. bj.e. of kynges/and lorde of lordes.

funne/ab he creed with alowe boyce/
fapinge to all the fowles that five by
the myddes of heane. Come ad gathie
youte selves to gether buto the supper
of the gret God / that pe mape eate the
Aeshe of hyngis/and off hygh captays
nes/and the selfhe of myghty me/and
the selfhe of horses/ and off them that
spt on them/ and the selfhe off all free
menad bond men/ad of smale and gret
And I sawe the beaste: And the hynges
of the earth/ad their warriers gathes
red to gether to make battayle agapts
the hym that sate on the horse and agas

And the beat was take / & with hyms that faice prophet that wrought in year cles before him/with which he beceased the the that receaued the beattes mare ke / and the that worthipped hys ymase. These both were cast into a ponde of the burnings with hymstone / and the remnaunte were saying with the sweet of him that sate apon the hore see which we have seen out ethis mouthe / and all the foules were suffile led with their seathe.

The.pr. Chaptes.

The Renelacion of. S. 3hon.

Sawe an angel come de wine from heanen/hanga ge the kape of the bottom lesse ppt/and a greateche pne in hys honde. And he toke the dragon that olde

and he bounde type a thousand peared and cast him into the bottomicse pyland be bounde type and set a seale on him/chas he shulbe becease the people ho mose/cyli the. Al. yeares were substilled and after that he muste be low.

Ted for a lytell feafon. And I fame feates/and they fatapos thein/and indgement was genen buto them / And I fame the foules off them that were be hebbed for the wymes of Befuland for the worde of God which had not worthppped the beaft / nether his pinage/nether had taken his may Re apon their forheates/of on their ho Des/And thep ipried/ ad raygned with Chita a. EH. peare/ But the wotherer the bead men I pued not agapne/ butyl the. M. peare were fpupfihed. This is that fich refurrecció. Bledeb and holy to he that hath parte in the frift refut rection/Rezionfliche Chall the feconde bresh have no power/for thep (hall be the prested of god ab of Christ/ad that sapgue worthomia, en peace.

and whe the Mi. pers are expfered/ ese. rrrbiff

Satan Chaibe low febout of his preson ad. preix and Chail go oute to be cause the people which are in the foure quartes of the earth Bog ad Hagog/to gather them to gether to battaple whole nombre is as the sonde of the see / And they went bype on the playne of the earth/ad to pased the tentes of the sayntes about/ and the beloued the And spre ca doue me from Bod/out of heaut/and benous red the/And the denylithat desceaned them was tall into a sake off free and brynistone/where the beatt ad the falce prophets were and shalbe tormented days and nyght for ener more.

And I lawe a greate whyte feate ab hym that face on pt / from whose face fied awape both the earth and heaven and they place was no more founde and 3 lawethe bead/both greate/and Imale fronde before Bod / and the bos his were opened/ & another bake was opened whychig the bone off lyfe/and the bead were judged of the thunges which were wipten in the bokes accor bynge to their dedes/ And thefee gaue bppe berbeab/which were in her/and weth and hell delynered uppe the bead whych were in them | And thep were subgeb eneryma accordynge to his des des. And deethand hell were call into

The renetacion of. S. 3hon. the lake of fpre/ Thys is thatleconde Deeth. 21nd who focuer was not founk wipten in the boke of lyfe/wagtalia to the lake of frie.

The.rrj. Chapter.

ab.irbj.g. J.pet.tij.c



Ip cite ne me Jerufalem come munetro god oute of heave prepared as a bipte garnyffhed for byr bulband. and 3hn De a grete bopce from the trone/fapin ge/Beholbe/the tabernacle of Godis with men, ab he wyll dwell with them Ela. zzb.c And thep Chall be hyd people/and God bym fylfe Chathe with them abbetheit Bod . And Bod Chall wyppe awapeall teares frotheir epes. And there Chalbe nomoze Deeth / nether fozowe/nether expinge/mether thall there be enymoit papire / for the olde thynges are gont. and he that fate apon the feate/ faybt. ela. 2166. c Beholde 3make att thongignewe. Fo 4.cos.b.D. And he fapbe bato me/Clapte/for their

wordes are fapthfull and true. And he Capbe buto me. 3t is bone/3 am Alpha and O mega/the begynnyn Re/ad the ente. 3 wpligene to him that sa a thepe of the well off the water on

The.ref. Chapter. Ipfefre. We that ouercometh Mall itts heret all thyngis ab I wylibe his god andhe Chalbe my fonne. But the feare ful and onbeleupage / and the abhomis nable/and murbies/and whoimogers/ andforceres and pholatters and ally argfballhaue theyr parte in the lake! which burnyth with fore & brymaene/

which is the feconde Deth.

And there cam buto me one oft the. bij.angels which had the.bu.bpals ful of the.bij.lade plages/ad talked with me lapinge. Come byther / 3 wyll thee we the the bapte the lambes wyfe. and he carped me awaye in the spirete to a grete and an hyghmountapnel and he thewed me the grete cite/ holy Jerulas tem belcenbynge out off heaven from God / haupnge the bypghines of God. And her fbpupage was lyke bute a ftos ne motte precons/enena Jalpis cleas re as Crpftall / and had walles grete D and hygh / and hab. rij. patys / and ac the pates.rif.angels/and names wipe ten whych are the .ris.trpbes of Iltao ell on the east parte. ui. gatig / and on the nouth lyde.tij.gateg/and to wardes thefouth.in. gates/ and from the well tij.gateg/and the wall of the cyte had #11. foundactons/ad inthem thenames of the lambes.ri. Apolites.

And he that talked wyth me / had a

The Revelacion of. S. 3hon. golben rebe to meafurthe cite withill and the pates therofad the wall there of / And the cyte was bylt.till. [quate] ab the length was as large as the bio Deh of pe and he meafured the tite ub th the rete. rij. tt. fuelongis/and the. length/and the bredth! and the hyrgh of pt were equal. And he measured the wall therof an.crinij.cubiteg/themes fure that the angell had/was after the meafurethat ma bleth/ 2nd the bylom ge of the wall of pt was of talpis, and the cyte was pure gold lyke buts des re glade / and the foundations of the wall of the cite was garnpuhed with all maner of precious fromes/The tell at foundation was talpisithe lecome Cap upresche the there a calce with the for ethan emeratoesthe fyft farvomp the the large ost/the fenenthe exploite in apphie becall the nymehe a copasing zenshe a cryfophafog/the etenenigis lacpnete/the twelfe an amatil: ""

Theirif pates were zit perles/mo en gate want of one peatle/anothe fitt tood the cyte was pure golde as the Do we Coputange glade/ And there mas no templespertit for the lorde god ab mygbep anotholambe arethe temple other and the cree hath no nebe of the Cunae nether of the mone to lyghten M es the bryghmen off Sod dyd lythis

The.rrii. Chapter. pt/ and the lambe was the ipght off pt/ And the people whych are faned fhall walke in the lpght of pt/ab the hyngis: of the earth Chall bipnge thepr glosp bnto pt . And the pates off pt are not Chut by daye, forthere Chalbe nonyght Efa. Ir. & there/And there Challentre into yt no. ne buclene thynge/nether whatfaeuer worketh abhommacion/oz maketh ly. es/but they only whych are wayten its the lamber boke of lpfe.

The. rrii. Chapter. Do be the mea pure tpuer of water of ipte pu re as cryffal/procebyinge oute of the feate off God and of the lambe. Inthe mydbeg off the ftrete/of

pt land of ether lyde of the ryuer was shere trees of iple/which bose. rij.mag mer of frutes/ad gaue frute enery mos neth/ad the leues/off thetrees/ferneb to heatethe people with all/And there Chaibe no more cuelle/but the feate off 500 and the lambe Chalbe in yt/ao his Eli.lp. De fernauntes Chall ferue hom / And Chall le hps face/and his name Challe in thes priforheades/And there Chalbe no mos tanaghte:there/and they nebe no came. the nether tyght of the funne / for the iorde god genechthem lyght/that thep Chall capane for energiose

The renelation of. S. 3hon and he lapte buto me/thele layings are fapthfull & true/And the losbe gol of Caputis ad prophetis Centhisangil to thewe buto his fernantis thethigh which mufte Choatly be fulfilled. Behal De 3 come Chosety. Dappy is he thathe peth the layinge of the prophely of this boke. Jam 3ho/which fawe thefethm gis and berbe the And when I habhn be and lene I fell boune to worthyppe before the fete of the angel which the wed me thele thynges. And helaydon to me/fe thou bo pt not/for 3amthpft to we fernaunt and the felowefernant of thy brethie the prophetis/a ofthem whech hewethe faringes of this bolt But wolfhpppe Bod.

And he tapbe bnto me / feale not the Tayinges of prophely of this bobe.fin the tyme is at bote/De that wethens let him wenyl Qui/ & hewhich isfility Let him befpiebpaill/& he that is tigh teous/let him be most righteous/aht that is holp/let bim be moze holp. And beholde I come Chottly admy rewark with me/to gene euerp ma accordynge as his bews thatbe, Ja Alpha & Ome Elai. 11.6 ga/thebegynninge a the ente/the fyit ad. ritig. a ab the lat. Bletted ace they that m his comatibmetis/that their power maye be in the tree of lpfe / ab maye entrein

thosome the Batis into chte 'le of math

The. rrii. Chapter. out halbe boggis ab mchaunterg/and wholmongers:ab molthers/and pbos latrers / and wholoeuer louethormas

Bith lelyngis.

3 Jelus fent enyne angell/to tellife bute you thefe thyngis in the cogrega. cloud. I am the tote ad the generacion of Damb/ab the bught moungnge Bas Re. And the spicete and the bipbe sayde come . And let opin that heareth fape alfocome. And let hym that you thyte come. And let wholoener wpll/take of

the water of tpfe fce.

Iteftifpe buto every manthat beas reththe wordes of prophely of this bo Be:pfeny mafhat abbe buto thefe thin. gis/ Boo Chall abbe bito bym the plas gigthatare wipren in thyg bone. And pf eny man thall mongfhe of the wore bigef the boke of thes prophelyicod fhalltake awaye hps parteout off the bobe of lyfe/and oute of the holy citie/ and from the thyinges which are wipten in thes boke . We whech tellifpith thefe thingis fapth/fo

be it/ I come quychly: Amen. Quenfo / come laibe jelli The grace of oure los De Jefu Chifte be with you all. Amen.

(?)

2B b b.f.

There endeth the new Testament diligently of uersene and corrected and papnted now agayn at Antwerpe/by mewy dowe of Christossel of Endhoue Intheyes re of oure Lozde. M. CCCCC. and.rrrity.in august, .

This is the Table/where in you that the postelys a the Solpet lys/after the ble/of Sarp thuery.

Chall pou seke/after these Captalliettersibpname. ABCD/which kande by the sym of this boke/Alwayes on/or buder the letter there shall you fynds a cross the where the spythe or the sospell begynneth/and where the end is/ thereshall you fynds an haiff cross. Kand the spythe sym and the spythe symbol the symbol the spythe symbol the symbol the

Tontheif. Sonday in the Adnest Kom. riff.

This also we knowe Kom. riff.

A subenthey drewe upe buto Mat. ref.

On the wedonsday

Be pacient therefore brethen Jaco. br.

A The begynnyng of the gospell mat. f.

On the fryday

Rave the.lj. Chapter

I Inthose dayes I hon Egat, ith

Conthe.ti.Sondayin
the Adnent
the Adnent
the Adnent
the Adnent
the Adnent
This the Court of the

٨.	The Table.	1	The Table.
10	Gerely Tape buto vou Main		triben his mothermary was mat.f.
-	On the Arphap	10	In the kettimars nyght at the.j.matte
C		C	for the grace of god that Quit
26	3hon bose witness of hrin Joans	2	It folowed in thole Dayes luc, th
	Con the ti. Soudayin	13	Butafter that the kyndnes Tyt.iff
= 1	the Abuent	C	The thepherers lapo wonto ano. in. if
3	Zetmen this mofe efteme be, i.co.iii	100	Atthe.in.mage
A	When 3hon beinge in prefon maid	9	Bod in tyme pat Dinertiyand Debre.f.
30	On the webontoay	S	In the beapunyinge was that Joan. fo
Ø	Elapethe.tj. Chapter		On fayer Steuens Day
C	And in the by moneththe angell Luft	E	Steuen full of faythe ab power Act.by
-	On the frepday	- D	wherfore beholde 3 fende bu.mat.xxtig
Ø	Elapethe.ri.chapter		On fapnt 3 hon enangelyis
D.	Mary arofe in those Dayes Luch	Я	Ecclebaft.the.pb.chapter
~	On the Satterday	1	folowe me peterturned about 308. EF
ä	We beleche pou bethen by. ij. Tella.	5	Onthe chyldermalle bay
24	In the fyftente peace of the Luci	A	And 3 loked/ad to a labe Reuela. ritif
	1994 12 1	C.	Lo the angell of the lorde ape. mat.if
	Conthe.tin.Sonday	2 -	On faynt Thomas kanterbery
•	en the Adnent	a	Forenerp he preft thatig take heb.b.
A	And this is the recorde of thon Joil	25	A certagnenoble man/wetmes luc.rix
σ.	On the wedenfdap	4	Conthe Sonday after
D	Johelis the. if. and. in. chapter		crofinalies
E	And this ennior of hem went Lucibi	2	and Trave that the heute as walk. Ill
	A 339 A St. A FEWER ST.	Ž	and his farher and mother mer. Zuig
ID .	Bacharie the ft. chanren	1 -	On the news yeth day
70	Take hede beware ofthe lene mar.bil	C	For the grace of god that uspn. Chi.
4		C	-And when the enghi dage was and
8	In the her@maps enen		On the increerit encu
44	Maulthe Cernaunte of Jefus Romi.	C	Forthe grace of gob that bign. Chill
4			25 b b.ttj.

	On the thertenth day		- 4	Che Table. Con the titil. Sondayafter the thertenth bay
2	When Jesus was borne in mai.	- 20		hen Jelus was come donne mat. bits On the wedonlday
2	the the teneth day	- 5	R I	nd he entred agarne into mar.iff
A	The nexte Daye/3ho lawe Jelus. 308	1	2 2	re renot ware that pe arethe.j.col.iii
A 4 25 25	Tonthe. if. Sonday after the thethertenth day Thefeche pon therfore brethen ro. if And when he was . rij. pere olde Lud On the wedonfday Breehren my hertis despre ro. i when Jesus had herde that mat. iii On the Fryday Let every sonle submit hym to til And Jesus recontned by the po. Lu. iii	Ť.	8 2 2 3	the thertenth day we nothynge to eny man ro. riff ind entred into a shyppe mat. but On the wedonsday is concernynge the thyngis f.coz. bit it chaunsed as they went on Luc. is On the fryday Let enery man abide in the f.coz. bit ind they brought chyldren to mar. F.
	Couthe.tif. Sonday after the thertenth day Seynge that we have divers and the thylde daye was the toa.ii On the wedon day Chistis a true fayinge/adby. f.tim i. and he departed thensiad ca mar.bi	The state of the s	15 A	Con the.bj. Sondayafter the thertenth day nowe therfore as elect of god.colof.fif the hyngmm of heane is lyke mat.rif On the wedonfday aerhorte therfore that a bone j.tim.if Acertague man had.ij.fones mat.rif
æ	Andcainto Caparnañ a cite luit	1.	D :	Tuhen the weddering goth out.irt perceaue pe not howe that f.cop.is

Che Cable.		The Tables
Tot the hipigbom of beauen main	•	and when even was come the
- Unite menonitian	1000	경기 가게 되었다면 이렇게 걸어 내려가 되었다. 이번째 하다 되었다.
ar oure goldell be ver house if cartal		On the.f. Sondapinient
And the pdepacted then s/and mar.n	. 69	tare ad helpers therrole er not
On the truban	A	Then was Jeing led awage of
Sapringe then that we have it cor iff		Out the Monday
Detbat pg not with me/pg mat.ni	_	Ezechielisthe erretti.chapter
	C	triben the fonne of manipait
Ton the Sondap.lr.	10	on the Centuay
For peintere fules alably beca. fi.com	25	efave the lb. Chapter
When nioche people wer gath Lubid	25	and when he was come unto
all the menor from		On the wedomiday inthe.ti
3 call god for a recorde inta ficotil	C	Erobi the rritt chapter
THE PERSON OF THE PROPERTY OF		The answered certaphe of the
Onthe frepay	100	Onthe Thomay
Sepngethen that we anowe fl.co.b.	2	Ezechielis the.rbtij.chapter
Wihen ye was demanded of the in.thi	100	Then lapbe Jelus to thole
		On the Fryday
A Though & freehemula the	C.	Esechielisthe.rbiti.chaptet
2000 Tivease much the i con viil	2	After that there was a featt of
by come butto them thet weine increm		On the Satterday
II I/I FILD MARKAGE STORE		And after.bj. Dapen Jel' toke
30eligthe.ij. Chapter	8	Will atteriol pateb 3ce com
	1	Conthe.ii. Sonday in
		a
Elayethe xxxbin,chapter	2	
When Jelus was entred in to mat.bill		Onthe Monday
A Come the Concept of		39111 print the selection of the
pe bane herde homener		
Pe hane herde howe pt is laybe mat.b.		on the Centoay
Claye the ibiti.chapter		B tij. liegum the, philichaptes
- Andres		

The Tablei en enen was come the Egar.be nthe.f. Sondapinlent relpers therfore erhor ificor.bs as Jefus led awaye of mat.tits On the Monday elisthe expensionapter be fonne of manthall mat.grb on the Ceasuap he.lb. Chapter jen he was come into mat. exf the webonibay inthe.itij tymes the rrutt chapter on the Thormay elis the. rbtij. chapter Joan.bitg apde Jelus to thole On the Strybay eligthe.rbfij.chapter hat there was a featt of 30a.b. on the Sarterday fpre pou brethren war. f.tella.b. ter.bj.Dapes Jele toke mat. riff Conthe.if. Sonday intent ermoze we beleche pon j.tella.tiff mat.ris elug went thence and Onthe Monday lis the.bit.chapter

Joan. bits

Thenspake Jesus to the peo mat, rilli	Onthe Satterbay Danielis the rin chapter g Jesus went buto the mounte 30a. vii
On the Thousante day Dieremie the this Chapter Jean of myne owneiplie do Joan.b. On the fryday Bef. the exercis. Chapter	Conthe.iii.sondaphaissient Got peis wittenthat Ahraha Gala.iii Afterthat went Jesus his wa Joa.t. On the Monday
Derken another symilitude mat.pp	On the Tentoay
Ci And he lapde/acertagneman Luck	3 In the mpodes of the teat
Be pe folowers of god ag Ephe.b.	And as Jestis pasted by/he sa. Joa.s
D mhaeform the.b. Chapter	C My father worketh hytherto 30a.
Onthe Teufday	A Reertayne man was fyche Joan.
Erobithe.rr.chapter	B Jam'the light of the worlde Joan. bi
C Zaboure nor foil bapter	C Butchist beyngethe. hpe Bebie.
A Dumerithe.rr.chapter Thenca be to neite of Sama Joa.iii	On the Monday 3 Jone the. iii. chapter And the pharifes and scribes 30a. b

	Che Cable!
-	Ontije Teufbap
1	Wanteligthe, rin Chanten
M	The state of the s
-	D III FING MAGE AND SAME
0	Leuitittehe.rir chancer
AC.	- Je
-	UNITED O GOLDSON
DE	mantelis the. itt. Chanter
31	Banyof the people/whe they Jos.bif
-	Ou the repost
粉香	Wietemiethe thu d'hanter
M.	Then gathereththe hye preftes 30a.zl
-	OHEDE SAFrerons
七世	Wiftemie the thut d'hanter
RC.	Jelus laybe bnto them Gerely 30a.bf
31	
	Ton the warmine Sonday
R	at the tame manne he as you thin
R	we that atter in dance marrent
	MILLETON WANTAGE
Ç	~ the file I de thousen
**	- you being before hee haved hoard
-	W/11 1:11P (1 P111 0 0 10
B	Wittelling the et elecutes
•	WO DAVES INIONED MARYING
-	
	THE PERSON NAMED IN COLUMN ASSESSMENT
	THE ULL MISTO MOON NING THE PERIL
0	When recommande Thoulday
2	
	CT THE LEMISON DIVINE ALL MAIN MAN WHILE
	On the good Aryday

	The Table.	7
a	Erobithe:rij. Chapter	
a		Joan. pbtifi
_	On efter enen.	Collof.fff
9	If yethen rpfen agayne	Continuity
2	The laboth daye at euen B	Jac.prbief
	Con the efterday	
C	Dourgetherfere the olde leu	e 1.coz.6.
Ø:	Mary magdalen/and Mary	mar.rbs
	On the Monday	
SE	which preachynge wagpub.	Actu. F.
15	Andbeholde twoofthe wet	Zu. Ertits
~	On the Centoay	
20	ye menand brethen chylore	a Act.riif
Ass	Jefug hom fpife fobe in the	Zu. zxiiis
91	On the webontoay	
13	pemen of Birael whymar.	Act.iif
A	Afret that Jelus Cheweb byt	
24	On the Thorstoap	
	The angeil of the lorde (pak	act.bitt
2	Harphode with outatthe.	3eau.rr
C	Outhe frepap.	3
-	for as mothe as Chie hatt	1.30et.116
WA	Then the . ri. Disciples went	mac.rrbiis
B	On the Satter Day	
-	wasterfered one a forbe all ma	. f.pet.ff.
a	unherfoie lape afphe all ma	Jaon.rp
Я	The motowe after the	Tucat ble
3	. Con the.i. Sonday	

after esterday
after esterday
for all that yo borne of god figoan.b
The same dayeat nyght which Joans

The Table:	B Butnowe go J mp waye to Joan. tof
on the wedonloap of this wedonloap	M Brethenhaue not the fapth Jaco. if
Obepethethat haue the oner heb. till and they departed quickly mat, ribill	Deare chyldren/pet alytell Joan. Bill
Con the.ii. Sondap after elterdap Chill also suffered for oure i. Het.ii I am a goode shepherd/a goode 30å.r. On the wedonsdap for as moche as peknow how, f.pet.ii On the moto we after the sab Lu. rriii On the frepdap Lykewpse then as by the synne Ro.b. Then cam the disciples of 3hon mat.ie Con the.iii. Sondap after efterdap	And se that pe be doares of the Jaco for the cross de Jaco for the cross de Jaco for the contrar de
After a whyle pelhall notie 30a.zbj Onthe wedoniday Onthe wedoniday There arole a question bitwe 30a.zij On the fryday pe are all the chyldren oftpght j. Tel.b	A Inmpfyist treatise (Dease Blac. ph) After that he appered Blac. ph) Con the sonday after ascensionday Bene therfore discrete/& sober. 1. pe. iiii
Conthe.iii. Sonday after efterday aco.i.	But when the conforter ys 30an. to Onthe wittonenen Act. ris

	- Che Cable.	
2	Ifpe loue me kepe my coma. Joa.tiff	
	Con the wittontap	
2	- Willethe toffette da pe mad come Qui	13.1
9	Ifa man loue me ad will kepe 30a. mil	
	On the Friendan	1
ST.	And he comanded bo to preache Art.	5.5
133	Boblo loued the worlde/that 30a iil	10
63	On the Tensoap	2
C.	Whe the Apollies which were Act.biil	
S	Uerelp berelp 3 fape bato you. 30a.c.	i d
1.	On the weboniday	10
1		16/
9	Domer con community and	CAL
~	Doman can come to me except 30a.b	
2	Then ca 10 hoten then the	1.9
R	Then ca 10 billip inro a cite of Act.bill	1.2
-	The catted he the rij. to gether Zun	13
1	De men of 26 port han	12.
BB	De men of Ifraet: heare the Attil	
	And pt happened on a certapne Zuc.b.	150
F	Andrhenere Contrerbay	3
F	Andthenerce laboth Daye ca Act. riff	3.4
3	And he arole bppe ad ca oute of lu.ill	2.4
	Ton the Falute	1
	Con the Trinite	100
	Afterthis I to heb/ab beholte rene,iif	12
	There made and action behold tenening	
	There was a ma of the pharples toa.iif	7
	That which pus Chilli	
	THE WINE IN A COMMANDER OF THE PARTY OF THE	1
N	That which 3 gane buto pon 3 ficol. the	Carry.
	in eule, adad ut attent est aug. bi	

The Table. Conthe.i.Sondapattee trynete Conbap For god is ione In this apered. 1. tok. titf There was accertapnerichma Zu.pbs On the webenfbay Whe we opened bute you the fi.pet.ft pefhall notthinbethat Jaco. Batibe Con the. fi. Sonday after tryneteConbap 1.102.116 Maruaple not mp bethic pe A certapne ma ordemeda gre. Lu. ging On the webonibap This Rape herfore ab telliepe eph.iii) And whe he was come ito the mar, rrb Con the.tif.Sondayafter ttynete fonday Submit youre felnes therfore f.pet.b. The refeited bnto bi at the pub. inc.rb

On the weboulday Motwithstondinge the loute fi.tiffi.iiis Mat, b. Agre with thyne abuerlary

Onthe.fffl.Sonday after trynere fonday Sol 3 Cuppole that the afflic. Rom.bill Bepetherfese merciful ag you, inc.bf On the wedonfday And hereby we know that we 1. toan. if And his disciples alked of hi mat rot

	The Tables Ton the. b. Sonday after trynete fonday		The Table.
2	It ca to patte as the people pie, Luch	25 A	That we thulbe not instafter f.col.F. There was a certapne tych ma luc. rof
30	Jezhozte therfoze that aboue al.i.tisisis I chaffed on a certa pne dage Lu.bis	99	Reméber pe not how that to rom. by we that is faithful in that which lunchs
ī, a	Conthe.bl.Sondayafter trynete fonday	-	Conthe. r. Sonday after trynete fonday
B		ST.	and whe he was come neare he Lu. rie
AB	And whe he was come out inte man,	6	All flethe is not one maner of i.coz.xb
	Conthe.bii.Sonday after trynere fonday		Con the.rj.Sonday after trynete fonday
Da	Inthole Dapes whe there was marin	25	And he put forth this fimilitu. lu. philip
R	There is the no danació to the Ro.bii	C S	De put fosth a amilitude buto lu.pbig
	Con the, bill. Sondayafter		Onthe.rij.Sonday after trynere fonday
Č	Beware of faice prophetis! Blat.by		and he departed agapne fro mar. bis.
8	But god fetteth out his loue rom.k.		On the wedonlday for we preache not oure fel: 11.cos. itti The begathe to ophraid the cit. mat. 15

	The Tablei	Pol 50
	Conthe. riti. Sondayaftes	-60
	trynete fanday	14
BA	Co Abreiba & his feete werethe gala.if	20
D	Dappparetheepes whichfe Luci	2
-	On the wedonloay	23
25	pe remaber brethie ourclabou.i.telli	C
15	Thethepharylen wet forthe Elat.p	10
_	Sande bane Leet mer roleite rilmit	1 1
	Conthe.ptiif.Sonbayafter	100
	tepnete fonday	
G	I fape walke in thefpirite ab galah	2
の数	And lechabled as he wetto Jet. lusti	
-	On the wedom day	
C	Bearenot the poke wpththe fi.co.	4
8	Cion of the copany fayor buto Luch	1
		100
	Touthe.zb.Soudap after	12.
	eronete Conbay	
B	pit we ipue in the futrete let bg gala.h.	2
C	Aloma canterue two matters mais	
	din the medanibau	1
B	We knowthat the law is good filling	I I
M.	And it toptuned in one of those Luch	100
	1	3
	Con the rbi. Sondayafter	
KA.	trabarea a Trabare fonday	1
8	Unberfore 3 Defire that pe faynt ephil	
	And it fortimed after that he wet lub	1.00
5	Bewarelest enpma come ad Coloss	4
5	Sab be ca sa bechfaina a chen mat. bil	
	THE WAS LESS DESIGNATION OF THE WAS DECIDED FOR	

	Con the phil. Sondap after
	trynete Conday
a	3 therfore which am in bodes ephe. ifff
Ø	And it chaused that he wet in luc. ritig
-	On the wedom day
99	For pf by the fphe of one deth Rom. be
10	Whether were come to cap. mae. phi
	Conthe.rbiff.Sondayafter
~	trynere fonday
Ø	I thanke my god alwayes on i. Col. 18
	On the wedonfoap
B	3 befethe you brerbie for oure roth. rb
E	Another parable he put forthe mat.xuf
	Conthe.rir. Sonday aften
_	tryncte fonday
Æ	And be pe renned in the fpirete eph. fiff
u	On the wedonfday
D	Therfore brethie ftobe faft ab ff.tel.if
C	The fent Jefus the people awa.mat.ris.

Take bede therfore that pe wal.ephe.b

The hyugdo of heane is tyke mue.xxxi

On the wedoniday

Thou therfore my loke be firo. il.tim.ii

Uthe thou makest a diner of a Lu.xiii

	The Table.
	Conthe.rri. Sondepafter
	tryncte fonday
25	Fynally my biertic be arage ephe.bi
15	And ther wag a certagne tulet ioa.iii
	On the wedonfray
13	Becaufe we anowe bierbien f.tefal.
13	And it forruned in another fab. Zuc.t
	Conthe.rry. Sonday after
	trynere fonday
2	And am furelp certified of philip.l.
a	Therfore is the kringboin mat.reil
	Onthe webenftap
E	pead wekno we that whatioe rom.ul
C	Clerely 3 Saybuto you/ that mar.s
	Conthe.rriff. Sonday after
	tryncte fonday
0	Bretmen foloweme/and philip.in
6	Chen weethe pharifes ab to mat.till
-	On the webonfday
6	Soz pf bp the fpfie of one teth tom.b.
0	When they were come to Ca. mat.154
	Conthe.rritti.Sodayafter
	trynete fonday
8	For this caufe we alfo/fence colol.
-	While hethus fpake bnto the. mat.if
3	On the wedenfday
	and 3 wolde not that re fhuite 1.col.t.
	A certagne ma habtwo lofies mat. Il

	Conthelat Sonday aftes.
	trynete fonday
25	Biferempe the. rruj. Chapter
2	Then Jelus lyfte bppe his eres toa.bf
0	Amos the.ix. Chapter
C	And wo of the copanye answe. mar.is On the fryday ac.iii.tyines
2	Ozee the.ritt. Chapter
C	Onthe laterdayat.iii.tymes
a	for that firft tabernacle was hebr.it
A	me put forthe this amilitude Lu.piis
	TIn the dedicacion of the churche
9	and 3 3hon fame that holy rene.xx
8	And he entred in/a went tho. Zuc.ptp

Opere endeth the Table of the willis and Gospellis off the Soudayes.

The Table

Pere after folowe the with the Saynes.

On lapne Andrews day Soz the belefe of the herr mai. tom. g. 25 Jelus walked by the fee of mat.un On faynt Micolays day Eccledad.the.I. Chaptes Sos iphwyle a certapne man mat.rin On the concepcion of owie lady Eccle.the.tritt. Chapter This is the bobe of the generació mat, On.S. Thomas the Apolt. Day Mowe therfore pe are no more ephe. Chomas one of the twelce on S. Fabran & Sebalt, Day Which thosow faith fubbuch bebie t And he ca doune with the and Cu Caput Tincent Day Eccle the. ritti. Chapter Wereip Bereip 3 fape bato pou foa.Ill Ju the conerdon of. S. Welle 9 Saul pet bzethynge out tineat. actil.it Then answered wetera laybe mat.pip On Canbelmaps bay Malachie the.m. Chapter And whe the true of their purt. 244 On cathebra a etti Weteranapotte of Jefu Cipiff. i. pet.l. Uthen Jelus cam inco the co. mat. rof

The Table. on.9. Mathiag the apole, Dap And in thole bapes weter Robe actu.f. Then Jefus anfwered ad fayd mat.ps The greeping of ower laby Elape the.bij. Chapter. And in the.bi.moneth the angel Zuc.f. On laput Beorge marter Day egp brethie/count it ercebynge 3aco.f. 3 am the tene byne/@ mp father 10a. rb On fapnt Marke the enangeleft Unto enery one of yours gene eph.iit 3 am the true byne/& my father 10a.re On faynt Whilip & James Day Sapientie the.b. Chapter. And he lapte bato his bifcip. toa. ritif The friidping of the crops I hane truft towarte pou in gob gal.b. There was a ma of the phartics toa.in On faynt 3bon post lattyn. Я Ecclellaft.the. rb. Chapter Molow me Deterturned about toa. FM On faynt mundarn bay ecclegat.the.rlitt. Chapter For lyawple a certepneman mat.rrb On faynt Awayn Ecclefiaf.the.rlbij. Chapter Afterthat the loide apornted Luce E. Ou faput Barnabasthe apostle Nowetherfore pe are no moare eph.ij Thys is my commaundment On the eraita of kyng Coward. Ecclenate.the.xxx1.Chapter

	- Che Cable.
1	F Ifama coine to mead hate Zuce, rill
	Until nativite of G. 3hohantil
	A Layethe. Cut. Chanter
3	Elizabeths tyme was come Luce.f.
	Un. 43 Abetera 10 alled bon
2	In that tome merobe the kyn. actu.rif
•	
	In the comemoració of. S. Moll
28	3 certifpe you brethie that the gala.f.
D	and the state of t
-	The state of the s
8	On the bilitacion of owne laby
D	A THE PROPERTY OF THE PARTY OF
-	Zuttili
A	On the exaltació of Thomas matti
25	The state of the s
_	Illicit
25	On la put Margretes Day
15	Sapientie the. iii. Chapter
	Agapne the kyngdo of heaue mat. riff
25	On fapne Marp Magdalen bay
15 E	Dionerbionum the rrri. Chapter
	And one of the pharifes teffred luc.bif
D	On fapnt James the apolite
A	Dowe therfore pe are no more ephe.tf
3	Tyme and to the the mother martr.
9	Cutapht Minea nau
9	Chegen the Erri. Chapter
	Chig is the generació of Jelus mat.f.
E	and ag he canbred
C	Und ag he condred the thyage actu.tt
	On the reaction the cooftig mat. rbi
	On the traffiguracion of owne loide

The section of the se

-	Che Cable.
D	For we folowed not wreamable ti.pet.
ACE	Andafrer.bi. dapes Jelugto. mat. 1bif
25	The Deter ful of the holy gooft act.tif
č	Uthile he thus thought/he hold mat.j.
_	Ons fagnt Laurens day
23	This pet remeber howe that A.col.ip
D	Clerely berely 3 faye buto you toan. zif
~	On the allumption of ower lady .
23	Eccle, the pring. Chapter
65	It fostuned ag be went that he Zu.K.
-	On farmt Bartholomews
D	Mowetherfore peare no moare eph.if
AU	And there was a arpfe amonge tu.rrif
	The Decollacion of 3bon
D	Dionerbionumthe. r. Chapter
Ē	Sopperode hem fplfe/hab fent mar.bf
•	Onthenatiuite of ower laby
C	Eccle.the.riii.Chapter
Eg	This is the botte of the generacio mat.
-	Onthe exaltacion ofthe croffe
25	3 haue truft towarde poutin gob gal.b.
Œ	Dowe is the indgemet of this Joa.rif
	. On faynt Mathew the apoule.
•	Ezechielis the.i. Chapter
20	And as Jelus palled forthfrom mat.ix
	On faynt Michaelhis Day
Ø	And he fent ad thewed by hos rene.fr
B	The fame tyme the disciples mat. xbit
	On the exalta of kyng Edward.
Я	Ecclesias the rrrir. Chapter
Œ	Mo mam lyghtetha candell Zuce. #

The Table. On fapnt Luke she euangelele Ezechieligthe.i.Chapter After that the lorde apornted Luce.g. Onfagnt Symon & Judes bay æ for we knowe well that all tom buf This comande 3 pou/that pe lo. toa.rb On the alle hallowes bare RR And I fawe another angell rene.bif Whe hefawethe people/he Mat.b. On the alle foules day I wolde not brethre haue pou f. teffa.tit The Capbe Martha buto Jefus toan. Il On fapne Martyus Day Eccle.the. rittij. Chapter For iphwplea certapneman met.zro On faynt ttather pus bay Eccle.the. 1. Chapter Agayne the krngdo of heans mat.riff

CThus thall pou gather to gether thepp bake.

The fyit the Kalender. &
Cherafter the Golpellis and the Actis
thes wele a.b.c.b.e.f.g.h.i.k.l m.n.o.
p.q.r.s.t.b.r.p.z. A.B.C.D.E.f. G.D.
Cherafter the willes & the Kenclatio
thes wele. Aa. Bb.C. Dd Le.ff. Bg.
The Africa a. Bb.C. Dd Le.ff. Bg.
Dh. Ii. Bk. Ll. Ohn. Mn. Oo. 10 p. Qq.
Rr. Ss. Tt. Ub. Kr. Aaa. Bbb. Ccc.